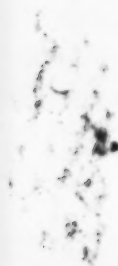


AN EMBASSY
Sent by the EAST-INDIA Company, of the
UNITED PROVINCES
to the
GRAND TARTAR CHAM or EMPEROVR of
CHINA

Delivered at Pekin by Peter de Goyer and
Jacob de Keyzer. 1685.





AN
E M B A S S Y
FROM THE
East-India Company
OF THE
UNITED PROVINCES,
TO THE
Grand Tartar Cham
EMPEROR OF
CHINA,

Deliver'd by Their Excellencies
PETER de GOYER and *JACOB de KEYZER*,

At His Imperial City of

PEKING.

WHEREIN

The Cities, Towns, Villages, Ports, Rivers, &c.

In their Passages from

CANTON to PEKING.

Are Ingeniously Describ'd,

By M^r *JOHN NIEUHOFF*, Steward to the
AMBASSADORS.

ALSO

An Epistle of Father *JOHN ADAMS* their Antagonist,
Concerning the Whole Negotiation.

With an APPENDIX of several REMARKS taken out of
Father *ATHANASIUS KIRCHER*.

English'd, and set forth with their several Sculptures,

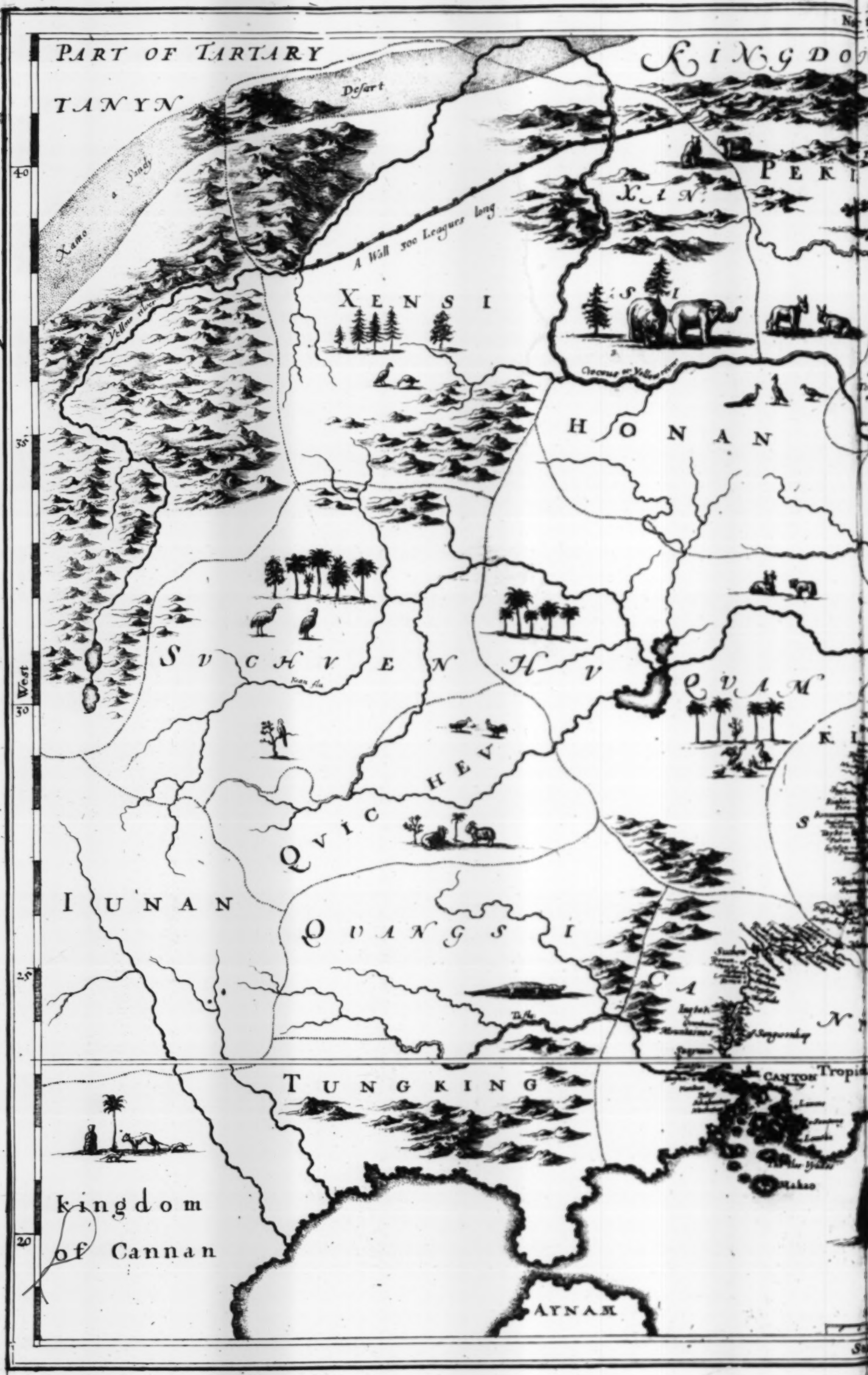
By *JOHN OGILBY* Esq;

His MAJESTIES Cosmographer, Geographick Printer, and Master of the Revels in the
KINGDOM of IRELAND.

The Second Edition.

L O N D O N,

Printed by the Author at his House in *White-Friers*. M. DC. LXXIII.





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A N
Exact Relation
OF THE
E M B A S S Y
SENT BY THE
East-India Company
OF THE
UNITED PROVINCES
TO THE
GRAND TARTAR CHAM,
OR
Emperor of China,

Delivered at *PEKING* the Imperial City, &c.



THE *Lacedemonians* were a People, who by their Laws and Customs were strictly prohibited from Travel-
ling out of their own Countrey, lest so degenerating
in Manners, (as they supposed) they might fall into
a more loose and irregular course of Life, and by the
acquaintance of the various Modes of several foreign
Nations, slight the strictness of their own severer
Establishments.

The severe
Laws of the
*Lacedemoni-
ans*.

Neither would they permit that any Strangers should reside amongst them, lest they by Conversation should be imbu'd with their Novelties and Opinions. Which more to strengthen, What Citizen soever that did not Educate his Children according to their own settled Laws, was immediately pronounced incapable of the Priviledges belonging to his Countrey. So great a love had this Nation to their native Soil, and such the aversion engrafted in

B

them

them from their very Cradles to forein Parts, that a Youth onely once asking the Way to *Pilea*, by order of the Magistracy suffer'd condign Punishment presently upon the Spot.

But these severer ways and starch'd Formalities were, both by the other *Greeks* and the *Romans*, utterly exploded, who knowing better things, readily indulged Licence to Travel where they might best improve their Wealth, Literature, or Observation. And also we find by their most ancient and accurate Writers, that they neither spared Cost, Study, nor Pains, to be replenished with remote and transmarine Imbellishments, both of Arts, Science, and Industry.

When the Emperor *Trajan*, after the *Parthian* War, busied himself in a Philosophical Inquisition concerning the Wonders of the Deep, and occult Nature of the Ocean, a sudden Storm happening, hurried him from Coasting far into the *Offin*, where he beheld a Fleet standing in for *India*; whereof being inform'd, he fetching a deep Sigh, said, *Ah that I were young again, and could resume my former vigour, then would I visit those distant Regions, and penetrate the Avenues of the Oriental World.*

King *Mithridates*, who after a long Contest with the *Romans*, having resettled himself in his Throne, resolved not onely upon the well managing of the Affairs at home, but the enlarging his Dominions abroad; whereupon he made himself Master (of which not any Prince had done before) of the neighboring *Scythians*, who had never till then been absolutely subdu'd. This great Work finish'd, and so mighty a Nation brought under, he diverted himself to Travel, not onely to make a superficial view of Cities and Situations, Vulgarities and various Humors adherent to several Nations, but also of their Scolaſtick Knowledge, and Politick Governments: on which account he pass'd through all *Pontus*, *Cappadocia*, and most Parts of *Asia*.

Tacitus, the famous *Roman* Historian, enumerating the many Vertues of *Germanicus*, says, That he, greedy of Knowledge, especially of forein Transactions, made his Tour through *Greece*, *Thrace*, *Asia*, and *Armenia*: but thus much not satisfying the Curiosity of this Prince, he Voyaged into *Ægypt*, under pretence of settling the Government of that Kingdom, but rather of having a visual Speculation of the Antiquities reported to be there.

Democritus no less sollicitous of making search beyond his own Home, after the Death of his Father *Damasippus*, parted with a no un plentiful Patrimony for a scarce considerable Sum, to furnish out the Expences of his outward-bound Travels in quest of Science; he first address'd himself to the *Ægyptian* Priests, next the *Chaldeans*, after to the *Gymnosophists* in *India*, from whose Magazines, and the then Fountains of Learning, he returned rich, being Freight'd with a full Cargo both of Divine and Moral Principles.

Let *Plato*, Prince of Philosophers, stand for all, who in like manner penetrated the Bowels of *Ægypt*, and other more distant Countreys, returning as plentifully furnished with their several Observations and Acquirements.

Inclinations no less vigorous have of late been observed in *Europe*, but with more success; who not being bounded by *Herculean* Bars, pass'd so far through the (till then) unmeasured *Atlantick*, that they lighted upon a new World, a flourishing *Hesperides*, Regions whose Sands were Gold, Earth Plate, and Rivers Silver, a Paradise extended to the *Arctick* and *Antarctick* Circles, with several other Countreys and Islands, that reach almost the utmost latitude of either Poles, out-shining all the Fables of Antiquity, and boldest Tales of their

their Poetick Dreams; so that the Ancients are not to stand in competition with our modern Discoverers, who found out in less than one Century, more than they in their many thousand years.

Whilst I contemplated the laudable Actions and great Enterprises of famous Navigators, I conceiv'd my self oblig'd to put in my Mite, and not to conceal some special Remarks, being taken by me with no small Care and Pains, in a Countrey as little known to *Europe* as any.

After my Return from the *West-Indies*, where I had sometime remained, my Occasions invited me from Home (a contrary Course) to the *East-Indies*; where, not long after my arrival at *Batavia*, it was order'd by the General *Maatzuyker*, and the Honorable Council then residing there, to send *Peter de Goyer*, and *Jacob Keyser* as Ambassadors, with Credentials, and a considerable Train of Attendants, to *Peking* in *China*, to the *Grand Cham* of *Tartary*, the now Emperor of *China*, empowering to Negotiate concerning a free and mutual Commerce with them in his Kingdoms and Territories.

Whereupon receiving also Commands to attend this Embassy, I had thrown into my hands (as I conceived) fit opportunity to make a more exact Discovery of the *Genius* and Manners of the People, and Customs of the Place, and Countreys supposed by all Geographers to be the richest in the World, and where any Stranger formerly durst never attempt. And herein (without breach of Modesty) I dare boldly affirm, that nothing considerable slippt my observation relating to my Design, and that in taking accurate Maps and Sketches, not onely of the Countreys and Towns, but also of Beasts, Birds, Fishes, and Plants, and other Rarities never divulged (as I am informed) heretofore.

But now to remove some Obstructions, and to clear the way, that Posterity may not be bereav'd of the Fruit of these my Endeavors, I find my self highly necessitated to relate what passed in this Undertaking, with as much candour and brevity as the Work may possibly require.

But before I engage my self, it seems also not amiss to set forth briefly the Division of the universal Globe, and likewise the Etymology or Derivation of the word *China*, the Condition of the Soil, and the Extent thereof, and lastly the ten Provinces of the fifteen into which that County divides it self, and the Towns and Cities through which we did not pass.

The Terraqueous Globe comprehending Sea and Land, Rivers and Lakes, stands divided by modern Geographers into two Semi-Orbs, viz. the Old and New World: The Old contains *Europe*, *Asia*, and *Africa*; the New, *America*, not much less in Extent to all those vast Regions discovered before; named so from *Americus Vesputius* a Florentine, but indeed first found out by *Christopher Columbus* a Genoesse, furnished out for so great an Expedition by *Ferdinand* and *Isabel* King and Queen of *Castile* and *Aragon*, in the Year 1492. But five years after *Americus* Voyaging, made his Approaches higher into those unknown Confines, and so got by a lucky Hit, or something in his Name, the Honor of Denomination of the Moiety of the World from the prime Discoverer, to whom so great a Glory belonged: since vulgarly called *The West-Indies*, not improperly, the *East* being by Sea found by us about the same time.

Under our new World may also be comprised those vast Southern Coasts and Straights of *Magellan*, first lighted on by *Ferdinandus Magellanus* in the Year 1520. in his Circumnavigation of the Universe; which forty five years after

The Division
of the Globe.

after Sir Francis Drake, and next Sir Thomas Bendish, Englishmen, made a farther Inspection into; and in the Year 1600. Oliver van Noord a Hollander pass'd; but of later years a Spaniard, Ferdinand de Quier, out-shot them all by a more ample Discovery than all the former.

Asia divided.

Asia (not to make mention of any other Divisions of the World, being impertinent to the following Discourse), stands bounded on the North by the Tartarick Sea, on the East with the great Indian Ocean called *Eous*, and on the South with the same; on the West with the Arabian Gulph, and the Slip of Land situated betwixt this Gulph and the Mediterranean Sea; the Extent of which from the *Hellepont* as far as *Mallassa*, the utmost Town of Traffick in *India*, consists of 1300 Dutch Miles; the breadth from the Arabian Gulph to the Cape of *Tabin* 1220 Dutch Miles.

All *Asia*, which the Ancients divide into *Asia the Great*, and *Asia the Less*, modern Computors part into five Divisions; *Persia*, the Turkish Empire, *India*, (to which they cast in the adjacent Isles) *Tartary*, and *China*.

The Name of China.

What concerns the Name of *China*, or the farther part of *Asia*, much Time and Pains have been spent and taken by several Historians both old and new, as also by the Natives of the Countrey and Foreigners, to give the true Derivation thereof, and the several Names by which *China* has been formerly call'd, to whom I shall refer my self to satisfy the curiosity of the Reader in this particular.

That these are the People whom *Ptolemy* calls *Chineses*, both the Constitution of the Countrey, and the Name by which it is known at this time, may suffice to prove the truth thereof: for that which in *Spanish* is writ *China*, in *Italian* is called *Cina*, in *High-Dutch* *Tschina*, and in *Low-Dutch* and *Latin*, *Sina*. The difference in the pronunciation of the word *China* and *Sina* betwixt us and the Spaniards is not much; but in regard it falls somewhat hard to those People to pronounce the *Ch*, they therefore make use of the Greek Letter χ . The Tartars call this Kingdom *Catay*, and sometimes *Mangin*; but this Name rather denotes the Inhabitants themselves then the Countrey: for *Mangin* signifies in their Language a wild and unciviliz'd People; and with this word the Tartars often deride the *Chineses*. This Countrey was likewise formerly called *Catay* by *Marcus Paulus* a Venetian, who was the first Discoverer thereof in part. But the most known Name by which that Kingdom is call'd at present by those of *Europe*, is *China*. The reason why that Kingdom has been called by so many several Names, may be supposed to be this, from an ancient Custom observed amongst them, That whosoever gets the Sovereignty over them, Presents the Kingdom with a new Name according to his pleasure. Amongst the rest we read, that formerly this farther part of *Asia*, or *China*, was called *Thau*, *Yu*, *Tha*, *Sciam*, *Chen*, as also *Han*, *Thau*, which signifies Boundless broad; *Yu*, Rest; *Tha*, Great; *Sciam*, Curious; *Chen*, Perfect; *Han*, The Milky-Way.

Long before the Conquest of *China* by the Tartars in their last Invasion, and the Deposing of the Emperor of *China*, (*viz.* when the Sovereignty of the Kingdom was in the Family of *Ciu*) *China* was called by the *Chineses*, *Min*, which signifies Perspicuity or Brightness. Afterwards they added to the word *Min* the syllable *Ta*, and called it then *Tamin*, or (as some write) *Taming*, which signifies The Kingdom of great Brightness. For above 300 years this Kingdom bore the Name of *Tai-jven*, and at this time is called by the Tartars, who possess the Kingdom under the Great *Cham*, *Taicing*.

But

But though this Kingdom of *China* doth often change its Lord and Name, the *Chineses* however have Time out of mind called it by two other particular Names, as *Chungeboa*, and *Chungque*; the first whereof signifies *The Middle Kingdom*, and the other *The Middle Garden*. The reason why the *Chineses* gave their Kingdom these Names, may be suppos'd to be this; in regard that formerly they did verily believe that the Heaven was round, the Earth four-square, and in the middle Point thereof lay their Kingdom. Wherefore when they first saw the Maps of *Europe*, they took it very ill that their Kingdom was not placed in the middle, but in the farther part of the East. And therefore when *Matthias Riccius* a Jesuit, had in *China* made a Map of the whole World, he so ordered his Adulation, that the Kingdom of *China* fell to be in the middle. But most of the *Chineses* do now acknowledge this their great Error, and blush, convinc'd of so much Ignorance. And though the *Chineses* themselves have thus called their Kingdom by several Names (according as the Family which Govern'd over them hapned to change) yet their Neighbors that live upon the Confines take no notice of their Alterations, neither follow the *Chineses* therein; for those of *Couchenchina* and *Siam*, call this Kingdom *Cin*; the Islanders of *Japan*, *Tban*; the *Tartars*, *Han*; and the *Turks*, *Saraceners*; and other Western People, *Cataium*.

Some conceive that this Name is originally from *Sioni*, in respect *Sina* in their Language signifies *A most brave and famous Countrey*. Others opposing, will have this Kingdom to derive its Name from the Inhabitants of the City *Chincheu*, because these People drive onely a constant Trade by Sea to most Places of *Asia*; so that the *Portugueses* and *Indians*, by leaving out the same Letters of the word *Chincheu*, might easily give it the Name of *China*. China, whence so named.

But those are in a very great Error, that will have the word *China* to be derived from a certain word *Cinch*, which by the *Chineses* is very much us'd. The falseness of this Assertion will clearly appear from hence, in that the *Chineses*, who Trade with the *Indians* or *Portugueses* to those Places, and go with their Ships to *India*, us'd on the score of Civility and kind Respect, to Greet each other in their Mothers Tongue, not with the Name of *Cinch*, but *Sia*.

Now that which appears to me to be a most probable Truth amongst the various Opinions of Writers, is that which the Jesuit *Martinus Martinii* (a Man of great Learning and Skill in the Antiquities of *China*) has asserted in the sixth Book of his History of *China*; the words whereof are as follow:

I shall not (says he) let this pass unmention'd, which seems to me most likely, That not onely by the Indians, but also by Strangers, the Name China took rise and original from the Generation, Family, or Branch of Cina, who Govern'd in China in the 246. Year before the Birth of Christ: So that we ought not to call it China, but rather The Kingdom of Sinen or Cinen: for in the time of those Kings which proceeded from this Branch, the Name of Siners was first made known by Strangers, and especially by the Indians. By the Indians the Name of China afterwards came into use, and was followed by the Portugueses after the Conquest of India: for this Family of Cina Govern'd over the greatest part of the Siners, who lived toward the West, and continually had Wars with Foreiners: When afterwards the Court or Seat of the Kingdom was Planted there, received the Name of The Kingdom of China. This Family of Cina being risen to the highest pitch of all Prosperity, prov'd after a great Invader of others Territories; insomuch that it seems no wonder that Strangers and remote Nations had the Name of Cina so frequent among them. And though the Sineses call this farther part of Asia or Cina by several Names, according to the Governing Families that happen to change, yet

however Foreigners do reserve the first Name which they heard. And this is my Opinion concerning the Original of the Name Sina; and according to this Assertion, the first Letter of the word ought to be writ, not with an S but with a C.

The Division
of China.

All China was formerly divided by the Chinese Emperor Xunus into 12 Provinces; afterwards the Emperor Yva, who took upon him the Government after the Death of Xunus, about 260 years before the Incarnation of our Saviour, reduced all China into nine Provinces, which onely at that time comprehended the Northern Parts of China, and had for their Confines the River Kiang. But after that they had Conquer'd the Southern Parts by degrees, and somewhat Civiliz'd the Inhabitants, the whole Kingdom of China was divided into 15 Provinces: Amongst these also they reckon the Province of Leaotung, which is situated on the West of Peking, where the great Wall begins, and the Hanging-Island of Corea; both which pay Tribute to the Emperor. There are several other Islands beside, which pay also Tribute: amongst which the Island Haman is the chiefest, lying in the Sea over against the Province of Quangsi, Among the Islands which are Tributary to this Kingdom, is also accounted the Island Formosa, which the Chinese call Lieukieu, and situated over against the Province of Foken; and also the Island Cheuxan, over against the Province of Chekiang, a very famous Place for Trading. But of this more at large hereafter.

Six of the 15 Provinces verge upon the Sea, as Peking, Xantung, Kiangnan or Nanking, Cheaiang, Foking, and Quantung. From hence toward the North lie the Midland Countries, as Quangsi, Kiangsi, Huquang, Honan, and Xansi; and toward the West the other four, Xensi, Suchen, Queichen, and Junnan.

Lastly, this Empire which comprehends 15 Kingdoms, is also divided into the South and North-China: South-China the Tartars call The Kingdom of Mangin, and North-China, The Kingdom of Catay. In the first are nine Kingdoms, and in the last six, or eight, if you will reckon amongst them the Kingdom of Leaotung, and the Hanging-Island of Corea.

By what has been already said, it doth clearly appear how far those are mistaken, who write of another Empire beyond China, which they call Catay; as likewise of several Towns, as Quinssey, Cambalu, and many other Fictions; whereas in truth, beyond the great Wall no other People live but Tartars, who have no fixed Abodes, but wander up and down the Countries in Wagons, and so travel from Place to Place, as may be found at large in the Writings of those who have sufficiently confuted this great Error and Mistake, as Virgantium, and Martinus Martinii, in his Atlas of China. Amongst the rest, the Jesuits have likewise found by experience, that beyond the Empire of China no Monarchy of Catay is to be found; insomuch that the same People whom we call Chinese, are by the Persians call'd Cataians. This same Mistake has been likewise sufficiently and Learnedly confuted with undeniable Arguments, by the most Learned Jacob Gool, a Person of extraordinary Knowledge in all Arts of Literature, and especially in the Oriental Languages, and at present Arabick Professor in the University of Leyden in his Appendix to the Atlas of China.

The Kingdom of China is so inclos'd with several Islands, and on the East and South with Seas, that it seems almost to be four-square, onely two great Mountains thrust themselves out toward the Sea, which in the Chinese Language are called Tung. The one lies by the Town of Ningpo, from whence you may Sail in 40 hours to the Island of Japan: the other great Hill is in the Province of Xantung, near to the Town of Tengohen.

China, situated in the farthest part of *Asia*, borders toward the East, South, and West, upon the great *Indian Sea*, and is call'd *Tung* by the *Chineses*, which signifies *Easterly*. And on the North it is separated from the Kingdoms of *Ninche* and *Nicolhan*, by that famous Wall which was made by those of *China* against the Invasion of the *Tartars*. Higher up toward the North it has for Frontiers the Kingdom of *Taniju*, and a Wilderness call'd *Samo*, which separates the North side of this *China* from the Kingdoms of *Samahan* and *Cascar*. Upon the other Provinces situated toward the South, joyn the Kingdoms of *Prester-John*, *Geo*, (which by the *Chineses* are call'd by one common Name *Sifan*) as also *Tibet*, *Laos*, and *Mien*. Likewise *China* reaches as far as *Brangale*, and to some part of *Tartary*, and the Mountains of *Damascus*, which separates it from *Tartary* and *India*.

The furthest Extent of *China* (taken in the breadth) begins in the South upon the Island *Hainan*, which lies in 18 Degrees Northern Latitude: from thence it reaches toward the North to 42 Degrees; insomuch that *China* in the breadth extends to 22 Degrees, that is, 330 Dutch Leagues. Its length begins in the Province of *Juunan*, at 120 Degrees, and ends in the East at the Mountain of the Town *Ningpo*, call'd by the *Portugueses*, *Nampo*, at 132 Degrees: So that this Part consists of 450 Leagues in Longitude.

990 English Miles.

1350 English Miles.

China is not a little secure in regard of the adjacent Kingdoms, and the natural and strong Forts whereby this Kings Realm stands so intirely protected against all violence from without, that the like is hardly to be seen elsewhere; neither are there any Avenues found leading to this Monarchy, insomuch that it is so well provided and guarded, that it seems to be a World within it self, and separated from all the rest, as well toward the South as East; and where the Sea borders, it hath so many Islands, Banks, Flats, and blind Rocks, that it is altogether unsafe to approach *China* on that side with any great Ships of Men of War. On the West, and somewhat toward the South, lie the Woods and Hills of *Tameffus*, which are so thick and high, that it is altogether unpenetrable on that side, and which separate *China* from the next bordering *Asia*, and the lesser neighboring Kingdoms; all which adds to the Defence and Protection of this Empire. Toward the North and West it is also sufficiently secur'd against all Invasions by the Sandy and dry Flats of *Samo*, which endanger all Vessels that attempt any Landing in those Parts. Lastly, this Kingdom has toward the North a great Wall, which the Family and Branch of *Cina* built against the Invasion of the *Tartars* 215 Years before the Birth of *Christ*; but in what condition this Wall is at present, and how far it extends, we shall treat at large in the Description of the Province of *Peking*.

In respect the Sovereignty over the fifteen Kingdoms of this *China* belongs at present to a Monarch, the *Great Cham* of *Tartary*, I shall give you an Account of the number of all the great and little Cities situated in all these Dominions.

First of all, they sum up in this whole Empire 145 Capital Cities, which out-shine the rest both in Greatness and Glory. Under the Command of this Emperor are 1331 small Cities, amongst which 148 may be compared, in Magnificence, Beauty, and People, with the chief Cities. Beside these, there are 32 great Cities more, which are not subject to any other, yet they must not bear the Name of Capital, though they Command over 36 small Cities. Beside all these, there are 3 Cities more, for the Officers and Commanders of the *Militia* to dwell in. The Forts and Castles are 159. beside which 17 great Garison

Garison Cities, and 66 small Garison Towns, which are never without full Companies, and of Soldiers, who are permitted to inhabit promiscuously amongst the Burgers.

There is no distinguishing by the greatness and largeness of the Cities, the one from the other; for some of the small ones exceed some others of the great and prime Cities, both in Largeness, Wealth, and People: but according to the Worth and Dignity of the Governors, and the Privileges of the Place, she bears the Precedency, and is reckon'd amongst the chief Cities. No Place must presume to take up the Name of a City, but what is Wall'd in; for every inferior Town or Situation subjects to the next adjacent Capital City. Most of the Cities in *China* are built after one fashion and form, commonly four-square, with broad and high Walls, adorn'd with quadruple Towers, placed at an equal distance; round about which runs a deep Moat, and that also is surrounded with a Mud or Earthen Wall. Each City has a double Gate, and two double Doors, whereof the first stands directly over against the second, that there is no seeing through the last, though you stand in the first: Betwixt these two Gates opens most commonly a large Court, where they Discipline their *Militia*: Upon the Gates are likewise built great Watch-Towers, where the Soldiers keep Night-Sentinel. Most of the Cities have great Suburbs belonging to them, which are as full of People as within the Wall. Without the Battlements each Metropolis hath a delightful Plain, curiously adorned with Towers, Trees, and other Embellishments, most pleasant to the Eye. The Country every where swarms with People, so that wheresoever you Travel, you shall meet continually with Crowds of Men, Women, and Children.

As now these 15 Kingdoms seem not onely to exceed all other Parts of the World, for the number of most rare Edifices and rich Cities, so they are likewise no less abounding in People: for the most populous Country of all *Europe* stands not in competition with this.

Those that will take the pains to look into the *Chinese* Pole or Register-Books, wherein is exactly set down the number of the People of each Province (except those of the Royal Family) will find that it amounts to the number of 58 Millions, 9 hundred and 40 thousand, 2 hundred and 84 Persons: Neither need you wonder which way this can be made out; for every Master of a Family is oblig'd upon a great Penalty to hang out a little Board over his Door, upon which he must set down the number of his Household, and their Condition, &c. And to prevent all Fraud, one is appointed over every tenth House, whom they call *Titang*, which signifies the Tenth-man, or Tyther: His Office consists in taking an Account of the number of the Persons upon the Board; and if the Master of the Family fail to make that known truly, he is to acquaint the Governor of the City with the Abuse.

Having spoken thus much of the Situation, Division, and Extent of *China*; I shall add in short what these fifteen Provinces pay annually in Taxes one with another; as also how many Capital, great, little, and Garison Cities are in each of the Ten; and lastly, what each Province, Division, or Shire, disburseth yearly in Taxes to the Emperor of *China*.

No Man possesses a Foot of Land in all this Empire, without paying to the Emperor something out of it; so that we need not wonder, that over and above the common Expences which are made upon the account of petty Kings, Vice-Roys, and Military Officers, there are more then three score Millions

lions of Crowns brought yearly into the Emperors Coffers, The whole Sum amounts to 150 Millions of Crowns, whereof he cannot dispose as he pleaseth, but the Money is brought into the Treasury; and if the King at any time desires a Supply, in writing to the Treasurer he is not to deny the payment of it.

The Provinces bring in yearly in Taxes 32 Millions 2 hundred 7 thousand 4 hundred and 47 Bags of Rice, and one Bag is enough to serve 100 Men for one day; 40 hundred 9 thousand 9 hundred 49 Pounds of Raw Silk, 71 hundred 2 thousand 4 hundred and 36 Rowls of Cloth made of Hemp, 36 thousand 7 hundred and 70 Bales of Cottons, 1 hundred 91 thousand 7 hundred and 30 Rowls of wrought Silk. But the City of *Hucheu* buys off this Tax yearly for the Sum of 500 thousand Crowns.

The Provinces bring in likewise 1 Million 7 hundred 94 thousand 2 hundred and 61 Weight of Salt, each Weight is to be reckon'd at 1 hundred 24 Pounds, amounting in all to 1 hundred 87 Millions 6 hundred 88 thousand 3 hundred 64 Pounds; 32 Millions 4 hundred 18 thousand 6 hundred 27 Trusses of Hay and Straw for the Kings Stables, beside all other Taxes.

The other ten Provinces of *China* I did not see in my Journey, yet however I shall give you an Account of the Taxes which the great and lesser Cities thereof pay yearly to the Emperor; their Names are these: *Zanfi*, the second Province of the fifteen, *Xenfi* the third, *Honan* the fifth, *Suchen* the sixth, *Huquang* the seventh, *Chekiang* the tenth, *Fokien* the eleventh, *Quangsi* the thirteenth, *Quichen* the fourteenth, and *Immam* the fifteenth.

The second Kingdom of Zanfi.

THis Province lies Westward of *Peking*, and is neither so large nor populous, but more Fruitful, and of more Antiquity, because (if credit may be given to the Historians of *China*) the *Chineses* derive from hence their first Rise and Original.

On the North this Province has for Confines the *Great Wall*, which reaches from East to West through the whole Country; behind which lies the Kingdom of *Tamyn*, and the Sandy Wilderness of *Samo*. The West side of this Province lies upon the *Yellow River*, which runs from North to South, and is separated by the same from the Province of *Xenfi*.

This Province produces the sweetest and fairest Grapes of all *Asia*; but the *Chineses* make no Wine of them, but onely dry them, and so bring them to the Market through all *China*. In this Country of *Zanfi* (which is very remarkable and worthy of observation) are through the whole Country great store of Fire-Wells, even in the same manner as the Water-Wells are in *Europe*, which they use for the dressing of Meat after this manner: the Mouth of the Well is stopped very close, and onely a place left open to set the Pot upon, by which means the Pot boyls without any trouble. This Province likewise produces good store of Coal, which they dig out of the Hills, as in *England*, and at *Luyk* in the *Netherlands*, which serves the Inhabitants for Fewel, who likewise use Stoves in their Houses, made after the manner of those in *Holland*.

In this Country of *Zanfi* are 5 Capital Cities, 92 small Cities, and several Forts. The 5 Capital Cities are *Taiyuen*, *Pingiaen*, *Taitung*, *Lugan*, and *Fuencben*.

1. *Taiyuen* Commands over 20 Cities, *Taiyuen*, *Tatyven*, *Jucu*, *Taco*, *Ki*, *Sinkin*, *Congyven*, *Ciaoching*, *Venxui*, *Loping*, *Che*, *Tingsiang*, *Tai*, *Mtai*, *Kiechi*, *Cofan*, *Fan*, *Hing*, *Paote*, and *Hiang*.

2. *Pingiaen* Commands over 31 Cities, as *Pingyaen*, *Siangling*, *Hungtung*, *Feuxan*, *Chaoching*, *Taiping*, *Yoiang*, *Jeching*, *Kioiao*, *Fuenfi*, *Pu*, *Lincin*, *Yungbo*, *Yxi*, *Vanciuen*, *Hocin*, *Kiai*, *Ganye*, *Hia*, *Venbi*, *Pinglo*, *Juiching*, *Kiang*, *Yuenkio*, *Ho*, *Kie*, *Hiangning*, *Cie*, *Taning*, *Xeleu*, and *Yangbo*. Among these, *Pu*, *Kiai*, *Ho*, *Kie*, and *Cie*, are the chiefest.

3. *Taitung* Commands over 11 Cities, *Taitung*, *Hoaigien*, *Hoenyuen*, *Ing*, *Xanin*, *So*, *Maye*, *Guei*, *Quangling*, *Quangchang*, and *Lingkieu*: whereof *Ing*, *So*, and *Guei*, are the chiefest.

4. *Lugan* Commands over eight Cities, *Lugan*, *Caneu*, *Timlieu*, *Siangbeng*, *Luching*, *Huquan*, *Liching*, and *Pingxun*.

5. *Fuencheu* Commands likewise over eight Cities, *Fuencheu*, *Hiaoy*, *Pingiao*, *Kiakieu*, *Ningbiang*, *Lingxa*, *Inugning*, and *Lin*.

Beside these great Cities there are three other Corporations in this City, as *Sin*, *Lao*, and *Ca*. These Towns are not much inferior to the Cities, and so esteem'd by the *Chineses*; but yet they are not preferred to that Dignity of the Cities, though they have a Command over some lesser Towns.

For the safety of the Ways, and defence of the great Wall, there are 14 strong Forts in this Country, which are surrounded with strong Walls, their Names are these; *Gueiguen*, *Jenguei*, *Coguei*, *Maye*, *Vanglin*, *Janghon*, *Caoxon*, *Tienching*, *Chinlu*, *Cuigyuen*, *Pinglin*, *Chungtun*, *Geutung*, and *Tungxing*.

The Pole or Register-Book of this Province reckons five hundred eighty nine thousand nine hundred fifty nine Families, and five hundred eighty four thousand fifteen Fighting Men. That which this Country pays in Taxes yearly to the Emperor, consists of twenty two hundred seventy four thousand and twenty two Bags of Rice, fifty Pounds of fine Linnen, four thousand seven hundred and seventy Silk-Stuffs, four hundred and twenty thousand Weight of Salt, and thirty five hundred forty four thousand eight hundred and fifty Bundles of Hay, beside several other Taxes.

The third Kingdom of Xensi.

The Situation
of Xensi.

Prefter-John
in Asia.

Amongst the Northern Dominions is this *Xensi*, which is very great, chiefly situated toward the West in 30 Degrees, and borders upon the Kingdoms of *Prefter-John*, *Casker*, and *Tibet*, which are call'd by one Name in the *Chinese* Tongue, *Sifan*. Westward the Borders extend beyond the *Tartar* Kingdom of *Taniju*; betwixt which and this Countrey, the *Great Wall* and some Forts make a separation, which doth not run through all this Country but onely to the side of the *Yellow River*. The remaining part of this Country situated on the other Bank of the River, has no Wall for its defence, but dry and barren Sand-fields, and the *Yellow River*, and sufficient Fortifications.

Eastward this *Xensi* is likewise Bounded with this *Yellow River*, which runs through the Country. Southward lie very high Mountains, which are as strong Bulwarks, and separate this Province from the Provinces of *Honan*, *Suchen*, and *Huquang*.

Want of Rain makes this Country very dry; but yet it produces great store of Wheat, Barley, and *Turkish* Corn, but very little Rice, The Beasts feed all Winter upon Corn. It abounds with Sheep and Goats, which they shear three times a year, in the Spring, in Summer, and in Harvest; and of the Wooll they make themselves Clothes. In this Countrey they make great store of Musk, which grows in the Navel of a Beast not much unlike to a young Hind;

Hind ; the Flesh whereof the *Chineses* eat as other Meat. When this Deer goes to Rutting, the Cod swells like a Boil that is full of Matter ; which Exuperation consisting of a thin hairy Purse, is then taken out with all its precious Stuff by the Natives. True it is, that all the Purse which are brought to us, are not the right and pure Navels ; for the cunning *Chineses* know very well when they empty the Purse, how to fill up the same again with counterfeit Musk. There is likewise Gold found in this Country, which is not fetch'd from the Mines, (for those the Emperor will not suffer to be opened, there being both Gold and Silver Mines) but from the sides of Rivers and shallow Waters.

In this Country are eight Capital Cities, a hundred and seven small Cities, beside Castles and Ports : The eight Capital Cities are these ; *Sigan, Fungciang, Hangchung, Pingleang, Cuncbang, Linijao, Kingyang, and Jengan.*

1. *Sigan* Commands over 36 Cities, *Sigam, Hienyang, Hingping, Linchang, Kingijang, Caolong, Hu, Lantien, Liao, Xang, Chingan, Tung, Chaoye, Hoyang, Cheng, Pexuy, Hanching, Hoa, Hoyan, Gueinan, Puching, Conan, Hoxanijang, Xangnan, Yao, Sanyuen, Tungquoa, Fuping, Kien, Fungciuen, Vucung, Jungxeu, Fuen, Xunhoa, Xanxuy, Changvu.*

2. *Fungciang* Commands over eight Cities, *Fungciang, Kixan, Paoki, Fufung, Muy, Linieu, Lung, and Pingijang.*

3. *Hanchung* Commands over 15 Towns, *Hanchung, Paoching, Chingu, Yang, Sibiang, Fungmien, Niengkian, Lioyang, Hinggan, Pingli, Xeciuen, Sinijang, Haniju, Pebo, and Cuijang.*

4. *Pingleang* Commands over ten Cities, *Pingleang, Cungfin, Hoating, Chinyen, Kuyven, Knig, Lingtai, Choangleang, Limgte, and Congning.*

5. *Cungchang* Commands over seventeen Cities, *Chungchang, Ganting, Hoeining, Tunguei, Chang, Ningyven, Fokiang, Siho, Ching, Cin, Cingan, Cingxui, Li, Kiai, Ven, Hoei, Leangtang.*

6. *Linijao* Commands over five Cities, *Linijao, Gueoyven, Lan, Kin, Ho.*

7. *Kinyang* Commands over five Towns, *Kinyang, Hoxi, Hoan, Ning, and Chuining.*

8. *Jengan* Commands over 19 Cities, *Jengan, Gansai, Canciven, Ganting, Paogan, Ychuen, Jenchuen, Jenchang, Cingkien, Fen, Cochuen, Chungpu, Ykiun, Suite, Miche, Kia, Upao, Xinmo, and Fucio.*

Beside these great and small Cities in this Province, there are likewise several Magazines which lie scatter'd up and down, some within the Great Wall, and some without. The chiefest of these Forts are these eight, *Xacheu, Xancheu, Jungchang, Leangcheu, Choanglang, Sining, Chiny, Culang.* These following 14 are small ones, *Hingnia, Ningniachung, Yaocheu, Nincheu, Hocheu, Cinglu, Yulin, Chinfan, Xetu, Hantung, Pinglu, Mingxa, Guei, and Sengqui.*

The *Chinese* Register reckons the number of Families in this Province, to be no less than eight hundred thirty one thousand fifty one ; and thirty nine hundred thirty four thousand one hundred seventy six Fighting Men.

The Taxes which this Countrey pays, are nineteen hundred twenty nine thousand and fifty seven Bags of Wheat, three hundred sixty and five thousand Weight of fine Linnen, nine thousand two hundred and eighteen Pounds of all sorts of wrought Silks, seventeen thousand two hundred and seventy Pounds of Cotton, eight hundred and twenty thousand seven hundred and seventy Pounds of Callicoes, beside fifteen hundred and fourteen thousand seven hundred and forty nine Trusses of Hay for the Kings Stables.

The

The fifth Province of Honan.

The Situation of Honan.

THe Province of *Honan* lies East and South-East with *Nanking*, North and North-East with *Peking* and some part of *Xantung*, and South South-West with *Hucang*; but Westward it borders upon the Province of *Suchen*, and with the remaining part of *Xensi*.

In this fifth Province we find eight great Cities, a hundred small Cities, beside Forts and Castles: The eight great Cities are *Caifung*, *Queite*, *Shangte*, *Gueihoei*, *Hoaiking*, *Honan*, *Nanijang*, and *Juning*.

1. *Caifung* bears the Command over 30 Cities, *Caifung*, *Chinlieu*, *Ki*, *Tungbiu*, *Taiking*, *Gueixi*, *Gueichuen*, *Jenlin*, *Fuken*, *Chungmen*, *Jangvu*, *Juenvu*, *Fungkieu*, *Jencin*, *Laniang*, *Chin*, *Xangaxui*, *Siboa*, *Hiangching*, *Jenching*, *Chaggio*, *Ju*, *Sinching*, *Mie*, *Shing*, *Jungiang*, *Jungee*, *Hoin*, *Suxi*, *Isung*.

2. *Queite* Governs over nine Cities, *Queite*, *Ningling*, *Loye*, *Hiaye*, *Jungebing*, *Ciu*, *Juching*, *Hiabching*, and *Xeching*.

3. *Changte* Commands over seven Cities, *Changte*, *Tanchin*, *Linchang*, *Lin*, *Cu*, *Vugan*, and *Xe*.

4. *Gueihoei* Commands over six Cities, *Gueihoei*, *Coching*, *Sinchiang*, *Hoekia*, *Ki*, and *Hoei*.

5. *Hoaiking* Commands over six Cities, *Hoaiking*, *Ciyven*, *Sieyun*, *Vuche*, *Meng*, *Ven*.

6. *Honan* Commands over 14 Cities, *Honan*, *Jensu*, *Cung*, *Mengciu*, *Iyang*, *Tensung*, *Tungpe*, *Nanchao*, *Tengo*, *Nuibiahg*, *Sinije*, *Chechun*, *Iu*, *Vuxang*, and *Ie*.

7. *Kingyang* Commands over five Towns, *Kingyang*, *Hoxi*, *Hoan*, *Ning*, and *Chuining*.

8. *Juning* Commands over 14 Cities, *Juning*, *Hanchai*, *Sipnig*, *Sincal*, *Siuping*, *Chinijang*, *Sinigang*, *Loxan*, *Kioxan*, *Quango*, *Quangxan*, *Cuxi*, *Sce*, and *Xangching*.

The great City *Ju*, which though not preferred by the *Chinese* to the Dignity of a Capital City, yet however Commands over five small Cities, as *Ju*, *Luxan*, *Kia*, *Paofung*, and *Iyang*. The yearly Revenue, according to the Toll-Book of the Emperor, which this Country brings in, amounts to five hundred eighty nine thousand two hundred and ninety six Families, and fifty one hundred six thousand two hundred and seventy Fighting Men.

The Income of the Revenue amounts yearly to twenty four hundred fourteen thousand four hundred and seventy seven Bags of Rice, twenty three thousand five hundred and nine Pounds of unwrought Linnen, nine thousand nine hundred fifty nine Pounds of several sorts of Silk, three hundred forty one Pounds of Cottons, which are very scarce in this County, and lastly, twenty two hundred fourscore and eight thousand seven hundred forty four Trusses of Hay for the Kings Stables.

The sixth Kingdom of Suchen.

The Situation of Suchen.

THis Territory of *Suchen* is very large and fruitful, which Eastward bordereth upon *Huquang*, Southward upon *Queichen*, North-East and by North upon *Xensi*, North-West upon *Prester-John's* Countrey, Westward upon *Tibet*, and Southward upon the Province of *Junnan*.

In this whole Province are eight chief Cities, a hundred twenty four great and little Cities, four Garison Cities, beside several other Towns and Places.

The

The eight Capital Cities are *Chingtu*, *Paoning*, *Xungning*, *Siachen*, *Chunking*, *Queicheu*, *Lunggan*, and *Mabu*.

1. *Chingtu* Commands over 30 little Cities, *Chingtu*, *Xaanglien*, *Veukiang*, *Sinfan*, *Sinlu*, *Kintang*, *Ginxeu*, *Chingping*, *Pi*, *Cu*, *Naikiang*, *Quou*, *Peug*, *Cungning*, *Gan*, *Kien*, *Cuyang*, *Cungking*, *Sincin*, *Han*, *Xefan*, *Miencho*, *Teyang*, *Mien*, *Changning*, *Lokiang*, *Mieu*, *Vencheuen*, *Guei*, and *Pao*.

2. *Pagning* Commands over 10 Cities, *Pagning*, *Cangki*, *Nanpu*, *Quangyven*, *Pa*, *Chaoboa*, *Tungkiang*, *Kien*, *Cutung*, and *Mankiang*.

3. *Xunking* has under its Command 9 Cities, *Xunking*, *Sike*, *Jangxan*, *Ynug*, *Quanggan*, *Kin*, *Tacho*, *Gochi*, and *Linxui*.

4. *Siuchen* Commands likewise over 10 Cities, *Siuchen*, *Kingfu*, *Fuxun*, *Nanki*, *Hinguen*, *Changning*, *Junlien*, *Cung*, *Cao*, and *Lukebang*.

5. *Chungking* Commands over 18 Cities, *Chungking*, *Kiangcin*, *Changxeu*, *Taco*, *Juncheuen*, *Kikiang*, *Nancheuen*, *Kiukiang*, *Ho*, *Tungleang*, *Tingguen*, *Piexan*, *Chung*, *Fungtu*, *Tienkiang*, *Fen*, *Fulung*, and *Pinxui*.

6. *Queicheu* Commands over 13 Cities, *Queicheu*, *Coxan*, *Tachang*, *Taming*, *Junyang*, *Vau*, *Cai*, *Tai*, *Sinning*, *Leangxan*, *Kieuzi*, *Tuncbiang*, and *Taiping*.

7. *Lunggan* Commands over three Cities, *Lunggan*, *Kiangyeu*, and *Xeciven*, and also over several Forts.

8. *Mabu* is alone, without having any City under its Command.

The great Cities are six, *Tungcheuen*, *Muicheu*, *Kiating*, *Kiung*, *Lincheu*, and *Yacheu*. Though these six great Cities might very well deserve the Name and Dignity of Capital Cities, in regard of their largeness, and number of Inhabitants, yet they do not enjoy that Dignity, because this Province is to have no more Capital Cities then *Peking* and *Nanking*.

The first great City *Tungcheuen*, Commands over 8 other Cities; the second *Muicheu*, over four; the third *Kiating*, over seven; the fourth *Kiung*, over three; the fifth *Lincheu*, over four; and the sixth *Yacheu* Commands likewise over four.

The four chief Garison Cities are *Tinchuen*, *Uniung*, *Ufa*, and *Chinhiung*; beside which there are 35 small Garison Cities and Forts.

This Province produces much Silk, and other rich Commodities. It is very large and fruitful, having the great River of *Kiang* running quite through it: in some places it is Mountainous, but wants neither for Trees nor Valleys. From hence only comes the right *Radix-China*, or *China-Root*; for that which grows in other Places of *China* is wild and good for nothing. From hence comes likewise that incomparable Root call'd *Rhubarb*, which the People of *Tibet* and *Mogar*, who drive the Trade in this Province, send from thence into *Europe*. Here are likewise found two sorts of Amber Stones, namely the red and yellow; which last is found also upon other Coasts. The People here are very cunning in counterfeiting of Amber, which they do with so much skill, that they sell it sometimes for the right, it being impossible to discern it, being not much inferior unto it either in sight or goodness. Iron, Tin, and Lead, are likewise fetch'd from the Mountains in great quantities; among which (the wonder is) are great store of Salt-pits, that produce so much Salt, that the Inhabitants know not how to spend one third part of it.

The Toll-Book wherein the number of the People of the Country is set down, mentions no less than 4 hundred 64 thousand 1 hundred 29 Families, and 22 hundred 4 thousand 1 hundred and 70 Fighting Men, without reckoning the Soldiers, who are very numerous in the Country.

That which this Province pays in Taxes to the Emperor yearly, consists of 61 hundred 6 thousand 660 Bags of Rice, 6 thousand 3 hundred and 39 Pounds of wrought and unwrought Silk, 74 thousand 8 hundred and 51 Pounds of Cottons, 1 hundred 49 thousand 1 hundred 77 Weight of Salt, beside other Taxes paid to his Imperial Majesty in some parts of this Province.

The seventh Kingdom of Hucang.

The Situation
of Hucang.

THE Province of *Hucang* borders toward the North upon the Province of *Honan*, North-West upon *Xensi*, Westward upon *Suchen*, toward the South upon *Quangsi*, South-West upon *Queicheu*, Eastward upon *Kiangsi*, and South-East upon *Quantung*.

In this Province are 15 brave Metropolises, above a hundred small Cities, and a world of Villages and Cottages, beside the Garison Towns and Forts.

The 15 chief Cities are these, *Vuchang*, *Hanijang*, *Syangyang*, *Tegan*, *Hoangcheu*, *Kingcheu*, *Yocheu*, *Changxa*, *Paoking*, *Hengcheu*, *Changte*, *Xincheu*, *Jungcheu*, *Ching-tien*, *Chinchiang*.

1. *Vuchang* Commands over 10 Cities, *Vuhang*, *Vuchang*, *Kiayn*, *Puki*, *Hi-enning*, *Cungyang*, *Tungching*, *Hingque*, *Taye*, and *Tungxan*.

2. *Hanijang* Commands over two Cities, *Hanijang* and *Hanchuen*.

3. *Syangyang* Commands over seven Cities *Syangyang*, *Iching*, *Nanchang*, *Cao-yang*, *Coching*, *Quanghoa*, and *Kiun*.

4. *Tegan* Commands over six Cities, *Tegan*, *Iommung*, *Hiaocan*, *Ingching*, *Sui*, and *Ingxan*.

5. *Hoangcheu* Commands over nine Cities, *Hoangcheu*, *Lotien*, *Maching*, *Hoangpi*, *Hoanggan*, *Kixut*, *Ki*, *Hoangmui*, and *Hoangci*.

6. *Kingcheu* Commands over 13 Cities, *Kingcheu*, *Cunggan*, *Xexen*, *Kienli*, *Sungki*, *Chikiang*, *Iling*, *Changyang*, *Itu*, *Juengan*, *Quei*, *Hingxan*, *Patung*.

7. *Yocheu* Commands over eight Cities, *Yocheu*, *Linsiang*, *Hoayung*, *Pingkiang*, *Fung*, *Xemuen*, *Culi*, and *Ganbiang*.

8. *Changxa* Commands over 11 Cities, *Chanxa*, *Siangtan*, *Siangin*, *Ningbiang*, and *Lieuyang*, *Liling*, *Jeyang*, *Siangbiang*, *Xeu*, *Ganboa*, and *Chaling*.

9. *Paoking* Commands over five Cities, *Paoking*, *Sinboa*, *Chingpu*, *Vuchang*, and *Sining*.

10. *Hengcheu* Commands over nine Cities, *Hengcheu*, *Hengxan*, *Luiyang*, *Changning*, *Gangin*, *Ling*, *Queiyang*, *Linnu*, and *Langxan*.

11. *Changte* Commands over four Cities, *Changte*, *Taoyven*, *Lungyang*, and *Juenkiang*.

12. *Xincheu* Commands over seven Cities, *Xincheu*, *Luki*, *Xinki*, *Xopu*, *Juen*, *Kiuyang*, and *Mayang*.

13. *Jungcheu* Commands over seven Cities, *Jungcheu*, *Kiyang*, *Tan*, *Tunggan*, *Ningyven*, *Jungning*, and *Kianghoa*.

14. *Chingtien* Commands over seven Cities, *Chingtien*, *Kingxan*, *Cienkiang*, *Mienyang*, *Kingling*, *Kingmuen*, and *Tangyang*.

15. *Chinchiang* Commands over seven Cities, *Cinchiang*, *Fang*, *Choxan*, *Xancin*, *Choki*, *Chingfi*, and *Paokang*.

There are also in this Province two great Cities, *Cingcheu* and *Chincheu*: The first Commands over four small Cities, *Cingcheu*, *Hoeitung*, *Tungtao*, *Sui-ning*; the second over six, *Chincheu*, *Jungbing*, *Ychang*, *Hingning*, *Queiyang*, and *Queitung*.

The

The Garison Cities are eleven in number, Xi, Jungxun, Paocing, Nanguai, Xiyung, Xangki, Lankeang, Sanpin, Jungting, Tienkia, Jungmui.

The Chinese Register or Toll-Book reckons in this Countrey Five hundred thirty one thousand six hundred and eighty six Families, and Forty eight hundred thirty three thousand five hundred and ninety Fighting Men, beside all such as are of the Royal Blood, which amount to at least Three hundred thousand in all China. These are all the Offspring of one *Hunguvus*, the first Founder of the Family of *Taiminga*, who long after the Expulsion of the *Tartars* conquer'd the Kingdom, and settled himself in the Throne. But this Family of *Taiminga* had the misfortune not many years since to be wholly extirpated by the *Tartars*, as will appear hereafter.

The Product of the Revenues of this Province which are paid to the Emperor yearly, consists in One and twenty hundred sixty seven thousand nine hundred and fifty nine Bags of Rice, and Seventeen thousand nine hundred and seventy seven Rowls of wrought Silk.

The tenth Province of Chekiang.

THis Province lies Eastward toward the Sea, South and South-West it borders upon the Province of *Foking*, but the rest joyns to the Provinces of *Kiansi* and *Nanking*. The Situation of Chekiang.

In this Province are eleven Prime Cities, all of them not much inferior to some Provinces; for the Metropolis of *Hangcheu* is fit to make a Kingdom of. The eleven chief Cities Command over sixty three small Cities, which have likewise abundance of Towns and Castles under their Command, beside the Villages, which are all full of People.

The eleven chief Cities are these, *Hangcheu*, *Kiabing*, *Hucheu*, *Niencheu*, *Kinboa*, *Kincheu*, *Chucheu*, *Xaohing*, *Ningpo*, *Taicheu*, and *Vencheu*.

1. *Hangcheu* Commands over eight Cities, *Hangcheu*, *Haining*, *Fuyang*, *Jubang*, *Lingan*, *Yucien*, *Sinching*, *Changhoa*.

2. *Kiabing* Commands over six Cities, *Kiabing*, *Kiaxen*, *Haiyen*, *Pingbu*, *Cungte*, *Tungbiang*.

3. *Hucheu* Commands over six Cities, *Hucheu*, *Changbing*, *Gankie*, *Teching*, *Hiaofung*, and *Vukang*.

4. *Niencheu* Commands over six Cities, *Niencheu*, *Xungan*, *Tunglui*, *Suigan*, *Xenchang*, and *Fuenxi*.

5. *Kinboa* Commands over eight Cities, *Kinboa*, *Lanki*, *Tungyang*, *Yu*, *Jug-kang*, *Vuy*, *Pukiang*, and *Tanki*.

6. *Kincheu* Commands over five Cities, *Kincheu*, *Lungyeu*, *Changxan*, *Kiangxen*, and *Caihoa*.

7. *Chucheu* Commands over 10 Cities, *Chucheu*, *Cingtien*, *Cinyun*, *Sungyang*, *Suichang*, *Lungcinen*, *Kingyven*, *Junbo*, *Sivenping*, and *Kingning*.

8. *Xaohing* Commands over seven Cities, *Xaohing*, *Siaoxan*, *Cbuki*, *Juyao*, *Xangyu*, *Xing*, and *Cinchang*.

9. *Ningpo* Commands over five Cities, *Ningpo*, *Cuki*, *Funghao*, *Tinghai*, *Siangxan*.

10. *Taicheu* Commands over six Cities, *Taicheu*, *Hoangnien*, *Tientai*, *Sinkiu*, *Ninghai*, and *Taiping*.

11. *Vencheu* Commands over five Cities, *Vencheu*, *Xuigan*, *Loding*, *Pingyang*, *Taixun*.

The

The chief Garisons are 15. *Chinxan, Kinxan, Tinghui, Quo, Ningtai, Cicki, Sinbo, Xetie, Puontun, Cumuen, Tunchi, Haigan, Sining, Haifung, Nan.*

The number of the People in this Province mention'd in the *Chinese Toll-Book*, appears to be 12 hundred 42 thousand 1 hundred and 35 Families, and 55 hundred 25 thousand 4 hundred and 70 Fighting Men.

The publick Revenues paid to the Emperor consist of 25 hundred 10 thousand 2 hundred and 99 Sacks of Salt, 3 hundred and 70 thousand 4 hundred and 60 Pounds of unwrought Silk, and 2 thousand 5 hundred and 74 Rowls of wrought Silk: Beside all which, the great Ships of his Imperial Majesty call'd *Jungychuen*, come every year to lade with Silk, which is very rich and curiously wrought for his Majesties own use. The Silk is interwoven with Gold, Silver, and the Feathers of several Birds, very artificially mingled with all manner of Colours: None are suffer'd to wear any of these Silks, call'd *Dragon-Silks*, but the Emperor and his Courtiers.

This Province furnishes the Court likewise with 80 hundred 4 thousand and 91 Trusses of Hay, and with 4 hundred 44 thousand 7 hundred and 69 Weight of Salt. The whole Revenue of this Province is reckon'd by some, to amount to 15 Millions of Crowns.

The eleventh Province of Fokien.

The Situation
of Fokien.

THis Province, which is the least of all the Provinces, lies toward the East South-East and South, upon the great *Indian Sea*; toward the South-West it borders upon *Quantung*, West and North-East upon *Kiansi*, and the remaining part upon the Kingdom of *Chekiang*.

In this Province are eight Chief Cities, and 48 small Cities, and a great number of Forts which were built for the Defence of the Sea and Harbor.

The eight Chief Cities are these; *Focheu, Civencheu, Changcheu, Kienning, Jenping, Tincheu, Hinghoa, and Xaovu.*

1. *Focheu* Commands over eight Cities, *Focheu, Cutien, Mincing, Changlo, Lienkiang, Loyuen, Jungfo, and Focing.*

2. *Civencheu* Commands over seven Cities, *Civencheu, Nangan, Hoeigan, Teboa, Ganki, Tungan, and Junchung.*

3. *Changcheu* Commands over 10 Cities, *Changcheu, Changpu, Lugnien, Nancing, Changtai, Changping, Pingho, Caogan, Haicing, and Ningyang.*

4. *Kienning* Commands over seven Cities, *Kienning, Kienying, Cunggan, Puching, Chingho, Sungki, and Xeuning.*

5. *Jenping* Commands over seven Cities, *Jenping, Cianglo, Xa, Yenki, Xunchang, Janggan, and Tatien.*

6. *Tingcheu* Commands over eight Cities, *Tingcheu, Ninghoa, Xanghang, Vuping, Cinglieu, Tienching, Queihoa, and Jungtung.*

7. *Hinghoa* Commands over two Cities, *Hinghoa, and Sienlieu.*

8. *Xaovu* Commands over four Cities, *Xaovu, Quangee, Taining, and Kienning.*

In the Province of *Fokien* is also a great City call'd *Foning*, which Commands three Cities, *Foning, Fogan, and Ningte.*

In this Province are likewise several brave Forts and Towns for Trade, as *Ganbai, Hiamuen, Pumuen, Foning, Tinghai, Muiboa, Xe, Haiku, Vangan, Chungxe, Tungxan, Huenchung, and Jungting.*

The Island *Formosa*, or *The Fair Island* doth also belong to this Province, as likewise

likewise the near adjacent Island call'd *Taiwan*, which the *Hollanders* possess, who have built a Fort there call'd *New-Zealand*. But of this Island more hereafter.

The Toll or Register-Book of these People, mentions no less in this Province than 5 hundred 9 thousand and 2 hundred Families, and 18 hundred 2 thousand 6 hundred and 77 Fighting Men.

The Revenue of this Province consists of 8 hundred 83 thousand 1 hundred and 15 Sacks of Salt, 1 hundred 94 Pounds of fine Linnen, and 6 hundred Rowls of wrought Silk: But the chiefest Revenue consists of Ships, which pay according to their Burthen so much a Tun.

The thirteenth Province of Quangsi.

Quangsi is the thirteenth Province, and borders toward the East upon the Province of *Quantung*, South-West upon *Tungking* or *Ganan*, Westward upon the Country of *Junnan*, toward the North-West upon the Countrey of *Queichen*, and the remaining part upon *Huquang*. The Situation of Quangsi.

In this Province are eleven Capital Cities, one Chief Garison City, and one Principal City.

The 11 Chief Cities are these, *Queilin*, *Lieucheu*, *Kingyven*, *Pinglo*, *Guchen*, *Cincheu*, *Nanning*, *Taiping*, *Suming*, *Chingen*, and *Tiencheu*.

1. *Queilin* Commands over nine Cities, *Queilin*, *Hinggan*, *Lingchuen*, *Yangso*, *Jungning*, *Jungso*, *Yning*, *Cinen*, and *Quonyang*.

2. *Lieucheu* Commands over twelve Cities, *Lieucheu*, *Coyung*, *Loching*, *Lieuching*, *Hoaiyven*, *Yung*, *Laipin*, *Siang*, *Vuciven*, *Pin*, *Cienkiang*, and *Xangling*.

3. *Kingyven* Commands over nine Cities, *Kingyven*, *Tienho*, *Sugen*, *Hochi*, *Hinching*, *Nanchuen*, *Lypo*, *Tunglan*, and *Pangti*.

4. *Pinglo* Commands over eight Cities, *Pinglo*, *Cunching*, *Fuchueu*, *Ho*, *Lipu*, *Siengiu*, *Juggan*, and *Caoping*.

5. *Guchen* Commands over ten Cities, *Guchen*, *Teng*, *Yung*, *Cengki*, *Hoacie*, *Yolin*, *Pope*, *Pelieu*, *Lochuen*, and *Hingye*.

6. *Cincheu* Commandds over four Cities, *Cincheu*, *Pingnan*, *Quei*, and *Vucing*.

7. *Nanning* Commands over six Cities, *Nanning*, *Lunggan*, *Heng*, *Yunhiang*, *Xangsu*, and *Sunning*.

8. *Taiping* Commands over 22 Cities, *Taiping*, *Ganging*, *Yangli*, *Vanching*, *Co*, *Civenming*, *Suching*, *Chinyven*, *Sutung*, *Kielum*, *Mingyng*, *Xanbia*, *Kiegan*, *Luging*, *Tukie*, *Cungxen*, *Junkang*, *Loyang*, *Toling*, *Lun*, *Kiang*, and *Lope*.

9. *Suming* Commands over five Cities, *Suming*, *Xangxe*, *Hiaxe*, *Pingciang*, and *Chung*.

10. *Chingan* has no City under it Command, nor is subject to any other City.

11. *Tiencheu* Commands over five Cities, *Tiencheu*, *Xanglin*, *Lung*, *Queite*, and *Coboa*.

The Garison City is *Sugen*, and Commands over three Cities, *Sugen*, *Vuyuen*, and *Fungboa*.

The great City which is not preferr'd to the Dignity of a Principal City, is *Suching*, and Commands only over one City call'd *Ching*.

There are some other Cities in this Province, as *Sucheu*, *Siping*, *Fulao*, *Fukang*, *Funy*, *Li*, *Queixum*, and *Hiangun*.

The Forts are onely two, *Zanglui* and *Ganiung*.

In the Toll or Register-Book of this Province, is set down 1 hundred 86 thousand 7 hundred and 19 Families, and 1 Million 54 thousand 7 hundred and 60 Fighting Men. The Revenue thereof consists of 4 hundred 31 thousand 3 hundred and 59 Bags of Rice.

The fourteenth Province of Queicheu.

The Situation
of Queicheu.

THis Province of *Queicheu* borders East and South-East upon the Province of *Quangsi*, North and North-West upon *Suchen*; toward the North-East it reaches as far as the Province of *Huquang*, and the remaining part borders upon *Junnan*.

Formerly this Province was not reckon'd among the fifteen, but a part thereof belong'd to *Suchen*, another part to *Huquang*, and the neighboring Provinces possess'd the rest; at last the Family of *Taiminga* (in regard *Ivena*, the foregoing Branch of the *Tartars*, had caus'd several Castles and Forts to be built therein) made thereof a particular Province.

In this *Queicheu* are 8 Chief Cities, which are not very large, 10 small Cities, four Chief Garrison Cities, and four small Garrison Cities, beside Castles and Forts, which are very many.

The eight Chief Cities are these; *Queiyang*, *Suchen*, *Sunan*, *Chinyven*, *Xecien*, *Tunggin*, *Liping*, and *Tucho*.

1. *Queiyang* Commands over 19 Forts in stead of Cities, *Queiyang*, *Kiukiun*, *Moqua*, *Taboa*, *Cingfan*, *Gueifan*, *Fangfan*, *Hungfan*, *Golung*, *Kingxe*, *Siaolung*, *Lofan*, *Talung*, *Siaoching*, *Xangua*, *Luxan*, *Lufan*, *Pingfa*, and *Mohiang*.

2. *Suchen* Commands over four Forts, *Suchen*, *Tuso*, *Xiki*, and *Hoantao*.

3. *Sunan* Commands over two Cities and five Forts, *Sunan*, *Vuchuen*, *Inkiang*, *Xuite*, *Manii*, *Langki*, and *Jeuki*.

4. *Chinyven* Commands over one City and four Forts, *Chinyven*, *Xikien*, *Kinyung*, *Pienkyao*, *Inxui*, and *Taiping*.

5. *Xecien* Commands over three Forts, *Xecien*, *Miaomin*, *Lungeiven*, and *Coibang*.

6. *Tunggin* Commands over seven Forts, *Tunggin*, *Sengki*, *Tiki*, *Vaxan*, *Ulo*, *Pingten*, *Pingnan*, and *Pingchai*.

7. *Liping* Commands over 4 Cities and 11 Forts, *Liping*, *Juncung*, *Tanki*, *Pacheu*, *Hung*, *Caotie*, *Cu*, *Sixau*, *Huul*, *Leangfai*, *Geuyang*, *Sinboa*, *Chunglin*, *Cheki*, and *Lungli*.

8. *Tucho* Commands over three Cities and nine Forts, *Tucho*, *Toxan*, *Maho*, *Cingpin*, *Panxui*, *Pinglang*, *Pingcheu*, *Lotung*, *Hokiang*, *Loping*, *Pingting*, and *Tungning*.

The four great Cities are, *Pugan*, *Jungning*, *Chinning*, and *Ganxun*.

Pugan is the Key of the three Provinces.

Jungning Commands over three small Forts, *Jungning*, *Muyo*, and *Tinging*.

Chinning Commands over two Forts, *Kangca* and *Xeul*.

Ganxun likewise Commands over two Forts, *Ningpo* and *Sipeo*.

The four Chief Garrison Cities are, *Puting*, *Sintien*, *Pingyve*, and *Lungli*.

1. *Puting* Commands over no other City,

2. *Sintien* Commands over four Forts, *Pingfa*, *Paping*, *Cheuping*, and *Cheuing*.

3. *Pingyve* Commands over two Forts, *Yengi* and *Loping*.

4. *Lungli*

4. *Lungli* Commands over two Forts, *Pingfa* and *Taping*.

The Forts which lie up and down in this Province to hinder the Plundering of those upon the Mountains, are *Picie*, *Gucieing*, *Chancoang*, *Chingping*, *Pingpa*, *Cannan*, *Wsa*, *Hinglung*, *Cherni*, and *Kaili*.

The chiefest Places in this Province, are *Junguing*, *Xuitung*, *Loken*, *Xanglang*, *Vatien*, *Hoanglien*, and *Cugin*.

In the *Chinese* Toll-Book of this Province, we find set down 45 thousand 3 hundred and 5 Families, and 2 hundred 31 thousand 3 hundred and 65 Fighting Men.

The Revenue of this Province consists of 47 thousand 6 hundred 58 Bags of Rice; 5 thousand and 9 hundred Pieces of Cloth. But all this not being sufficient to maintain the Forts, the Emperor is necessitated to supply what is wanting out of his other Revenues.

The fifteenth Province of Junnan.

Toward the East and South-East this Province of *Junnan* borders upon *Quangsi*, toward the South upon the Kingdoms of *Laos* and *Tunking*, toward the West it reaches as far as the utmost Borders of the Kingdom of *Mien* and *Pey*, toward the North-West upon the Kingdom of *Sifan*, Northward upon the Province of *Suchen*, and toward the North-East reaches as far as the farthest Pales of the Province of *Queicheu*.

The Situation of *Junnan*.

In this Province are 12 great Cities, 8 Chief Garison Cities, 88 small Cities, beside several Castles and Forts.

The 12 Chief Cities are these; *Junnan*, *Tali*, *Lingan*, *Cuihung*, *Chinkiang*, *Munghoa*, *Kingtung*, *Quangna*, *Quangsi*, *Chinyuen*, *Junming*, and *Xuning*.

1. *Junnan* Commands over 13 small Cities, *Junnan*, *Funun*, *Yleang*, *Cao-ming*, *Cynning*, *Quehoa*, *Chingcung*, *Ganning*, *Loco*, *Lofung*, *Quenyang*, *Sanpao*, and *Imuen*.

2. *Tali* Commands over six Cities, *Tali*, *Chao*, *Junnan*, *Tenchuen*, *Langkiung*, and *Pinchuen*.

3. *Lingan* Commands over 10 Cities, *Lingan*, *Kienxui*, *Xeping*, *Omi*, *Niug*, *Sinpin*, *Tunghai*, *Hosi*, *Siego*, and *Mungcu*; as also over nine Chief Forts, *Naleu*, *Kiachoa*, *Vanglung*, *Hieyung*, *Kichu*, *Sulo*, *Coneng*, *Locung*, and *Gannan*.

4. *Cuihung* Commands over seven Cities, *Cuihung*, *Quantung*, *Tingyven*, *Tinpien*, *Okia*, *Nangan*, and *Chinnan*.

5. Under the Command of *Chinkiang* are five Cities, *Chinkiang*, *Kiangheu*, *Sinbin*, *Yangcung*, and *Innan*.

6. *Munghoa* Commands over two Cities, *Munghoa* and *Tinglung*.

7. *Kingtung* has no City under its Command.

8. *Quangnan* Commands over the City *Fu*.

9. *Quangsi* Commands over four Cities, *Quangsi*, *Sucung*, *Mile*, and *Vimao*.

10. *Chiyyen* Commands over the Fort *Loco*.

11. *Junnung* Commands over the Forts *Junnung*, *Lacu*, *Ketien*, *Hianglo*, and *Valu*.

12. *Xuning* has no City under it, and lies surrounded with Hills.

The eight Garison Cities are these; *Kiociing*, *Yaogan*, *Cioking*, *Vuting*, *Cintien*, *Likiang*, *Juenkiang*, and *Jungchang*.

Kiociing Commands over six Cities, *Kiociing*, *Ieco*, *Chenye*, *Loleang*, *Malungo*, and *Lochiung*.

Yaogan

Yaogan Commands over three Cities, *Yaogan*, *Yao*, and *Tayao*.

Cioking Rules over three Cities, *Cioking*, *Kienchuen*, and *Xun*.

Vuting Commands over four Cities, *Vuting*, *Hokio*, *Yuenmeu*, and *Lokiuen*.

Cintien Commands only over seven Villages.

Likiang Commands over five Cities, *Likiang*, *Paoxan*, *Lan*, *Kiucin*, and *Linsi*.

Juenkiang Commands over the Fort *Lopie*.

Jungchang Commands over seven Forts, *Jungchang*, *Laye*, *Likiang*, *Jungping*, *Fungki*, *Xitian*, and *Lukiang*.

There are two Garison Cities, *Pexing* and *Sinboa*, which are not subject to any other Cities.

The Forts which are not Commanded by any other Cities, are fourteen, *Chelo*, *Tengheng*, *Cheli*, *Laochua*, *Lungchuen*, *Gueiyven*, *Vantien*, *Chincang*, *Taben*, *Ni-cuki*, *Mangxi*, *Langchang*, *Mopang*, *Mien*, with the City of *Langkin*.

Mopang Commands over nine Villages, *Mopang*, *Mengyang*, *Mengking*, *Meng-lien*, *Mengli*, *Mengting*, *Mengtieu*, *Mengco*, and *Menchang*.

Mien Commands over six other Villages, *Mien*, *Pape*, *Santibiung*, *Sochung*, *Mungyang*, and *Mitien*.

The yearly Toll-Book in this Province of *Junnan*, makes mention of 32 thousand 9 hundred and 58 Families, and 14 hundred 33 thousand 1 hundred and 10 Fighting Men.

The Revenue of this Province consists of 14 hundred thousand 5 hundred and 68 Bags of Rice, and 56 thousand 9 hundred 65 Weight of Salt, beside several other great Imposts and Taxes, which we shall forbear to mention.

Thus far having treated (though but briefly) of that which at first I propos'd for the better understanding the Relation of our Voyage, I now proceed to give an Account of what pass'd during our Travels to and again from *Canton* to *Peking*. You must know, that the Chief Government at *Batavia*, long before any thing was concluded by the *East-India Company* in *Holland* concerning an Embassy to the *Great Cham* at *Peking*, did send some Persons with laden Ships to *China*, to desire free Traffick in those Parts; therefore I suppose it will not be amiss, to relate in short what Success they met withal in their Voyages.

From the time that the *Netherlanders* had Commerce with their Ships into several Parts of *India*, they continually sought unto the People of *China* to Trade with them upon the Island of *Japan*, in such Wares and Commodities as the Country of *China* produces: but in this their fair Undertaking and reasonable Request, they have still met with Opposition, and no Access would be given them into that Kingdom.

Some impute the cause of this aversion in those People to the *Hollanders*, to an old Prophecie, which made no small impression on their Fancies, That a strange Nation, Fair of Complexion, and Clothed all over, should come thither from a far remote Country, to Conquer the Kingdom of *China*, and possess it as their own.

But in process of time, the Jesuit *Martin Martinsen*, who had conceal'd himself ten years together in *China* for the propagation of the *Roman-Catholick* Faith, came from *Macassar* to *Batavia* in a *Portuguese* Vessel; and there related, How that the *Great Cham* of *Tartary* had Conquer'd the Empire of *China*, and all the Kingdoms belonging thereunto, with the slaughter of some hundred thousands of People, and had proclaim'd a Free Trade in the City of *Canton* to all Foreign People.

Hereupon

Hereupon it was concluded by the chief Government of *Batavia*, after due Deliberation first had, that a Trial should be made of the truth of this Report, by sending a Vessel with several Goods from the Island of *Taiwan* to some part of *China*.

So upon the 20. of *August* Mr. *Frederick Schedel* a Merchant, set Sail in the good Ship call'd *The Brown-Fish*, very richly Freight'd with all sorts of Merchandizes from *Taiwan* to *Canton*, and after nine days Sail Landed in the *Canton* River, at a Place call'd *Heytamon*.

Hereupon the Mandorin *Haitonu*, Admiral of the Sea, came Aboard their Vessel, to receive and Salute *Frederick Schedel*, in the Name and in behalf of the whole *Canton* Magistracy. After that he had been well Treated there, he took leave of Mr. *Schedel*, who out of Respect to his Person, thought good to accompany him on Shore; but being come near the City, he Landed in great State, without speaking one word to *Schedel*, who was put into another Vessel in a very slight manner, with the Presents which he had brought with him for the Vice-Roys, and was carried to the other end of the City, where he was narrowly searched by one *Emanuel de Lucifierro* a *Portuguese*, and treated likewise with ill Language. In the same manner he was us'd by some mean Officers, who told him that they were sent by the Vice-Roy to shew him a Lodging without the Walls in the Suburbs.

Toward Night came the Interpreter *Tienqua* (whom the same *Haitonu* had brought with him Aboard) with several other *Tartars*, to give Mr. *Schedel* a Visit, who after a while was carried by them to a Temple of one of their Idol Gods, where the Priests had spent the whole Night at their Devotions, to foretel the Success of the Strangers Arrival. In the mean time whilst *Schedel* was absent from his Lodging, some *Mandorins* came thither by Order of the Vice-Roy, and made bold to open his Chests where the Presents lay; and after they had taken an Account of them, they flung them about in a scornful manner: they took likewise the Letter which was writ by the chief Governor of *Batavia* to the two Vice-Roys, and were carrying it away; but meeting with *Schedel*, they flung it unworthily in his Face, giving him reproachful Language, as if the *Hollanders* were come for no other end, but to betray their Country. *Schedel* finding himself thus unhandsonly dealt with, began to consider which way he should be able to pacifie and undeceive these People: Among other Presents, he had brought with him some Bottles of rare Wine, whereof he desir'd the *Mandorins* to taste; which pleasing their Palat, they turn'd their Cups off very freely, and at last were so well satisfi'd with *Schedel*, that they begg'd his Pardon for their Misdemeanor and Mistake; acknowledging that the *Portugueses* had infus'd strange Stories into their Heads concerning the Plots of *Hollanders* against their Country; but now they were full convinc'd, believing the contrary, excusing what had hapned, and promis'd, that for the future all manner of Civility should be shew'd unto him during his Abode there.

The next day early in the Morning by Sun-rising Mr. *Schedel* was suddenly sent for to the Court, to appear before the ancient Vice-Roy *Pignamong*: thousands of the vulgar sort of People follow'd crowding at his Heels to the Palace Gate, giving him ill Language, saying, *How finely Iron Fetters would become his Legs*; others pointed at him with their Fingers in derision, and some others blew Lice upon his Followers; however, at last two *Mandorines* brought him to the Court: The Vice-Roy, to give him Audience, sat upon his

Throne, which stood in the middle of the Palace upon a high four-square place, and was cover'd with rich Silk: round about him stood above two hundred Gentlemen (amongst which was the fore-mention'd *Haitonu*) all very rich dress'd after the *Tartar* fashion. The Vice-Roy having receiv'd the Letter and the Presents from *Schedel*, and heard what he had to say for himself against the Calumnies which had been rais'd against the *Hollanders*, he was so well satisfi'd with him, that he caus'd him to sit down next unto his Throne amongst the best of his Court, and afterwards invited him to a splendid Dinner, made on purpose for his Entertainment; where a particular Table appointed for *Schedel* and his Followers, was cover'd with thirty two Silver Dishes, heap'd with all manner of extraordinary Dainties; the Cups in which they drank were of massie Gold, and nothing was wanting to add to the greatness of the Entertainment. During which, the Vice-Roy sent to Mr. *Schedel* to resolve him several Questions, concerning the Condition and present Government of *Holland*; and after that he had fully answer'd the Vice-Roy, he was dismissed by him with all manner of Respect, and conducted from thence by the Mandorine *Haitonou*, with the Letter and Presents to the young Canton Vice-Roy call'd *Signamong*, who receiv'd him likewise very friendly, and civilly invited him to a Dinner, but yet seem'd to side rather with the *Portugueses*.

His Mother, who came out of *Tartary* the Year before, was very desirous to see the *Hollanders*, and sent for *Schedel* with his Followers (notwithstanding that he was in the middle of his Speech) to appear before her: Whereupon he brake off abruptly to go to her, and found her with her Gentlewomen in an open Hall expecting his coming, where he was very courteously receiv'd by her. During his stay there he commanded his Trumpets to sound, which much delighted the Ladies, who shew'd him all manner of kindness for his civility in that respect. After he had satisfi'd the curiosity of the Vice-Roy's Mother, he return'd back to the Vice-Roy, who stay'd for him all this while. Then he re-assum'd the former Discourse; which having ended, and taken his leave to be gone, he was conducted in great State by *Haitonu* to the House of the great Mandorine *Teutang*, who has the third Place in the Government of *Canton*: But when this *Teutang* had privately taken a view of *Schedel* through a Window, or the like, he suffer'd him to depart, without offering him the least civility in his House, insomuch that he was forc'd to find out another Lodging for himself and his Followers, where they lay that Night, and the next Day sent for their Goods from Aboard their Ship.

The Governor and Council in *Maccoa*, to stifle in its Birth the progress of this Negotiation, did endeavor not onely to corrupt *Haitonu* with Presents and contrary Arguments, but they sent likewise a considerable Embassy to *Canton*; where they remonstrated at large in Writing, *How that the Portugueses in Maccoa were inform'd, that a certain Forein Nation, known by the Name of Hollanders, had sent away a Ship to the chief City of Canton, to desire free Traffick in China; but they, as in Duty bound, did find themselves necessitated to acquaint the Governor, that these People were of a cunning Nature, deceitful in all things, and without any Country or Habitations of their own; And that they got their Livings by Stealth and Piracy; That they by the number of their Ships and Guns, had made themselves very considerable at Sea, and were now onely endeavouring how to get sure Footing in China, that so by that means they might the better enrich themselves; That they had taken Taiwan, had made an Assault upon Manilba and Maccoa, and had also Block'd up Aunui with a Fleet.*

They

They likewise added, That these People were those, who about twenty three years since appear'd with two Ships and great Presents in the Mouth of the River of Canton, but the Magistrates of the Place, who were well acquainted with their Villanies, did wisely refuse them; That they had totally destroy'd Heytaimon, and laid their Houses in Ashes, and consequently no King in China would ever have any thing to do with them, since they were held by all wise and knowing People as the ruine and plague of that Empire; That they had made a Peace with the Pyrate Coxinga, and for that reason were to be look'd upon no otherwise then as Enemies to the Tartar Crown. Last of all, They desir'd that this their faithful Admonition might be taken in good part, as proceeding from a real and upright Inclination which they bore to the Empire.

The Chinese Philosophers of Canton produc'd likewise to that end an old Story, thereby to demonstrate, How that the Hollanders, time out of mind, were never permitted to Traffick there, being always reputed to be deceitful in their Dealings; wherefore they found themselves oblig'd to acquaint the Government therewith, that so they might take the same into their serious Consideration.

But both the Vice-Roys, by advice of the said Haitonu, whom Schedel had engag'd on their side, gave this Answer to their Proposals:

That their Majesties had quite another Opinion of this Business, and judg'd, that the Holland Merchants would bring great Advantage and Profit to the Inhabitants of all China, in regard that through the mutual Commerce of both these People, the Defects of the Country would be supply'd, and what was superfluous would be Exported, which must necessarily very much advance the Trade thereof, and increase the Revenues of the Country. They withal declared, That they could not conceive the Hollanders were such a sort of People as hitherto they had been describ'd unto them in China; but whatsoever Character they lay stigmatiz'd under by former Reports, they were for their parts resolv'd to think better, and speak accordingly of them, believing now no otherwise, but that they were brave Merchants. Last of all, They desir'd that some trial might be had of their Dealings, and returned however their Thanks to the Governors of Maccoa for their good Care and Counsel.

The Vice-Roys hereupon publish'd in Writing their Consent to a free Trade, and withal gave leave to Schedel to erect a Factory: They themselves likewise bought a good part of his Imported Lading, whereof they made no small Gain, which without doubt would have been far greater, if so be the ordinary Merchants might have bought the same. It was also agreed, for the better vending of the remainder of the Goods, That one Peter Bolle an Under-Factor, with four Hollanders more, should have leave to continue at Canton. But after that Schedel had taken his leave of the old Vice-Roy, and went to pay his Congees to the young Vice-Roy, there hapned a Business whereof he had not the least thought of, and which did not a little surprize him.

A Commissioner who lately arrived from the Imperial City of Peking at Canton, did highly dissuade the Vice-Roy from granting a free Trade to the Hollanders; alledging, That it was one thing to grant a Port to a Foreign People, and another to allow a constant Habitation in their Countrey, without informing of the Supreme Authority, and that the Emperor ought to have notice, that so no blame might light upon his Majesty. This did so much perplex the Vice-Roy, that first of all he advis'd Schedel to depart, afterwards to be gone forthwith, and to take all his Company with him for this time, that so the King of Batavia (by whom he understood the Holland General) might not think they were kept Prisoners in Canton; adding withal, that this was done upon Schedel's Reasons, and for their Good. Hereupon two
days

days after Schedel departs with all his Company, and whatever else, in the *Brown-Fish* for *Batavia*, taking with him two Letters from the Vice-Roys, to *Nicholas Verburgh*, Commander in Chief at *Taiwan*. In these Letters the Vice-Roys offer their Friendships to the General, and advise him, if he desir'd in *China* a Free Trade, to send an Embassador with rich Presents to the *Great Cham*.

The Government of *Batavia* perceiving the good beginning of this Deputation, thought fit to write to their Principals in *Holland* about it, and to expect their Answer concerning this Embassy to the *Great Cham*. In the mean time, to keep the Business on foot, they likewise thought good to send some other Person to *Canton*, and so made choice of *Zacharias Waggenaar* for that Employment, who departed from *Batavia* with two laden Vessels, the *Shell-Fish* and *Brown-Fish*; which after a Months Sailing arriv'd at the Island of *Heytamon*, in the Mouth of the River of *Canton*, and Sail'd from thence to *Wangsoe*, within three Miles of the City of *Canton*; where being arriv'd, they continu'd for some days in their Station before they sent any one ashore; but at last (no body offering to come Aboard) they thought good to send one of the Company thither, who immediately apply'd himself to the *Heytenu*, who sent him to the *Toutang*; but not finding this *Toutang*, or his Secretary at home, he return'd late to the Sea side, not knowing where to Lodge that Night: whereupon some of the Vice-Roys Followers came running after him in great amazement, and desir'd him to return Aboard forthwith, otherwise he would be in danger of losing his Life; but he refus'd, and chose rather to lie all Night upon the Ground; which the Interpreter of the Vice-Roy understanding, he offer'd him his own House, and led him homeward; but coming near the Walls of the City, and mistrusting the Carriage of this Interpreter, he desir'd that he might remain where he was till the Morning, then he would venture into the City; which was accordingly done: and notice thereof being given to the Vice-Roy, he presently order'd him a Lodging, whither he went, and after some short stay apply'd himself to the Secretary of the *Toutang*; who acquainted him, How that the *Portugueses* with their Followers, had prevail'd so far in the Imperial City of *Peking*, that a Letter was sent to the Magistrates in *Canton* concerning them, intimating, That the *Hollanders* were a treacherous lying People, and that for fear of being known in *China* they durst not appear at *Peking*; insomuch that those in *Canton* ought to have a watchful Eye upon them, especially if they were come without bringing with them an Embassador to the *Great Tartar Cham*.

At the same time came also from *Maccoa* to *Canton* a Commander, with a Request, that by Provision, and till farther Advice should come from *Peking*, an Embargo might be laid upon the Ships of the *East-India Company* lying there; insinuating, That the *Hollanders* had formerly in a Pyratrical way taken several of their Ships, to the utter ruine of their Country. The *Portugueses* likewise to prevent the *Hollanders* from driving a Trade in *China*, paid an Arrear of four years Tax. In short, this Business seem'd to draw much Trouble after it, and likewise to end with bad Success, though great hopes was given of the contrary by those in Power, and much Art and Industry was us'd by them, to perswade the Messenger that this Delay would in the end turn to his Advantage, and was only occasion'd through the coming of a certain Field-Commander from *Peking*, with some thousands of Foot-Soldiers, to joyn and receive the young Vice-Roy, who had been a while in pursuit of some Com-motioners.

In the mean time Waggenaar expecting with great impatience the issue of his Business, was so narrowly Guarded by two or three of the Vice-Roy's Vessels, that no body was suffer'd to pass to or from him; at last, after long expectation came the Messenger back, and presently after the Secretary of the *Toutang*, with the Mandorins *Taycoetsin* and *Thiapang*, with Orders to bring the Ships within half a Mile of the City, and there to lie till such time as the said Commander (who was not to know for several Reasons of the Arrival of the *Hollanders*) had taken his leave and was gone. During which time Waggenaar was Presented with several Rarities, in token that the *Hollanders* were receiv'd as Friends; in requital whereof he gratifi'd their Kindness with *Guinee* Linen, Bottles of *Rose-Water*, and several other Returns. The next day the Ships being come higher up the River, several of the Company would have gone ashore to refresh themselves, but were prevented by the Vice-Roy's Ships of War, which lay there to watch the Designs of Waggenaar.

Afterward came the Mandorin *Haitonu* Aboard with several Attendants, to conduct Waggenaar Ashore; and when he had been civilly Treated, he desir'd him that he would prepare himself to go to the Court: but just as he was taking Horse, there came two Mandorins to him with an unexpected Message, putting several strange Questions to him, viz. *Why Waggenaar was desirous to speak with the Vice-Roy? and what his Business was? and whether he had brought any Letters or Presents for the Great Cham at Peking, and for the Mandoring Toutang at Canton?* adding withal (wherewith he ended his Discourse) *That the Portugueses were the occasion of all this misunderstanding.* But that which seem'd most pleasant, they declared, *That if the Hollanders would appear before the Vice-Roy in Person, they must be very liberal to all that were about him.* Whereupon Waggenaar made answer, *That he was not willing to Bribe the Vice-Roy or his Courtiers, to take the Letters and Presents of his Lords and Masters, contrary to his and their Inclinations; but yet he would give a good Sum of Money to him that should procure a Free Trade for this Year at Canton.* During this Conference, the same *Haitonu* returns with Advice to Waggenaar, *That he must not appear before the Vice-Roy, who notwithstanding would read his Letter.* Hereupon Waggenaar delivers him the Letter; and not long after an Answer was brought him by the Vice-Roy's Interpreter, which was to this effect: *That in regard the Hollanders had not brought with them any Letters nor Presents to the Emperor at Peking, though sufficient Advice had been given thereof to the Hollanders at Batavia, and highly recommended unto them; therefore it was to his great sorrow, that he could not suffer them to have any Speech with him.*

Now when Waggenaar saw that he could not effect any thing with him, he departed from Canton with both the Yachts, and return'd back to *Batavia*, nothing being done. In the mean time, these barbarous People were not asham'd to demand ten thousand *Toel* of Silver, onely to render the Letter and Presents acceptable to the Vice-Roy, before any Conference could be had about driving a Trade with them.

Now according to the Proposal of the General *John Maatzuiker*, and the Council of *India*, the Governors of the *East-India Company* at *Amsterdam*, concluded and order'd an Embassy to be sent from *Batavia*, to the *Grand Tartar Cham* at *Peking*. Whereupon *Peter de Goyer* and *Jacob de Keyzer*, both Merchants, were chosen Ambassadors at *Hurkos*, with a suitable Train of fourteen Persons, namely two Merchants, six Waiters, a Steward, a Chirurgeon, two Interpreters, one Trumpeter, and one Drummer. Beside these, they took two Mer-

chants more with them, who during their Voyage to *Peking*, were to take care of the Traffick at *Canton*, namely *Francis Lantsman* as Chief, and *Henry Gramsbergen* his Companion; two Yatches were appointed to Transport them from *Batavia* to *Canton*, and from thence to the Imperial City of *Peking*. The Presents which the Ambassadors took with them for the *Great Cham*, consisted of several rich Piece-Goods, as Cloth, Kerfies, and other Woollen Manufactures, of fine Linnen, Mace, Cinamon, Cloves, Nutmegs, Coral, little Trunks of Wax, Perspective-Glasses, Looking-Glasses, great and small Swords, Guns, Feathers, Armour, and several other Wares. The Contents of their Credentials were to this purpose, that the chief end and design of this Embassy was to make a good Agreement and firm League with the Emperor of *Tartary* and *China*, that there might be a Free Trade driven throughout his whole Kingdoms betwixt his Subjects and the *Hollanders*, and that the same might be confirmed under the Hand and Seal of both Parties.

Having put Aboard the Merchandises, Presents, and other Necessaries for our Voyage, the Ambassadors went Aboard on the 14. of *June* 1655. with all their Followers, we set Sail that same Night with a South-East Wind from the Coast of *Batavia*, steering our Course Northerly. But before I relate what hapned to us upon our Voyage, after we came in sight of the firm Land of *China*, I will give you an Account in brief of this famous and eminent City, a Draught whereof I tooook before my Departure from thence, and is thus here represented in the adjoining Print.

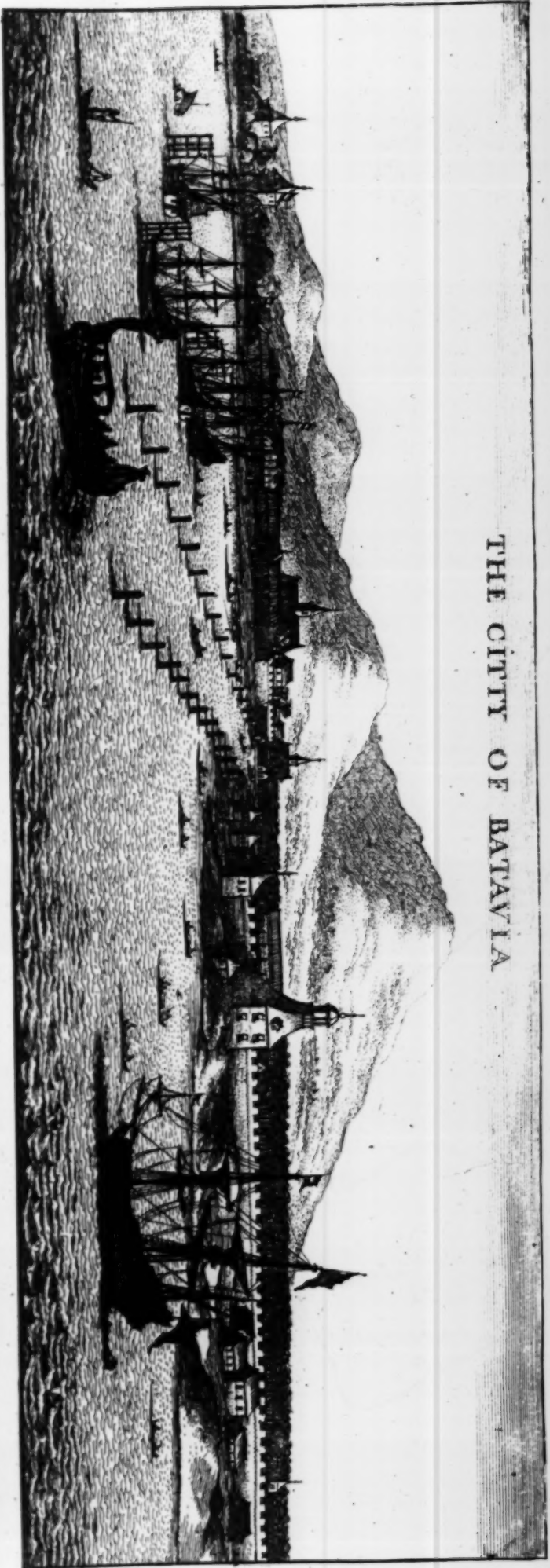
The Description
of the
Island *Java*.

This City *Batavia*, so call'd from the *Netherlands* ancient Name, is situated in the Island of *Great Java*, and so fruitful in all manner of Cattel and Corn, that the Learned *Scaliger* extoll'd this Island for one of the most fruitful and comprehensive Places in the whole World: for from hence comes not only Pepper, Ginger, Cinamon, and other Spices in great abundance, but also all manner of tame and wild Cattel, which are Transported from thence to other Parts. It produces also all manner of Gems, Gold-Mines, Precious Stones, and rich Silks in great quantities; but yet so subject to stormy and tempestuous Weather, that they are seldom free from Commotion'd Skies.

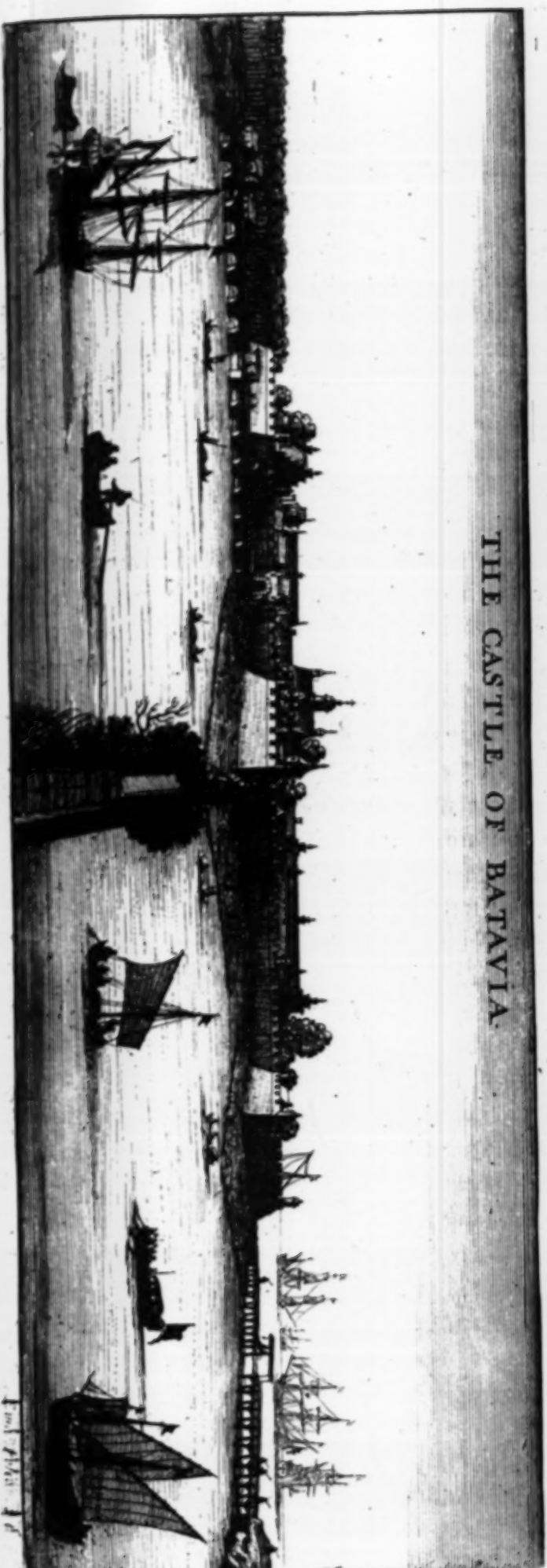
The ancient Natives of this Island are originally sprung from the *Chineses*; who for the most part fearing the Incurfions of the *Tartar*, fled out of their own Country, and settled themselves here in *Java* and other adjacent Isles, which they chose for their security against their Enemies. The Natives of this Island, who call themselves by the Name of *Javaners*, are generally of a middle Stature, and round Visag'd; most of them go naked, having only a Cloth about their Middle to cover their Secrets. They are counted the most civiliz'd People of all the *Indians*; but yet they are great Gluttons, Proud, Deceitful, Impudent, and not to be trusted when they have Pass'd their Words: for when a King of *Java* had falsifi'd his Word and his Promise, and was handsomly rebuk'd for it, he return'd for answer, *That the Tongue of a Man was not made of Bone*; as if he had said, *It ought to be more pliant to the flexibility of the Mind and various Resolutions*. They are also represented to be Cruel, Bloodthirsty, and hardly appeased when once offended; as also that they were wont to eat the dead Bodies of their Friends. As to their Religion, they are all of them *Mahumetans* or *Idolaters*, according to the several Perswasions of their Kings, who are many in this Isle, where *Paganism*, as the most ancient, was spread universally, and most of them were *Idolaters*: but within these 140 years *Mahumetanism* seems to out-strip the other, having more Profelytes.

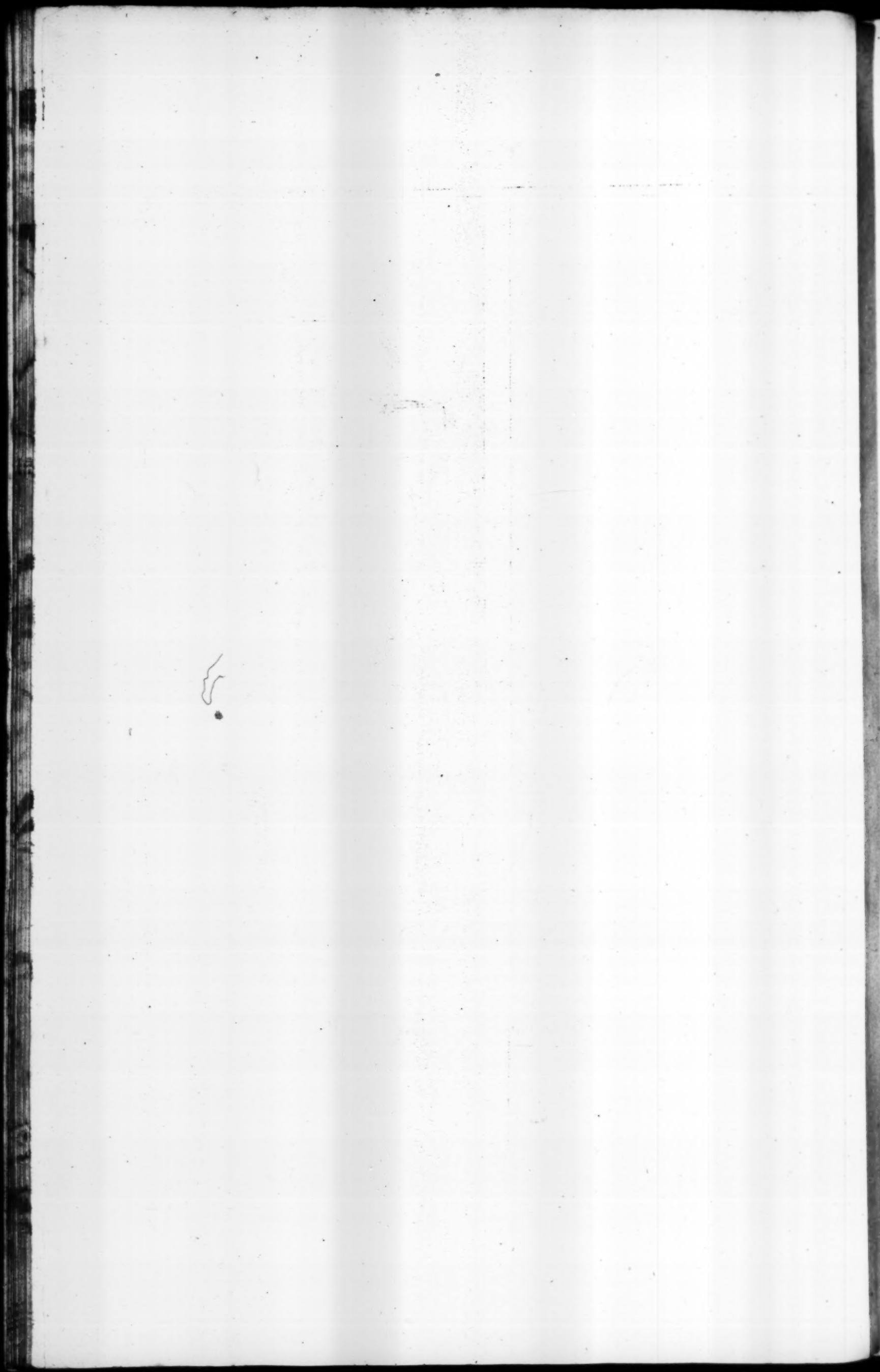
The

THE CITY OF BATAVIA



THE CASTLE OF BATAVIA





The chief Cities of this Island are, *Bantam*, (which is very famous for Trade, *Choribon*, and *Japara*, from whence the *English* and *Hollanders* fetch their Pepper in great quantities. There was formerly in the place where the City of *Batavia* is built (which the *Hollanders* took by force of Arms from the Natives) a City call'd *Caloppa*, which in the time of *Cornelius Houtman* (the chief Promoter and Contriver of the *East-India* Navigation) was replenish'd with more than three thousand Houses, beside several Forts and Bulwarks. But the *English*, who endeavor'd to make themselves absolute and sole Masters of the Trade in this Island, suborn'd several of the Inhabitants thereof to gain them on their sides; and by this means caus'd the whole City to be totally destroy'd. The *Hollanders* on the other side, to frustrate this their Design, built two strong Forts, whereof one is call'd *Mauritius*, situated upon the River, and the other *Nassau*, in memory of that great Captain. Both these Places were always well provided against the continual Assaults of those of *Java*, who were still endeavoring to drive the *Hollanders* out of this their Plantation. At last, after some years, the *Hollanders*, the better to withstand the violent Incurfions of the Natives, built a new City fare stronger than the other, where formerly the old *Caloppa*, or *Jacatra* was situated, and call'd it *Batavia*. This *Batavia*, which lies in the height of 6 Degrees and 10 Minutes, is four-square, a River running through the Town, which makes as it were two entire Cities. The lesser half exceeds the other in Strength, in regard of an invincible Castle in it, which for its better defence is encompassed with four Bulwarks with deep Moats round about. The City is very populous, and consists of Natives, *Chineses*, and *Hollanders*, and adorn'd with stately Structures, and the Streets planted with several sorts of *Indian* Trees, so that you walk cool in the greatest Heats. On the Sea-side (which is narrowly Guarded) lies a safe and commodious Harbor for Shipping. The Arms of the City is a naked Sword with a Laurel Garland. Here the General (who Commands in the Name of the *United Provinces* over all the Forts and Castles in *India*) has his Residence; who is provided with no less Power and Authority than formerly the *Stadtholder* and chief Commander of these Parts were wont to enjoy, and lives in no less Pomp and State than the Princes of *Europe*: And this great Honor and Authority is conferr'd upon him, that the Natives, dazzled with the splendor of his Greatness, may so be the better reduc'd under Obedience. But with this Commander in Chief is joyn'd a Council, whose Advice is always to be taken in Matters of Peace and War, the Protection and safety of the Country, and the Commerce thereof. The Judicature consists of a President and several Aldermen. There is one general Guild or Chamber of Accompts, to which all the rest which are in *India* under the Command of the *Hollanders*, are responsible. The whole City lies surrounded with thirteen strong Bulwarks, which have been often Attempted and Assaulted by the Natives, but are not to be Master'd.

The *Hollanders* made formerly a Contract at *Java* with the Kings of those Parts, about the Business of Commerce; but when they began to deal treacherously, contrary to the Articles of Agreement, in raising the Imposts, it was thought fit to erect a Castle or Fort in the City. The *English* at that time held a straight Correspondence and Amity with the *Hollanders*; but it so hapned, that Fears and Jealousies, and Misunderstandings arose between them; so that after a bloody Fight of eleven *English* Ships against seven *Hollanders*, which continu'd from Morning till Night, our Party was forc'd to flie, and to retreat to *Amboyna*, and there to Rally more Force. The King of *Jacatra* upon this
Occasion

Occasion made an Agreement with the *English*, and joyning their Forces together, laid close Siege to the new Fort, which defended it self gallantly for six Months. In the mean time the *Hollanders* brought several of their Ships from the *Malava* Islands, to the number of eighteen, which came thither to relieve their besieged Countrymen. The *English* having advice of their coming, left the Siege, brought the Cannon Aboard, and set Sail through the Straight of *Sunda*. The General *John Peterson Koene* (who was newly arriv'd with a Fleet from *Holland*, not doubting of the Treachery of the King, though he endeavor'd to excuse himself, laying all the blame upon the *English*) Landed his Men with good Order and Conduct; who after a few hours Refreshment, prepar'd themselves to assault the Besiegers; which they did, and after some little opposition broke through the Trenches, and got into the City. The King finding his Forces defeated, and the Town relieved, saved himself by flight, leaving the residue of his Army to the Mercy of the *Hollanders*, who put all to the Sword, except Women and Children; yea, the City of *Jacatra* it self was laid in Ashes, and the Walls levell'd with the Ground. After this great Victory, the *Hollauders* strongly fortifi'd themselves in those Parts; which the Emperor of the Island *Java* perceiving, concluded to Besiege this our new erected City of *Batavia*; and in the Year 1629. he Encamped himself under the Walls, making several Assaults upon the Place, but was still beaten off with considerable Loss. The greatest Attempt which the Enemy made, was upon September 20. in the Night; but they were likewise forc'd to retreat with a great slaughter; whose dead Bodies was no small annoyance to the Besieged: Against this Inconvenience they burnt several odoriferous Gums, to prevent the Contagion which might proceed from thence.

Amongst other remarkable Passages that hapned during this Siege, is that Storm most to be admir'd, which the Enemy made upon a Fort situated at the farther corner of the City, which was onely Guarded by sixteen Soldiers, who shew'd far greater Courage in making their Defence, than the Assaulters in the Attempt with their whole Army; for after that they had spent all their Powder and Shot, they until'd the very Fort, and with the Shards thereof did very great Execution upon the Enemy; which Ammunition being likewise spent, and having nothing offensive, they at last emptied the House-of-Office with Chamber-pots, and flung the Excrements, and so at once both perfum'd and painted the naked Bodies of the Enemy; who at last perceiving that those of the City intended to Sally out and relieve their Fellow Soldiers, they rais'd the Siege, crying out in their Language, *O you stinking Holland Devils, you Fight with Tantoblins, and your Arms are Turdy-Pistical.*

But the *Hollanders* mistrusting the *Javaners*, continu'd within the City till the Morning, then sending out some Foot to observe their Motion and Intention; who found that they were all fled, and had left more than eight hundred dead on the Spot behind them; some of them were beheaded, others run through, and laid in Rank and File one by another. The occasion of this Murder is said to be this: The Emperor had the Year before (for this was the second Siege) dispatch'd one of the chiefest Princes of the Kingdom with an Army to *Batavia*; who finding great Opposition, return'd *re infecta*: The Prince of *Madura* (which Island lies about half a Mile from *Java*, under the Power and Command of the Emperor) had made great Brags in contempt and disparagement of some other Princes, what great Feats he would have done upon the City with such an Army as this was, of two hundred thousand



land Men, or else he would never have return'd alive. The Emperor hearing this, sent for him, and made him Commander over new-raisd Forces, together with the former, who had been sole General the foregoing Year, a Person of a good Nature, Prudent, Valiant, and well belov'd among the Soldiers : This General finding himself very much slighted by the Prince of *Madura*, who was joyn'd in Commission with him, look'd upon himself as bound in point of Honor to be reveng'd upon him ; and having communicated his Intention to some of his Friends in the Army, they immediately concluded to put his Design in execution, being all of them made sensible of the Affront. The Prince of *Madura* in the interim, not dreaming of the Mischief that was intended him, came accidentally into the Chamber to confer about some Business with this General : who thereupon told him, *That his Word should now prove true, for from Batavia he should never return alive* ; which having said, they presently kill'd him : Word thereof being brought to the Emperor, who had a particular Respect for this old General, he seem'd to like well enough of what had been done, and gave him his Pardon. Thus much for Digression.

After the space of eight days, we came upon the 22. in sight of *Paulo Teymon*, which is a pleasant, wondrous, and delightful Island, (as is expessed in the adjoining *Print*) full of Woods, Hills, and Dales. Here we sent our Boats Ashore to fetch Wood and fresh Water, wherewith we had not at first so well provided our selves as we ought to have done.

In this Island grows the Leaf *Betel* in great abundance, much in request amongst the *Javaners*, who fetch whole Boats-full.

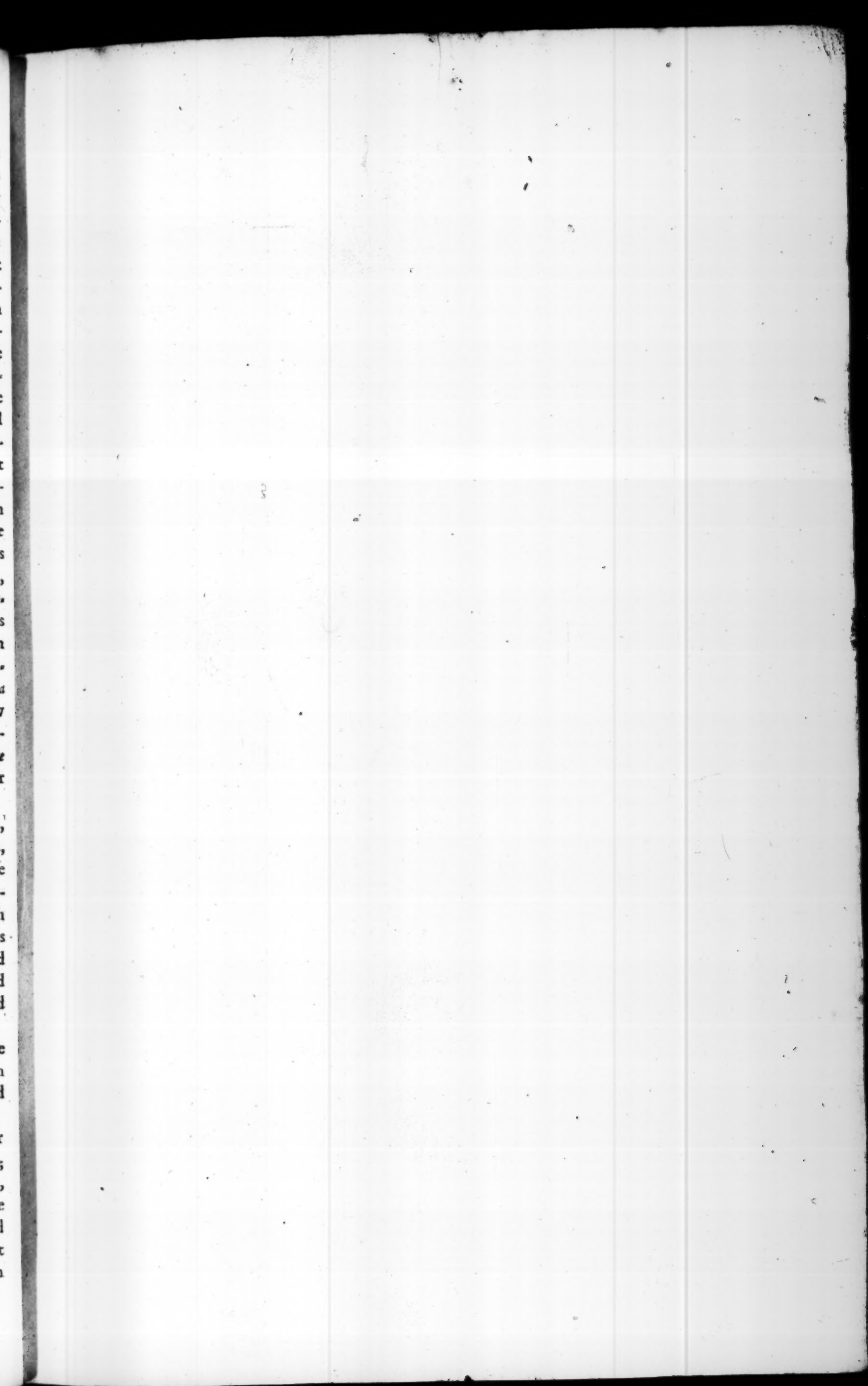
We made no long stay here, but as soon as we had got our Provisions Aboard, we set Sail to pursue our Voyage, and on the 1. of *July* came in sight of the large Continent, leaving *Couchinchina* North North-West ; and about Noon we had the height of 20 Degrees and 6 Minutes : we Sail'd along the Coast, which was very pleasant. This *Couchinchina* is part of the Kingdom of *Gannan*, which is one of the neighbor Countries that are situated out of the Kingdom of *China*, but yet belongs to the *Chineses* ; for under this *Gannan* is situated the Kingdoms of *Tungking* and *Kianchi*, or *Couchinchina*, both which were formerly call'd *Nankiao*. The Emperor *Haionus*, who was of the Family of *Hana*, being a valiant Prince, conquer'd first of all these Countries, which he Planted, and afterwards Govern'd the Inhabitants thereof according to the Laws and Man-

ners of the *Chineses*. This same Emperor was also the first who nam'd these Countries and the Inhabitants *Kiaoch*; but afterwards the Family of *Tanga* call'd them by the Name of *Kiaochians*. But it seems that the *Chineses* never made any account of these Countries, in regard that the Inhabitants, according to the Saying of the *Chineses*, were wild and uncivil in their Conversation: but others say they did it more out of fear, because they knew very well, that the Inhabitants far exceeded them in strength of Body, and were desirous rather to live conformable to their own Laws and Customs, and have their own King, than submit their Necks under the Yoke of the *Chineses*. At the beginning of the Reign of the Family of *Taiminga*, for the space of 290 years, these People were brought under the Lash of the Emperor *Hunguus*. But this Country was afterwards made over to a petty King call'd *Chin*, who soon was made away by his three Governors, who were of the Family of *Ly*, and so possess'd themselves of the Realm. When the Emperor *Junglos* observ'd the troublesome Condition of that Kingdom, he caus'd two of the Governors to be put to Death, but the third escap'd by flight; and the Emperor afterwards reduced the Kingdom of *Gannam* into a Province; but he had no sooner laid down his Arms, but the Fugitive *Ly* began to appear again in the Field, and made himself Master of the Kingdom: which done, he speedily sent Ambassadors to pacifie the Emperor. At that time *Sivantens* was Emperor, a peaceable Man, and more a Slave to his Pleasure than a Prince of his Countries: This Emperor being weary of all these Mutinies and Troubles, made over again this Country to this same *Ly*, and install'd him as a petty Prince, upon Condition that he should send to him every three years an Ambassador with great Presents. And in this manner these Parts were divided from the Empire of *China* about the Year 1428. But these Countries, notwithstanding all this, grew very troublesome, being full of Divisions; so that at last they came to be divided into three Parts: the first was call'd *The Kingdom of Laos*, the second *The Kingdom of Tunking*, and the third *Couchinchina*, which at present are no other than part of the Provinces of *Quangsi* and *Junnan*.

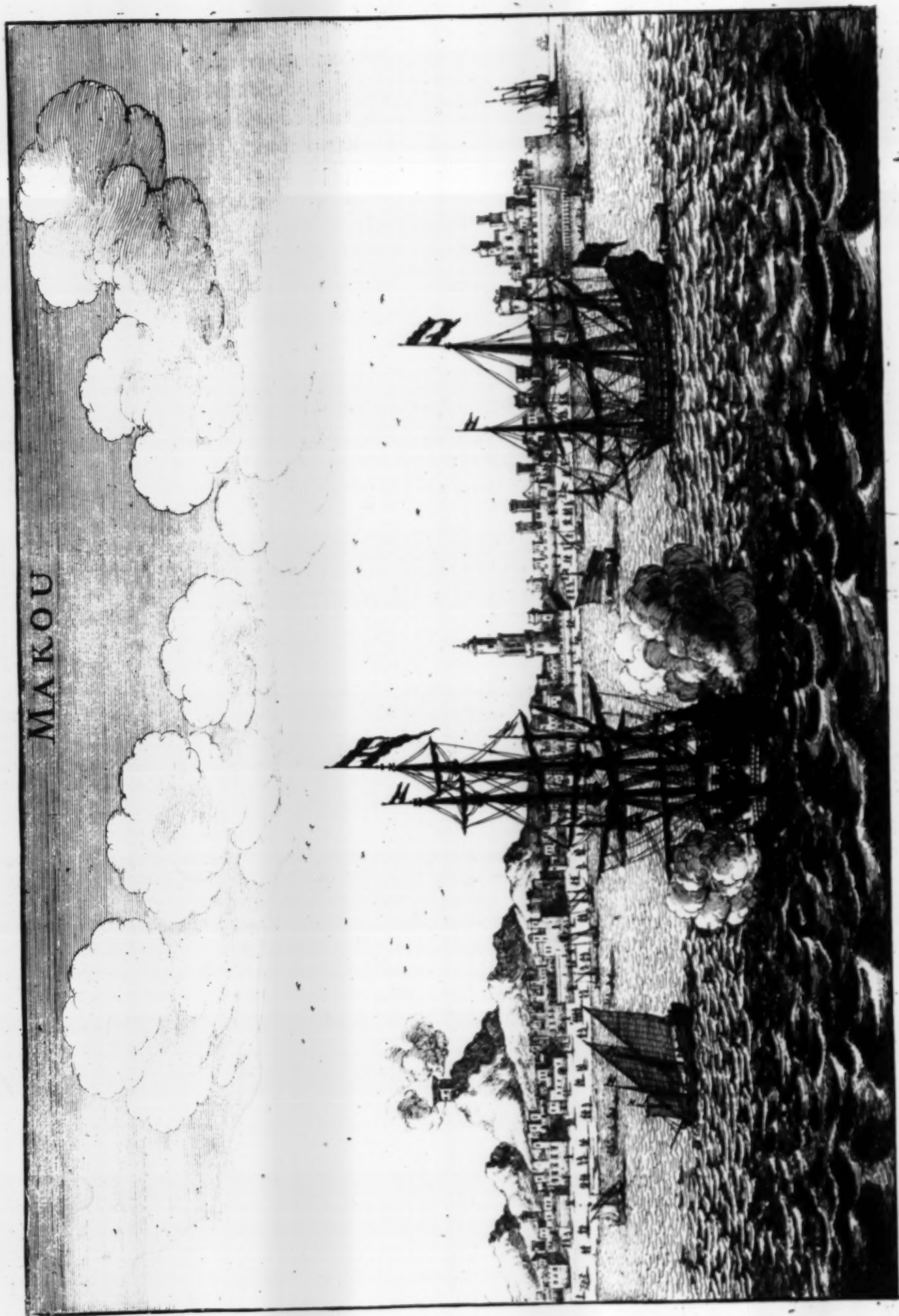
The Inhabitants of these three Kingdoms, *Laos*, *Tunking*, and *Couchinchina*, follow the Religion of the *Chineses*. They likewise use the *Chinese* Characters, but yet differ very much in Speech and Pronunciation from them. These Countries are very fruitful in every thing belonging to the sustenance of Mankind; among other innumerable Trees and Fruits, there grows a Bean, which makes an Oyl or Juyce, by the *Portugueses* call'd *Rosamalia*. From hence comes likewise in great abundance the *Eagle-Wood*, which is of a Purple colour, and is known to the *Spaniards* by the Name of *Lacca*, and us'd in *China* to dye and colour Silk-Stuffs. It produces likewise good store of Linnen, Silk, and Cotton.

Among other sorts of Monkeys, here is also found one call'd *Singfing*: the manner of taking them in the Woods, is to set Wine before them, with which they being Fuddled, fall asleep, and so are taken napping; their Blood makes an excellent Purple Dye.

Upon the 10. of the same Month we had a most violent Tempest, to our great amazement and terror, in which we lost sight of the Yacht *Bloemendael*; during which there hapned such perpetual Lightning, and hideous Thunder, mingled with a Hurricane, that there was hardly any standing upon the Decks, so that we were hourly in expectation of the loss both of Ship and Goods. By the Way we saw a Ship driving without Masts, but could not discern



MAKOU



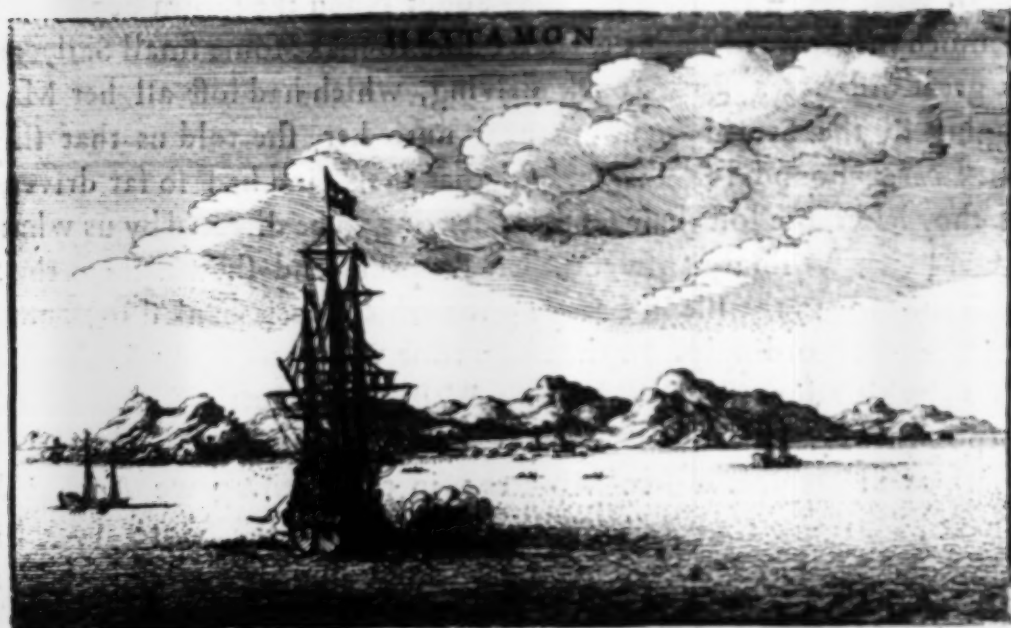
discern what she was. The next day about Noon the Storm began to abate, insomuch that toward Night we were able to make some small Sail, and saw at a great distance a stout Jonck driving, which had lost all her Masts and Rigging in the Storm; coming near unto her, she told us that she came from *Cambeya* bound for *Taiwan*, and that the Wind had so far driven them, that they had quite lost their Course, desiring to be directed by us what Point to steer; we willingly answer'd their Request, and shew'd them the Streak which runs up to the Island *Formosa*; for which they thank'd us, and steer'd their Course accordingly. In the mean time we repair'd our Leaks and Disorders; which done, we Sail'd with a West-Wind North-West.

Upon the 14. we came in sight of the Island *Maccoa*, and kept us by the height of 21 Degrees and 10 Minutes: in the Evening we Anchor'd, and the next Morning we set Sail. We saw lying upon the Shore several Boats, but not one would come Aboard, notwithstanding all the Signs we made to invite them, so wondrous fearful they are of the Pyrate cokesing them, who at that time held the Coast in continual Alarm, and whom they undoubtedly took us to be.

Two days we Sail'd under this Island, thence passing by the most famous and wealthy City of *Maccoa*; and though we came not near it, yet I shall relate what I have understood from others, concerning the Magnificence of this Place, whereof you have a Draught as it was taken at Sea.

The Description of the City *Maccoa*.

This Seat (which for many Ages has been held for the greatest Trading City in all *Asia*) lies upon a little hanging Island, fixed to a greater, and is built upon a very high Rock, which rises out of the Water, whose Wall is wash'd round about by the Sea, except on the North-side, where it joins to the Land by a little Slip, so that by the Sea on the one side, and the Mountainous Situation on the other, it is held invincible against the Power and Strength of any whatsoever. The Sea which surrounds this Place is not very deep, so that there is no Harbor near for any great Ships. This City exceeds all others for great Cannon, which are to be had there at a reasonable Rate, and wherewith they drive a considerable Trade, for they are held to be the best of all *India*, being Cast of *Chinese* and *Japan* Copper, and are sent for far and near. On the side of the Land stand only two Castles upon two small Hills, which are however a great defence to the City against any Invasion. This Seat has nothing of Trees, or the like, to hinder a fair Prospect toward the Sea. The midst of the old Foundation, ere this City was built, an Idol possessed, call'd *Ama*; and because of a safe Harbor there for Shipping, which the *Chineses* call *Gao*, these two words being conjoin'd, they nam'd it *Amacao*, and for brevities sake contracted it to *Maccao*, or *Maccon*. This Place (which lay waste and unbuilt) the *Portugueses*, with the consent of the *Chineses*, did re-edifie and inhabit, which in a short time grew very populous and renowned for Commerce, whither the *Portugueses* sent great store of Merchandises out of *Europe* and *India* by Sea, as also from *China*. Likewise the *Portugueses* in *Maccao* (which doth not a little advance and increase their Trade) have obtain'd that freedom from the *Chineses*, that they may come twice a year to the chief City *Canton*, at their annual Marts; and there Barter, Buy, and Sell, and Transport then from thence abundance of several Wares to *Maccao*: for there is found entred into the Custom-Books (when the Commerce flourish'd in that Place) how much they Imported and Exported; they Exported above three hundred Chests of all sorts of Silks, in each Chest a hundred and fifty Pieces of



of Velvet, or the like : they brought likewise from thence 25 hundred Ingots of Gold, each Ingot weighing thirteen Ounces : they likewise commonly Exported eight hundred Pounds of Musk, beside great quantities of Gold-Thred, fine Linnen, unwrought Silk, Precious Stones, Pearls, &c.

Sailing thus by the City of *Maccaö*, we came to an Anchor under the Island of *Goyers*, so call'd by the Name of *Peter de Goyer*.

Upon the 18. of the same Month we arriv'd about Sun-set, only in company with the Yacht *Konkerken*, (for we lost the Yacht *Bloemendael* in the Storm, upon the Coast of *Couchinchina*, which came not till 48 days after us to *Canton*) very safe into the Harbor of *Heytamon*, and dropt our Anchor in the middle of the Bay at six and a half Fathom Water. This Place is exceeding pleasant, and most commodious for Trade ; on the Water side delightful Hills, and Dales behind, as is to be seen by the annexed Print.

We were no sooner at Anchor, but a Barque full of Soldiers Boarded us, who in the Name of the Governor were sent to ask the occasion of our coming. Hereupon the Ambassadors sent *Hendrick Baron Ashore*, to acquaint him by word of Mouth with the occasion of our Arrival ; who when he came on Shore, was conducted into his Bed-chamber, where he was received very courteously and Treated by him ; who ask'd why the *Hollanders* did return ? and whether they were not about two years since expressly forbidden to come to *Canton*.

Six days after, on the 24. came two *Mandorins* from *Canton* to view the Credentials they brought to the *Great Cham* ; and to that purpose they sent for the Ambassadors to the Governors House. Hereupon the Ambassadors, with all their Followers, made up the River, and came about Noon to the Village of *Lamme*, where they went Ashore, and were from thence conducted by the Master of the Ceremonies to the Governor's Palace.

At their Entry they found the Governor sitting at a high Table in the Hall, betwixt the two *Mandorins*, Guarded with Soldiers, who civilly treated us, and were serviceable unto us. After Complements passed, the Ambassadors shew'd their Credentials at a distance, against which the *Mandorins* had nothing to object ; and then Chairs were set for the Ambassadors to sit down : which being done, the *Mandorins* and Governor began to ask several Questions concerning the Trade and Condition of the *United Netherlands* ; which being answer'd

answer'd by the Ambassadors, they seem'd satisfi'd, and return'd to the Ship with all their Followers.

Upon the 29. came again a new *Heyton*, with a Vice-Admiral (as Commissioners from *Canton*) to receive the Ambassadors, and to conduct them thither. Whereupon the Ambassadors at their Invitation went again Ashore, and were conducted to an Idol-Temple; where being receiv'd after the usual manner, they spread their Credentials upon the Table: Then *Heyton* began to propose several Questions, namely, *Whether we did not Sail from Canton about two years? What manner of Wares and Merchandises we had brought with us? Who was Aboard the other Ship, and how they came to separate from us? How many Men and Guns were in each Ship? Why they did not come the last last Year? And why we staid away one Year, and then came the second? When, by whom, as also to what end the Letters were written, and the Ambassadors address'd themselves? What Presents we had brought in particular for the Emperor?* They seem'd to wonder very much, that the Ambassadors had brought no Letter to the *Teutang* in *Canton*, and that the Letters were put up so meanly: for they let them understand, that the Letter to the Emperor ought to have been put up in a Golden Purse, or Box at least. At last they thus made a Conclusion, That the next day they would come Aboard our Ships to receive the Presents. Hereupon the Ambassadors departed, and went Aboard again.

The next day the same Commissioners, with a great many Courtiers, came Aboard, bringing with them several Vessels, very handsomly set off with Silk Flags and Penons, to take in the Presents, as well for the Emperor as the *Canton* Vice-Roys and the *Teutang*, which they receiv'd with great civility. The *Heyton* came himself Aboard to bid us welcom, and carried the Ambassadors, with their Secretary *Henry Baron* and four of their Followers, in one of their Vessels to the City of *Canton*, being accompanied with the Vice-Admiral; where being arriv'd, the said Commissioners went into the City, without speaking one word to the Ambassadors; and after that the Retinue had staid at least two hours at the Gates of the City, they were sent for in the Name of the Vice-Roy, and conducted to a Lodging without the Walls, where formerly Mr. *Schedel* had Lodg'd, and there Guarded and taken care of by the City Marshal.

The next day, being the 31. there came to our Lodging with Commissioners, the Mandarin *Poetsiensin*, the Emperor's Treasurer, having the fourth Voice of the Government in the City. They began again to move several Questions to the Ambassadors, asking them, *How many years they had been Married? Their Names and former Employments?* as likewise, *If they had no Copy of the Letter to the Emperor? And whether that Letter was not writ upon better Paper than the Epistle to the Vice-Roys? Wherefore, and to what end they were chiefly sent? How their Prince and King was call'd?* with several other Questions: Then they seem'd to Mutter, and be displeas'd at the slight Fashion of the Credentials. To the Request which the Ambassadors made, That they might have Audience of the Vice-Roys, and have leave to go for *Peking*, they gave no Answer; but going with the Letters to the Vice-Roys, they return'd again about Noon, and then began to ask, *Whether the Prince and Government of Holland had no Stamp nor Great Seal for their Letters? and from what Age of the World they were Dated.* And as concerning the Desire of the Ambassadors, they gave them to understand, That neither the Vice-Roys, nor the *Teutang*, nor any body else in *Canton*, had the Power to give Audience to any Ambassadors, before they had first receiv'd an

Answer to the Letter which they had sent to *Peking* concerning them: However, they gave order that the Yacht *Koukerken* should be brought near to the City, and promis'd that the Vice-Roys (to welcom the Ambassadors in a more then ordinary manner, and to view the Presents which they had brought to the *Great Cham*) would appear personally at their Lodging.

Wherefore upon the second of *August* we receiv'd Order to follow the Ambassador with our Yacht, four great Men of War of the Vice-Roy's being appointed to conduct us up the River. About the Evening we came to an Anchor near a small Castle, whete the River is above two Miles broad, and has lying upon both sides several little Islands. On the left side of this River, upon a small Hill, stands a high Tower, very curiously adorn'd with nine Rounds. The like Tower also shews it self upon a certain Island, over against the chief City of *Canton*. The Countries situated on both sides of this River, abound very much in Villages, which are mighty populous, and fruitful Fields, affording twice every year the labouring and diligent Countriman a very rich Harvest.

Upon the fourth of the same Month we came before the famous and Chief City of *Canton*, which is call'd by some *Quancheu*, and the first Capital City of the Province of *Quantung*. After our Devotions, and the taking order about every thing Aboard our Ship, we went that day Ashore to the Ambassadors, whom we found Lodg'd in a stately Edifice, situated upon the River side (over against which lay our Yacht) and formerly had been an Idol-Temple. The Vice-Roy had order'd two *Mandorins* to Guard with a good number of Soldiers the Gates for our Security.

But no sooner was the Yacht come to the Ambassadors Lodgings, but they must immediately (though against their wills) return Aboard again, under pretence, that no Ambassadors which are sent to the Emperor are to reside at *Canton*, without an expresse Order from his Imperial Majesty: They likewise alledg'd for their excuse, That the Governors of *Canton* would not be able to answer to the Emperor concerning any Mischief or Accident which might happen to the Ambassadors, being Ashore. Afterwards the *Mandorins*, *Poetsinsen*, and *Heyton*, brought the Credentials open'd Aboard, saying, That the Vice-Roys durst not accept or keep them, before they had receiv'd Advice from the Imperial City of *Peking*.

As at the beginning, for the better understanding of the whole Relation of our Travels, I gave an Account in short of all the great and small Cities of the ten Provinces in *China* through which I did not travel, so now I find myself necessitated, for the more particular information of the whole Empire of *China*, to relate briefly the remaining five Provinces, each in his due place, and the number of Cities into which each Province is divided; all which I saw my self.

The Province of *Quantung*, which is the twelfth in number (amongst the fifteen into which all *China* is divided) is encompass'd on the West with the Province of *Quangsi*, on the North-West and North with that of *Kiangsi*; on the North-East it borders upon *Foking*, from which it is separated by steep Hills and Mountains, and the River *Ting*: All the rest of the Province borders on the Sea, which causes so many safe Harbors and Roads for Shipping in these Parts. The Country is in some places flat and even, and in others Hilly and Mountainous, especially toward the South, as we often found to our great inconvenience upon our Voyage.

This

This Province produces all things necessary for the sustenance of Man, as likewise several sorts of rich Wares and Commodities, as well Artificial as Natural: It likewise yields the Husbandman Fruits twice a year, as Rice, Corn, and other Products; for in it you have no cold Weather all Winter, so that the *Chineses* have a Proverb among them, that there are three very strange things in *Quantung*, viz. *The Heaven without Snow, Trees green in Winter as in Summer*, and *The Inhabitants spitting Blood*: for first of all, it never Snows here, the Trees are never unperwig'd, and the Inhabitants continually chewing the Leaves of *Betel* and *Areka*, prepar'd after their way, makes their Spittle red. From hence comes likewise great quantities of Gold, Pearl, Precious Stones, Silk, Quick-silver, Copper, Steel, Iron, Salt-petre, Eagle-Wood, and several other odoriferous Woods.

The People in these Parts are very ingenious, laborious, and nimble, and can imitate any thing which they see made before them: and whatsoever the *Portugueses* bring thither out of *Europe* woven of Gold, Silver, or the like, which is strange unto them, they will immediately endeavor to work the same, and in a short time will accomplish what they undertake: for I gave a *Chinese* Goldsmith a Silver Button to make a Set by, and the next day he brought to my Lodging what I had bespoke, very curiously wrought, as if he had been us'd to such work, though he had never done the like before; which argues their Ingenuity to be very great.

Among other Fowls which are to be seen in this Country, are great store of Ducks, which the Inhabitants have the art and way to raise and increase, beyond all the rest of their Neighbors.

This Province is Govern'd (as also each of the other Provinces) in the Emperors Name, by Governors, who by those of *Europe* (because their Offices and Employments much resemble Vice-Roys) are call'd petty Kings, who commonly reside in the first Chief City of the Province.

When we were at *Canton*, *Quantung* was Govern'd by two Vice-Roys, whereof one, in regard of his Years, was call'd the old, and the other the young Vice-Roy: The *Portugueses* call'd the young Vice-Roy *Halick Mancebo*.

The Vice-Roys of *Quantung* take place of all the Governors of the other Provinces, because situated upon the Frontiers of the Kingdom, and far remote from the Imperial City *Peking*, and borders also upon the Sea; by which means the High-ways are troubled with Robbers, and the Sea with Pyrates: therefore the Emperor orders that the Vice-Roys of *Quantung* shall Command over the Province of *Quantung*, though this last, as the other Provinces, has also particular Vice-Roys.

This Country was formerly a Kingdom of it self, and call'd *Nainve*, and first brought under the Command of the *Chinese* Emperors at the end of the Reign of the Race of *Cheva*; yet however it did not continue long under that Power, but revolted, and would be Rul'd by none but the Kings of *Nainve*. The Emperor *Hiaorius* (of the Family of *Hana*) at last conquer'd this part, since which time it has been subject to the Emperors of *China*.

In this Province are ten Chief Cities, and seventy three small Cities, without reckoning among them the City of *Maccao*, famous for Traffick and Commerce. *Quantung and her Cities.*

The ten Chief Cities are these, *Quancheu* or *Canton*, *Xaochen*, *Nanhiung*, *Hoeichen*, *Chaochen*, *Chaojing*, *Kaochen*, *Lienchen*, *Linchen*, and *Kiunchen*.

The Chief City of *Quancheu* Commands over fifteen small Cities, among which

which I do not reckon *Maccao*, though it lies under the Command of this Chief City. The 15 small ones of this great City are these; *Quancheu* or *Canton*, *Xunte*, *Tangvon*, *Cengching*, *Hiangxan*, *Sinhoei*, *Cingyven*, *Sinning*, *Cungboa*, *Lungmen*, *Sanxui*, *Lien*, *Jangxan*, *Tienxan*, and *Singan*.

The second Capital City *Xaocheu* Commands over six small Cities, *Xaocheu*, *Locang*, *Giughoa*, *Juyven*, *Ungyen*, and *Ingote*. The Country about this Chief City is for the most part full of Hills.

The third Chief City is *Nanbiung* or *Nanhung*, and Commands over two Cities, *Nanbiung* and *Xihing*.

The fourth Chief City is *Hoeicheu*, and Commands over 10 small Cities, *Hoeicheu*, *Polo*, *Haifung*, *Hoiven*, *Lungbuen*, *Changlo*, *Hingning*, *Hoping*, *Changing*, and *Junggan*.

The fifth Chief City is *Chaocheu*, and Commands likewise over 10 small Cities, *Chaocheu*, *Chaoyang*, *Kieyang*, *Chinghiang*, *Jaoping*, *Tapu*, *Hoeilai*, *Cinghai*, *Puning*, and *Pingyven*.

The sixth Chief City is *Chaoking*, and Commands over eleven Cities, *Chaoking*, *Sinhoei*, *Sinhing*, *Yangchun*, *Yangkiang*, *Caoming*, *Genping*, *Teking*, *Quangning*, *Fuchuen*, and *Kalkien*.

The seventh Chief City is *Caocheu*, and Commands over six small Cities, *Caocheu*, *Tienpe*, *Sing*, *Hoa*, *Vuchnen*, and *Xeching*.

The eighth Chief City is *Lieucheu*, and Commands over four small Cities, *Lieucheu*, *Knig*, *Lingxan*, and *Xelien*.

The ninth Chief City is *Luicheu*, and Commands over three small Cities, *Luichtu*, *Sniki*, and *Siuven*.

The tenth Chief City is *Kiuncheu*, situated in the Island of *Hainan*, and Commands over twelve small Cities, *Kiuncheu*, *Linciao*, *Tingan*, *Veuchung*, *Hoeitung*, *Lohoei*, *Chen*, *Changhoa*, *Van*, *Linxui*, *Yai*, and *Cangen*.

In this whole Province are ten Forts or Castles, which serve for the Defence of the Province and the Sea, the Names whereof are these; *Taching*, *Tung*, *Hanxan*, *Ginghai*, *Kiacu*, *Kiexe*, *Ciexing*, *Hiung*, *Junching*, and *Ciungling*.

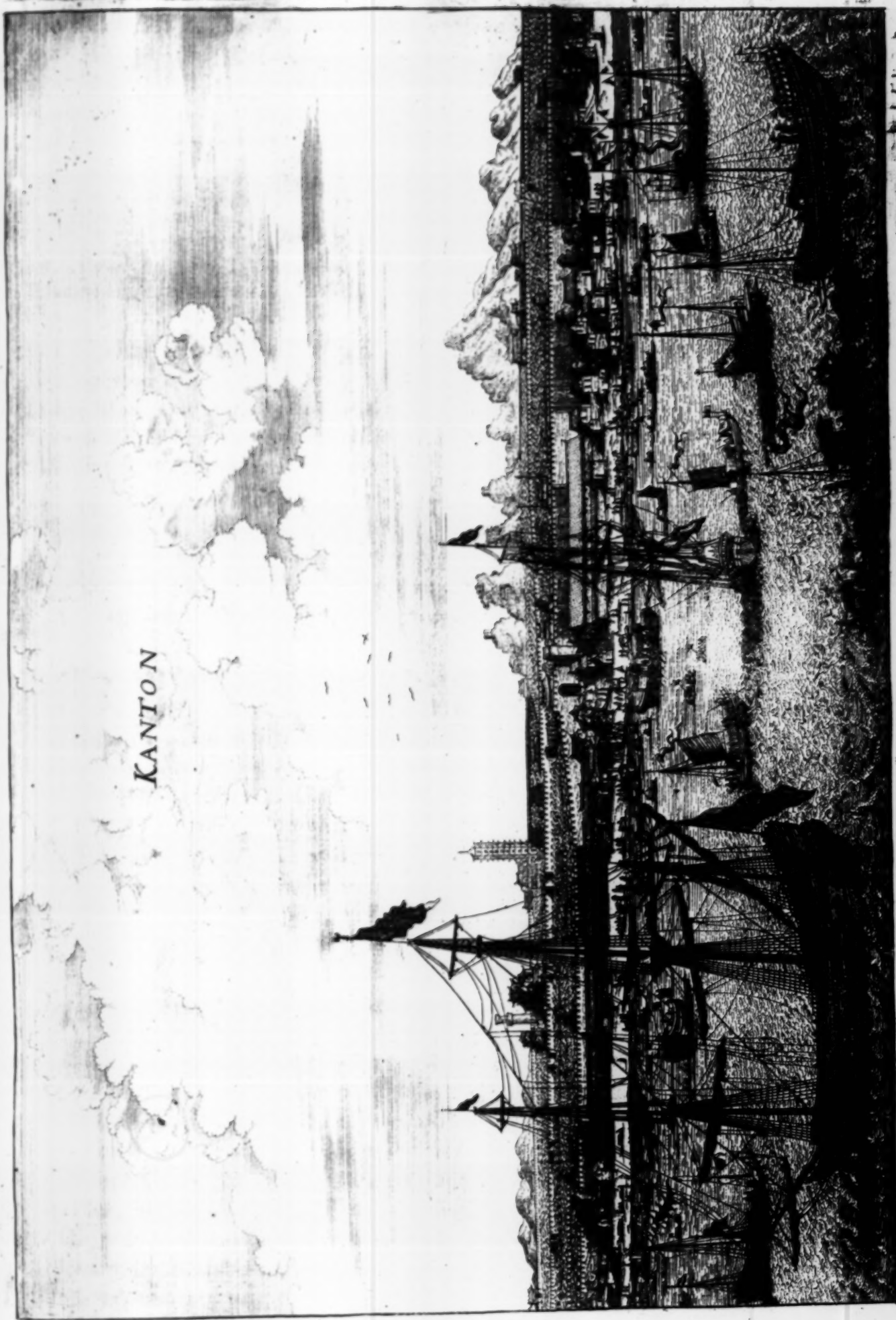
The Chinese Toll-Book (wherein the number of the People of each Province is set down) makes mention of Four hundred eighty three thousand three hundred and sixty Families, and Nineteen hundred seventy eight thousand and twenty Fighting Men in this Province.

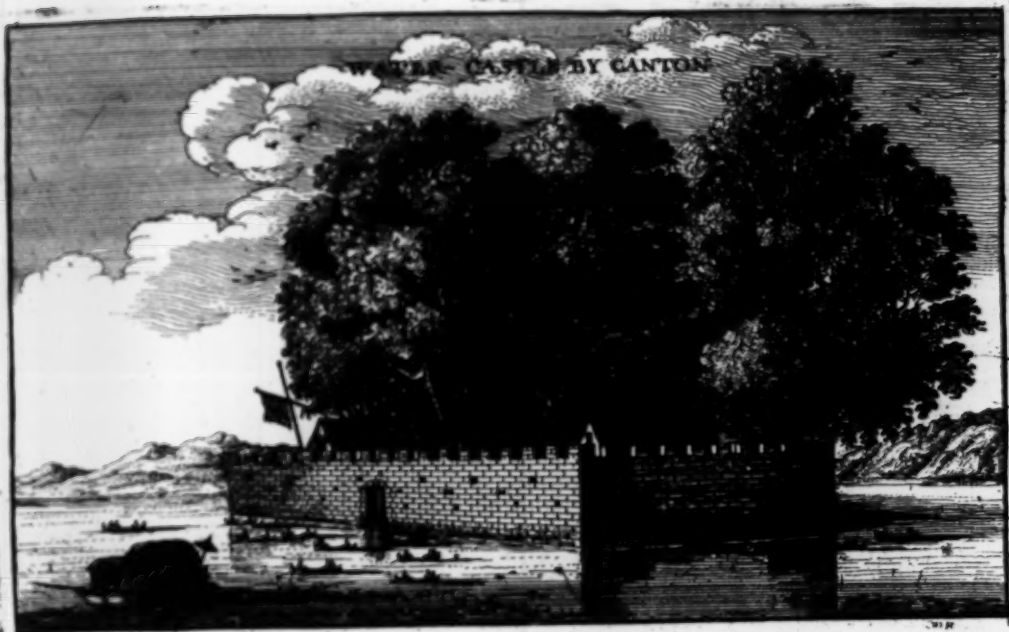
The Taxes which this Province pays yearly to the Emperor, amounts to Ten hundred seventeen thousand seven hundred and twenty two Bags of Rice, and seven thousand three hundred and fourscore Weight of Salt.

CANTON.

Canton, the first Chief City of this Kingdom, lies upon the height of twenty three Degrees Northern Latitude, and is surrounded toward the East, West, and North, with very fruitful and delightful Hills, and borders toward the South so much upon the Sea, that on that side there is no part of all *China* so commodious to Harbor Shipping, where they likewise arrive daily from all Quarters of the World, with all manner of Goods, wherewith they make a considerable Gain. It lies likewise upon the right-side of the River *Ta*, where it grows somewhat narrow; but lower towards the Sea it spreads to such a breadth, that it seems more like an Ocean than a Stream. For three Miles upon this River is the City of *Canton* Wall'd in, and some Places adorn'd with

KANTON





with rich and populous Suburbs, which are not much inferior to the ordinary Cities both in bigness and number of Inhabitants.

On the Water side the City is defended with two rows of high and thick Walls, which are strengthened with Bulwarks, Watch-Towers, and other Forts: and beside these Works there are two other strong Water-Castles, which being built in the middle of the River, render this City invincible. One of these two Castles, which I saw my self, and which doth not much differ in any thing from the other, I took an exact Draught of, which you have here presented, shewing the Strength of the Place, and in what manner built.

The City is likewise defended and surrounded on the Land side with a strong Wall, and five strong Castles, whereof some are within the Walls, and others without upon the tops of steep Hills; so that this City is sufficiently both by Sea and Land defended against all the Invasions of any Enemy whatsoever, and in the opinion of some seems invincible. What concerns the Idol-Temples, Courts, and Palaces of Great Lords, and other rare Edifices, which are to be seen here, there is no City in all *Asia* that shews the like.

Here also are several Triumphal Arches, which have been erected to the Honor of such as have done their Country Service. They are no small Ornament to the Place; for from the Water-gate, going directly on to the King's Palace, I told in that Line onely, no less than thirteen stately Triumphal Arches made of hewn Stone, which are so set out with Figures and Inscriptions in Carved Work, that all who behold them, admire them as Wonders.

And this being one of the greatest and most considerable Ornaments wherewith the *Chineses* adorn their Cities, I have for the better demonstration of the Workmanship, set before you the following Printed Draught of one of them, that you may take a full view of every part, and so judge of all the rest, which are generally built after one and the same fashion.

These Arches are commonly built with three Stories, so artificially, that we may very well say, that neither Wit nor Ingenuity were wanting in their Contrivance. Round about the Pillars, and in other places, were writ several *Chinesse* Characters, and also cut several Flowers, Beasts, Birds, and other curious Ornaments, as I suppose, Emblematical.

This *Canton* exceeded formerly in Shipping all other Chief Cities in *China*, whose Ships likewise were counted the best Sailers; for the Inhabitants went

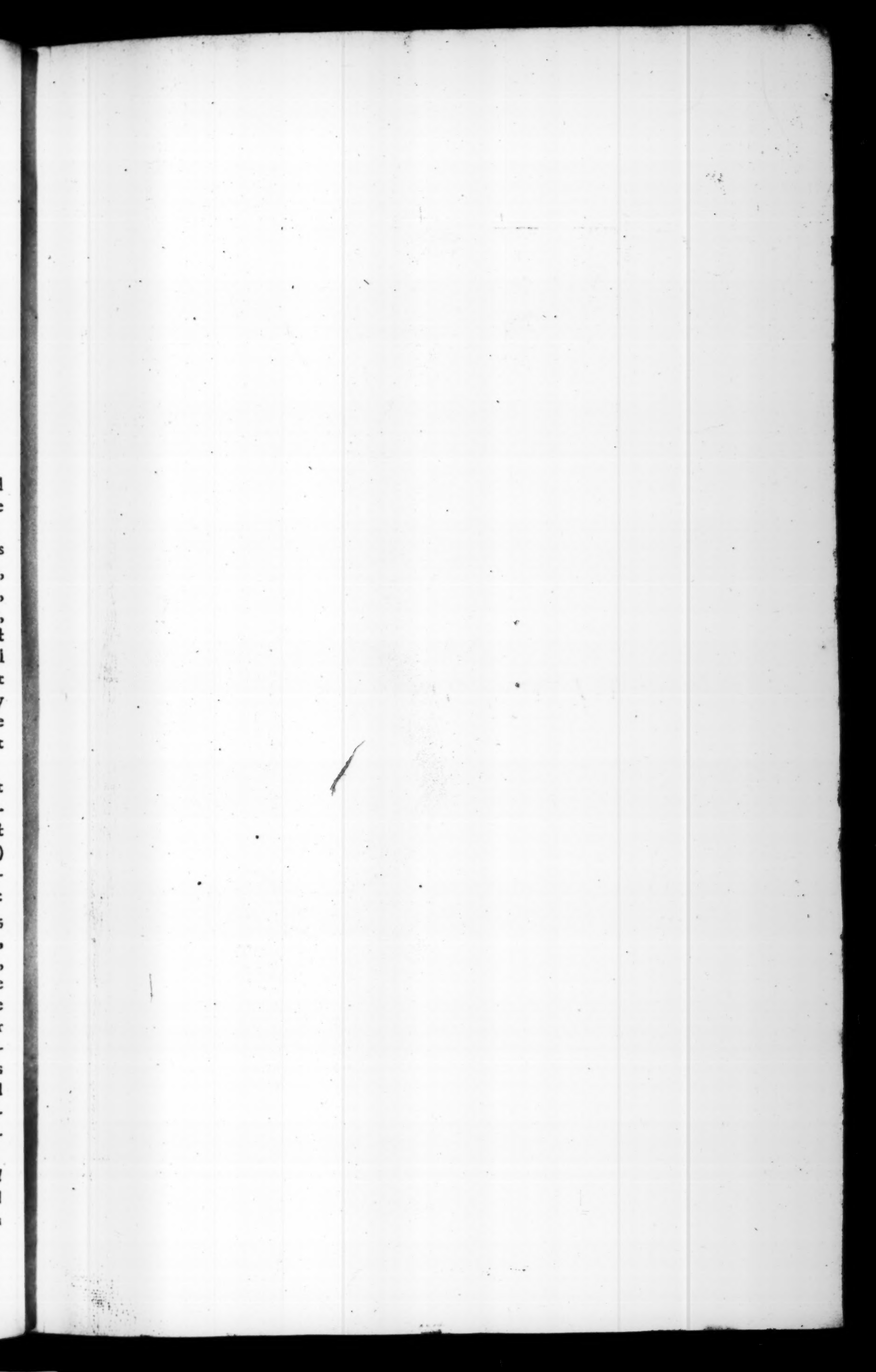


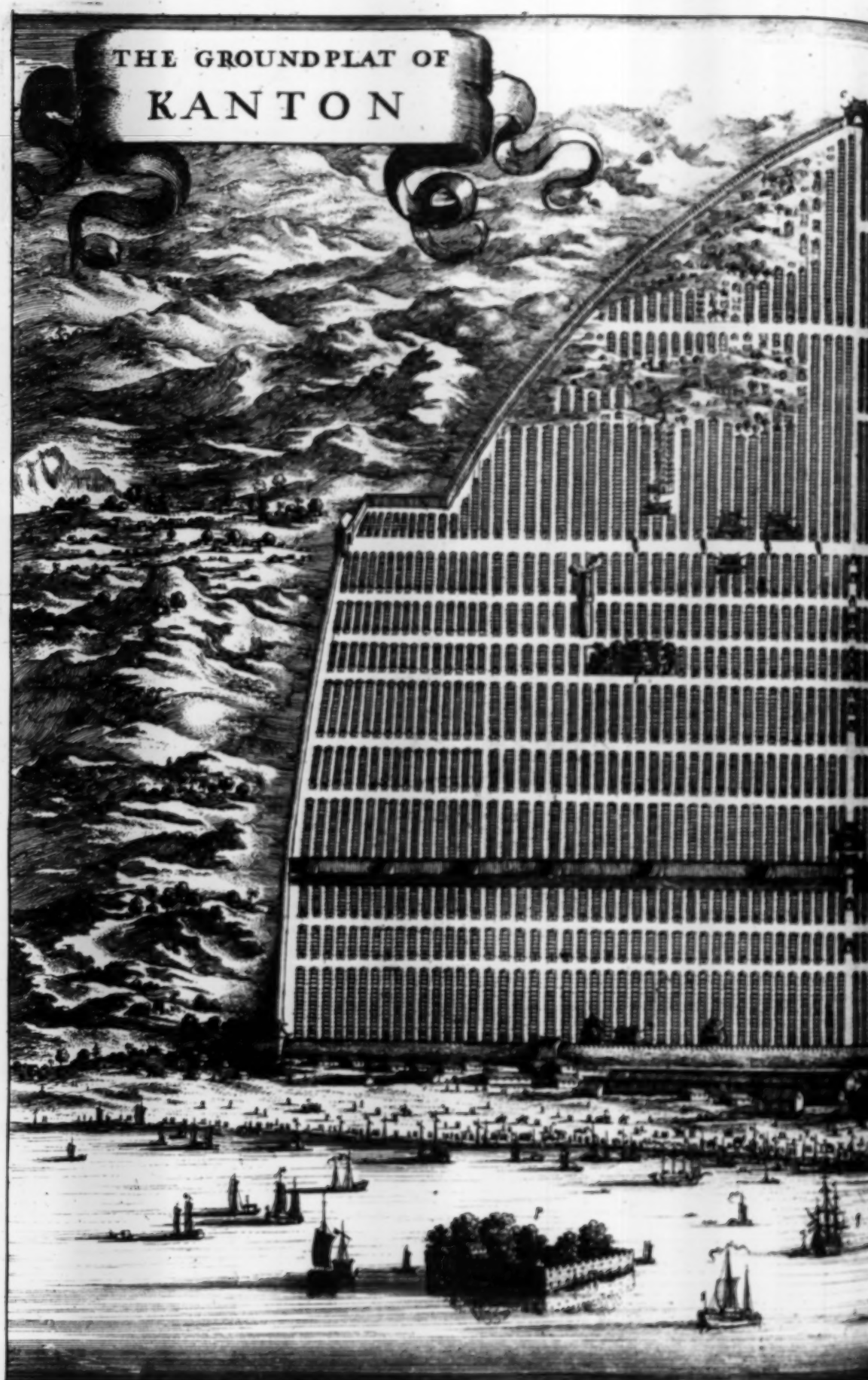
beyond all other *Chineses* in Navigation, to the Islands of *Formosa*, *Japan*, and other Parts, which did very much increase the Wealth and Commerce of the Place.

That you may the better take a view of the Situation of this most famous City, I here present two Draughts, the one the Prospect as upon the Water, the other Ichnographical, of their Streets, Ground-plats, Temples, Walls, Castles, Houses, and whatsoever else. They say this City before the last War, was so wondrous populous and full of Traffick, that daily there were at least five or six Men crowded to death in passing through the Gates; which will not seem altogether incredible, if you consider the number of the adjacent Villages, which abound with People constantly resorting thither. This City hath been twice subdu'd by Arms; and they say, that in the last Siege there were slain above a hundred thousand Men. I shall relate to you in short what hapned to *Canton* during that terrible and bloody Invasion.

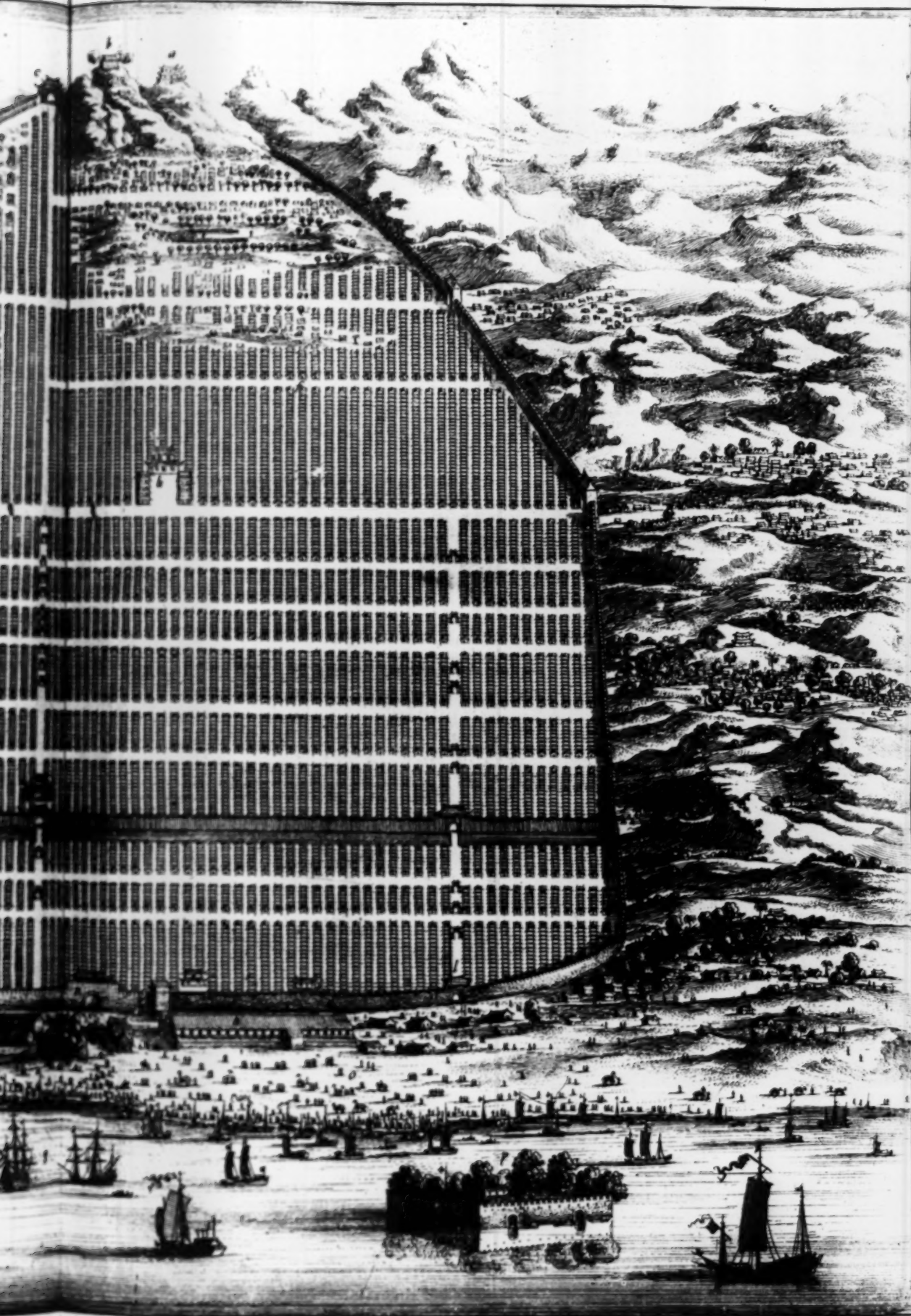
After that the *Tartars* had made themselves Masters of all *China* (except some few Sea-Towns) they fell with such a formidable Army into this Province of *Quantung*, that hardly any City, how strong and populous soever, durst withstand them; but every one endeavor'd (for prevention of her total ruine) to receive the Conqueror upon the best Terms they could. This *Canton* (relying upon her invincible Forts and Castle) only bid defiance to the *Tartar*: the Strength of the Place did not a little encourage the *Chinese* Inhabitants; but that which chiefly gave them a Resolution to withstand the Enemy was, that they had one *Iquon* on their side, who Commanded a powerful Fleet, whereby he daily furnish'd the City with all necessary Provisions; which the *Tartars* could not hinder, wanting Sea-Forces, and being unskilful in Maritime Affairs: But the Besiegers being Masters of the Field, spar'd neither pains nor cost to reduce it by force; they Storm'd the City three times, but were courageously beaten off by the Besieged, with great loss of Men and Arms. This brave Defence of the Inhabitants made the Siege to last a whole year; and their strong Garison enabled them to make so many Sallies upon the Besiegers, that they at last found themselves necessitated, either to make one general Assault with their whole Army, or else as Baffled to raise their League.

But among those which did most prejudice to the *Tartars*, were two *Holland* Gunners, who had Married *Chinese* Women, and Settled themselves there; and through

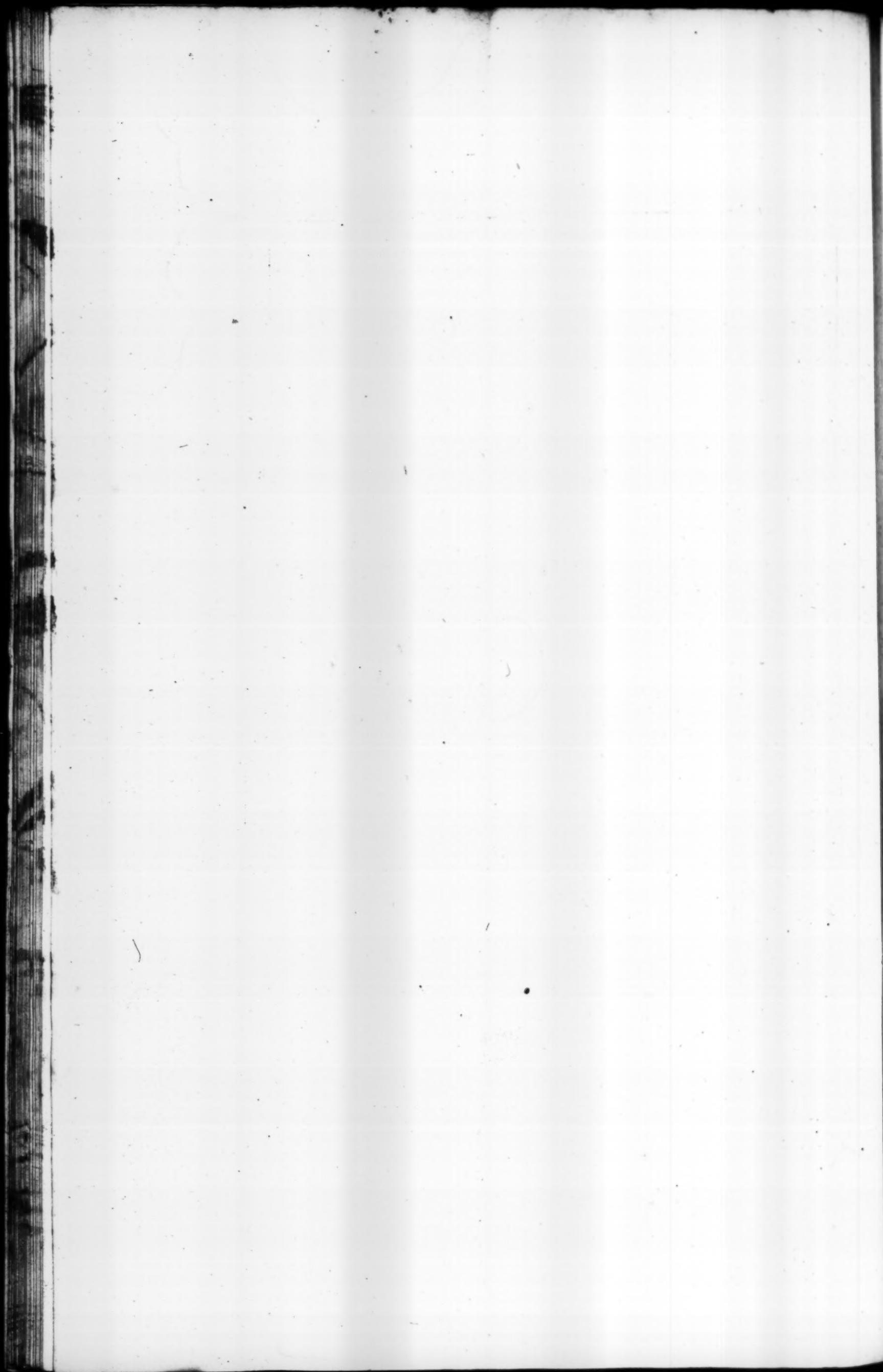




a A Pagode Temple, *b* a Fort, *c* The land Gate, *d* The Wall of the City, *e* the Place where the Tartars are
k the first Water gate, *l* Second Watergate, *m* The Ambassadors house, *n* Artillery house, *o* the



a. the Place where the Dutch were confined.
b. the Quarters of the Tartars.
c. a fair Chinese Bazaar.
d. The Dutch Ships.
e. the young Kings Palace.
f. the Old Kings Palace.
g. two Water Castles.



through their Advice and Conduct the City held out some Months longer : but at last the *Tartars* having made a great Breach with their Ordnance in the Wall of the City, which might have encourag'd them to have made a general Storm ; yet they thought convenient to delay it, until they had corrupted some of the chief Heads of the City, and had form'd such a Conspiracy therein, that so they needed not to fear any Miscarriage in the Attempt.

The Vice-Roys who Govern'd over this Kingdom at that time when we were there, had then the chief Command over the *Tartars* : These endeavor'd to corrupt the Governor of *Canton* with great Promises, and Sums of Money, signifying withal unto him these words ; *That he should consider into what extream Danger he was brought, and what Disasters were hanging over his Head ; That if so be he either lov'd himself or his Relations, he should forthwith surrender the City ; and this his Favor they promis'd to requite with eternal Friendship, higher Preferment, and forty thousand Toel of Silver.*

The pusillanimous and faithless *Chinese* Governor, whether that his Heart misgave him, or the Money and large Promises tempted the Man, so it was, that though he might very well have defended the City, yet contrary to his Oath and Honor he made a Promise to the same *Tartarian* Commanders, to set open a Gate to the Besiegers at an appointed hour ; which accordingly he perform'd.

It was upon the 24. of *November* 1650. when the *Tartars* upon this Advantage rush'd with their whole Army into the City, which was soon subdu'd by them, the Besieged not being in a Condition to make any resistance ; for no sooner was the *Tartar* Horse got in, but they rid with great swiftness through all the Streets, to hinder the *Chineses* from gathering together ; and though the *Chineses* were not inferior in number to the *Tartars*, yet they effected nothing, being in Disorder, and surpriz'd by the Treachery of their Governor ; so that the best course any could use, was to save himself by flight. The whole *Tartar* Army being got into the City, the Place was soon turn'd to a Map of Misery ; for every one began to tear, break, and carry away whatsoever he could lay hands on : The Cry of Women, Children, and Aged People was so great, that it exceeded all noise of such loud Distractions ; so that from the 26. of *November* to the 15. of *December*, there was heard no other Cry in the Streets, but *Strike, Kill, and Destroy the rebellious Barbarians* ; all places being full of woful Lamentations, Murder, and Rapine : Those that were able to Ransom, bought their Lives at dear Rates, and so escap'd the fury of these inhumane Slaughterers. At last the Vice-Roys, and Chief Commanders of the Army, upon the sixth of *Winter-Month* did strictly forbid any such cruel Murder to be committed thence-forward. I was credibly inform'd, that during the space of 80 days, above eight thousand were kill'd in cold Blood by the *Tartars*. Some (amongst which the Jesuit *Martinus* is one, in his Book of the *Tartar* War) say, that there were slain above a hundred thousand ; which is not altogether improbable, in regard of the great number there penn'd up. But although this City was thus lamentably laid waste, yet through the great care of the Vice-Roys, it was in a few years after restor'd to its former lustre.

After that the Ambassadors had been three Weeks Aboard, without coming Ashore all that while, they had leave given to Land with all their Followers, and were most nobly receiv'd in their former Lodgings ; but yet were so narrowly Guarded by a great number of Foot-Soldiers, that they were not permitted to go into the Streets.

Two Days after there came a *Mandarin* to them in the Name of the Vice-Roy, who propos'd to them, That they (to obtain their Ends in China) could not Present and give to the Emperor's Council at Peking, and the Governors at Canton, less than three hundred *Toel* of Silver. But when the Ambassadors return'd him in Answer, That it was not their Design and Intention to buy the Permission of a Free Trade in China; and that it would be much better for them, if their Business must be bought out with Bribes, to depart forthwith out of China. Thereupon the *Mandarin* departed from them much discontented, saying, that he had no farther Order, but would report back what they had declared; and withal advis'd them to stay till they should hear farther from *Peking*.

A *Toel* is 13
Ducatoons in
Silver.

When now the Ambassadors for the performance of this heavy and unreasonable Demand, were call'd upon Day after Day, they concluded to ease themselves of the continual Clamours of these People, by promising 135 *Toel* of Silver; but finding that they demanded Interest for the disbursed Moneys, the Ambassadors resolv'd to depart; but they were prevented by order from the Vice-Roys, who sent express word, that they must not go away until further Advice were come from *Peking*.

But they in the mean time hearing no farther mention made of the Interest, gave a Note under their Hands for the payment of 136 *Toel* of Silver; where-with the Vice-Roys seem'd so well satisfi'd, that they invited the Ambassadors to a most splendid Feast, upon the 19. of September: In an open Plain were pitch'd ten rich and stately Tents by order of the Vice-Roys, a Draught whereof you have in the adjoining *Print*: In the Tent which stood in the middle sat both the Vice-Roys and the *Teutang* next to one another, upon a very rich and curious wrought Carpet: The first Tent on the left-hand was appointed for the Ambassadors, and the other upon the right for the Musicians: Upon the corners of the Tent of the Ambassadors were plac'd several Juglers and Fiddlers, who made such a hideous noise with Trumpets and other Wind-Instruments, that there was no hearing one another speak. The concourse of several sorts of Persons (who came out of curiosity from the City and the adjacent Villages) was so very great, that the whole Plain was cover'd with People. The Ambassadors were conducted from their Tent in great State and Pomp, by two of the chief *Mandarins*, into the Presence of the Vice-Roys; from whence, after some Complements had pass'd between them, they were re-conducted to their Tents by the same *Mandarins*.

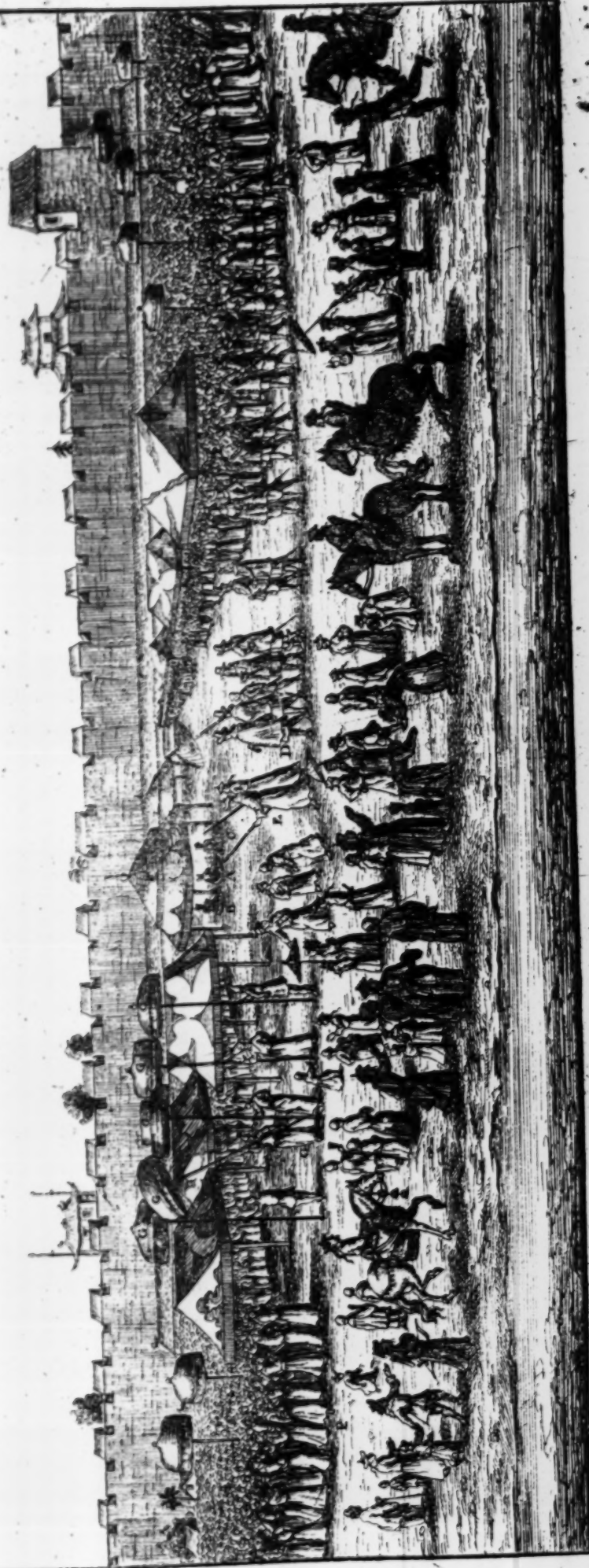
In the mean time came the Steward of the eldest Vice-Roy crowding through the People, to whom every one gave way, he being in no small esteem among them: he had a brave Skie-colour'd Silk Coat on, richly Embroider'd with Gold and Silver Dragons; and about his Neck hung a Chain of the best Coral. After this manner the *Mandarins* are Habited, and other Great Persons; for none of low Degree are suffer'd to wear the like Colour and Habiliments.

This Steward gave order immediately to two of his Attendants to Serve the Meat up; and caus'd likewise a particular Table to be cover'd for the two Vice-Roys, as also for the *Teutang*, which were spread with very rich Carpets. There was likewise another Table prepar'd for the Ambassadors, heap'd with several sorts of Dishes and Sweet-meats, most delicately order'd to please the Palat. Upon each Table stood above forty Chargers, all of massie Silver; some whereof were very artificially wrought, and in each Dish were several sorts of Viands. The Musick Entertain'd us all Dinner-time, as well Vocal as Instrumental, much ravishing the Ear. And to shew that we were no

Novices

A ROYAL FEAST or ENTERTAINMENT OF THE Ambassadors without the City, at Canton.

- A. The old Vice-Roy
- B. The Young Vice-Roy
- C. The Tao-tung
- D. The two Ambassadors
- E. The two Mandarins
- F. The King's Emissaries
- G. The Royal Household



Novices in this Science, but knew very well how to handle the like Instruments, the Ambassadors caus'd one of their Followers to give the Vice-Roys a Lesson upon their own Harpsical, which exceedingly pleas'd them. The chief Instrument which the *Chineses* use is small, with a few Strings made of Silk, for Guts or Wyre are not in use among them. The Cittern, or something like it, which some of them handle well, is very common there: and they use also a nobler Instrument, much like our Violin, but differing in Sound. Beside these they have another Instrument call'd *Zunga*, which is much in request, and often us'd by them to work upon the Affections of the People. But above all, they are wonderful expert in the use of Castinetta's, with which they always Dance. At the beginning of the Dinner there were several Bottles of *The* or *Tea* brought to the Table, whereof they drank to the Ambassadors, bidding them welcom. This Drink is made of the Herb *The* or *Cba* after this manner: They infuse half a handful of the said Herb in fair Water, boyling it till a third part be consum'd; to which they add warm Milk about a fourth part, with a little Salt, and then drink it as hot as they can well endure. The *Chineses* boast as much of the excellency of this Infusion, as the Alchymists of the Vertues of their pretended *Elixir*. After the Ambassadors had drank of this Liquor, the Steward desir'd them to sit to: Opposite to them sat the Vice-Roys and *Teutang*, who were very merry at Dinner, asking several Questions concerning the Condition of *Holland*, the Constitution of the People, their Customs, Manners, Traffick, and Government, with many other Particulars; which the Ambassadors having fully answer'd, the Vice-Roys by their Comportment seem'd to be well satisfi'd. At Dinner they drank to the Ambassadors, desiring them to excuse their mean Entertainment, and to call for whatsoever they had a mind to. About the middle of the Treatment the Ambassadors began the Healths of the Vice-Roys in a Glas of *Spanish* Wine, which pleas'd them so well, that they utterly forsook and relinquish'd their Liquor call'd *Samzou*, which is very pleasant to the Taste, and not much inferior to any of our Wines: It is made of Rice, and drank by most of the Grandees in that Country: for the common People use only for their Drink, the before-mention'd Infusion of Beans; and by the Health and Constitution of such as use the same, it appears to be a most sovereign and wholsom Drink. Both these Liquors are drunk very hot, and never offend the Stomach, though taken even to excess.

It would seem to any a thing almost incredible (unless they had seen it) in what State and Pomp these Idolaters and Heathen Princes live, and with what good Orders their People are Govern'd: for as well superior as inferior Officers in the Courts of the Vice-Roys, which are betwixt two and three thousand, manage their Affairs with so much quietness and expedition, that all things were dispatch'd with as much dexterity as in a private Family. Amongst others that Din'd at the Tables, were the Vice-Roys Children, who were so civilly Educated, that I never saw any in *Europe* better brought up. A little before the Dinner was ended they rose from the Table, and as they pass'd by the Tent of the Vice-Roys, fell upon their Knees, and bowed with their Faces three times to the Ground. Dinner being ended, the Ambassadors took leave of the Vice-Roys, giving them thanks for the great Honor they had receiv'd; and thereupon they were dismiss'd, and conducted to their Lodgings by some of the Courtiers, where they spent the rest of the Day in Mirth and Jollity.



In the mean time the *Teutang* writ to the Imperial Court at *Peking*, that the Ambassadors were come to offer an Alliance to the Emperor, and had brought with them very considerable Presents for his Majesty; but receiving no Answer, the Vice-Roys writ the second time about this Business to the Court, and signified in plain terms, that the Ambassadors were come thither, not only to Salute his Royal Majesty, but likewise to procure leave to Traffick with their Ships in his Territories, and to have Residence there as his own Subjects.

To these two Letters, after four or five Months expectation, came his Imperial Majesties Answers; the Contents of the first were: *That the Holland Ambassadors, with some few of their Followers, and four Interpreters, should have Licence to come to Peking, to Treat with his Imperial Majesty concerning the number of Ships they intend to bring to Canton, and the time of their coming; but with this Condition, That the rest of their Followers should remain in their Ships at Canton, without raising any Commerce till the return of the Ambassadors.* But the Contents of the second were more moderate and pleasing: for in that his Imperial Majesty was pleas'd to grant a Free Trade in *China* to the *Hollanders*, at the Request of the Ambassadors; for which great Favour his Imperial Majesty did expect the Ambassadors to come and give him Thanks. Upon this the Ambassadors were Lodg'd in a far greater House, more commodious for them and their Goods, whilst they prepar'd themselves for their Voyage to *Peking*.

Upon the second of *November* came the *Tutang* of *Heriju* (hearing of the Royal Reception and Entertainment which had been given to the Ambassadors) with several Vessels, very bravely adorn'd with Silk Flags and Penons, to honor and attend upon them, Anchoring before their House: which the Ambassadors perceiving, with some of their Followers, went Aboard the Vessel of the *Tutang*, which was very artificially built, and richly Hung within. This brave Person immediately desir'd the Ambassadors to sit down, declaring withal, That he was heartily glad of their coming, and that he was come on purpose to see and bid them welcom: Then he began to ask with great curiosity after several weighty Affairs; to which the Ambassadors return'd him an Answer, wherewith he seem'd sufficiently satisfi'd. The Discourse being ended, they took leave and return'd to their Lodging: but not long after they were follow'd by this *Tutang*, accompanied by a great many gallant Persons



Persons that waited upon him; who Landing at the same time with the Ambassadors, conducted them to their Lodging solemnly in State. This *Tutang* having visited every thing, gave order for his Drink to be brought Ashore, and Presented to the Ambassadors, whom he Entertain'd with the shew of such a strong Inclination and Affection, as if a perpetual Amity had been confirm'd between those Nations: At last, after he had taken leave, he return'd Aboard his Vessels.

About this time the Inhabitants of the Province of *Quangsi* began to Rebel and Mutiny against the *Grand Tartar Cham*, or Emperor of *China*; so that for their suppression and reduction to Obedience a great Army was rais'd, and the Command thereof given to the young Vice-Roy; who like a prudent and expert Captain, had provided all things requisite and necessary for such an Expedition: and because order was given to Transport the Army by Water, this Vice-Roy caus'd several Tents to be pitch'd upon the Margins of the River, on purpose to accommodate there, at a Treatment, the old Vice-Roy and Noblemen of the Court at his Farewel: He rid to the Water side, being mounted on a dapple-gray Horse, with his Quiver of Arrows fastned about his Middle, and his Hanger by his Side, as is to be seen in the annexed *Print*, taken from the Life: The Coat he had on was Lin'd with Sables, and the wrong side outward: He wore a red Cap Lin'd with Sables, behind (which signifi'd the Royal Dignity, no ordinary Person being suffer'd to wear the like) hanging the end of a Peacocks Tail: The Saddle-Cloth was Gold-Tissue Embroider'd; and about his Neck hung three great Tassels, which touch'd the Ground.

Thus richly Accoutred, he rid to the great *Jonck*, to take his leave there; which was perform'd with much State and Hilarity. The *Grande*s were Treated in several Tents: The Ambassadors had also a Tent provided for them, where they were most nobly Caressed. The Feast being ended, they took leave of each other, wishing his Majesty Health and good Success; for which he return'd thankful Acknowledgments, and so parted.

A few days before his Departure, whilst they were making Preparations for the Army, this Vice-Roy sent to his Wizards, Sorcerers, and Soothsayers (to whose Responses the *Chineses* give no small credit) who drawing their Predictions from the Configurations and Position of the Stars, and from the Inspection

specification of the Entrails of Fowls, and the like, for the most part Astrologically foretelling good or bad success to the intended Expedition. These Juggling *Augurers* consulted, and positively told the Vice-Roy, both by Birds and malignant Aspects, that the whole Undertaking would be unfortunate, and extremely prejudicial both to himself, the Army, and the Country.

But this young Prince being wholly bent upon the Design, to purchase himself immortal Honor by Prowess and force of Arms, was resolv'd to proceed, notwithstanding all those great Discouragements from his Fabling Fortune-Tellers; for so they prov'd, the Success falling out quite contrary, he bringing under absolute Subjection the whole Province to the *Tartar*: upon which account their Vaticination not only proving frivolous, but quite contrary, they fled, absconding themselves, lest they might suffer at the return of the Vice-Roy, who would have handled them very severely; but however, they being absent, the Storm fell on their Idols and Temples, which he rased to the very Ground, and burnt the Images. In the mean time we return'd with the Ambassadors to our Lodging, where we saw the whole Fleet under Sail (having the Army Aboard) following the Vice-Roy.

Both these Vice-Roys were of Noble Families, Born and Educated in the Imperial City of *Peking*. We thought at first that the young Vice-Roy had been the Son of the old Vice-Roy, but we understood afterwards that they were nothing akin, but only great Friends, and Princes of one and the same Power, and who had both undergone one and the same Misfortune: for the *Chinese* Emperors (for what reason I know not) had beheaded both their Fathers. The Sons therefore to prevent the like Disaster (which it seems they dreaded) fled to this Province of *Quantung*, which at that time the *Great Cham* had Invaded with a powerful Army, and had brought most of the Country under his Obedience. This occasion afforded these young Princes an opportunity to revenge their Fathers Deaths upon the Emperor. To effect this, they endeavor'd to get some Dependence upon the *Tartars*, and grounded their Complaints to the *Great Cham* upon the Misfortune of their renowned Families, desiring withal Help and Assistance to recover the same by force of Arms. The *Great Cham* found so many testimonies, and good ground for faithful Dealing in these Princes, that he conferr'd upon them both great Honor and Dignity: the eldest he honor'd with the Title of *Pignowan*, and the other with the Name of *Synowa*; which amongst the *Chineses* are Names of the highest and chiefest Offices of the Kingdom: and such chief Officers Command and Rule with the same Power over some Provinces, as the Vice-Roys here in *Europe*. That these warlike Princes have since that time sufficiently revenged the Deaths of their Fathers upon the *Chineses*, is very apparent, in regard that in the Province of *Quantung* you may ride in some Places for several Miles together, and not see a Town or Village standing, only great heaps of Stones, and the Ruines of many Places, which have been formerly very famous for Trade.

In the mean time we continu'd here for the space of six Weeks without doing any thing; so that the Year 1655. was not onely expir'd, but two Months of the next were likewise spent, before any thing remarkable was undertaken: But soon after the Ambassadors sent to the old Vice-Roy to desire Audience, and a Pass to go to *Peking*; who thereupon appointed when they should come. The manner of our going to Audience was thus: Each on Horseback, accompanied with the Mandarin *Poetsiensin*, and the old and new *Heyton*:

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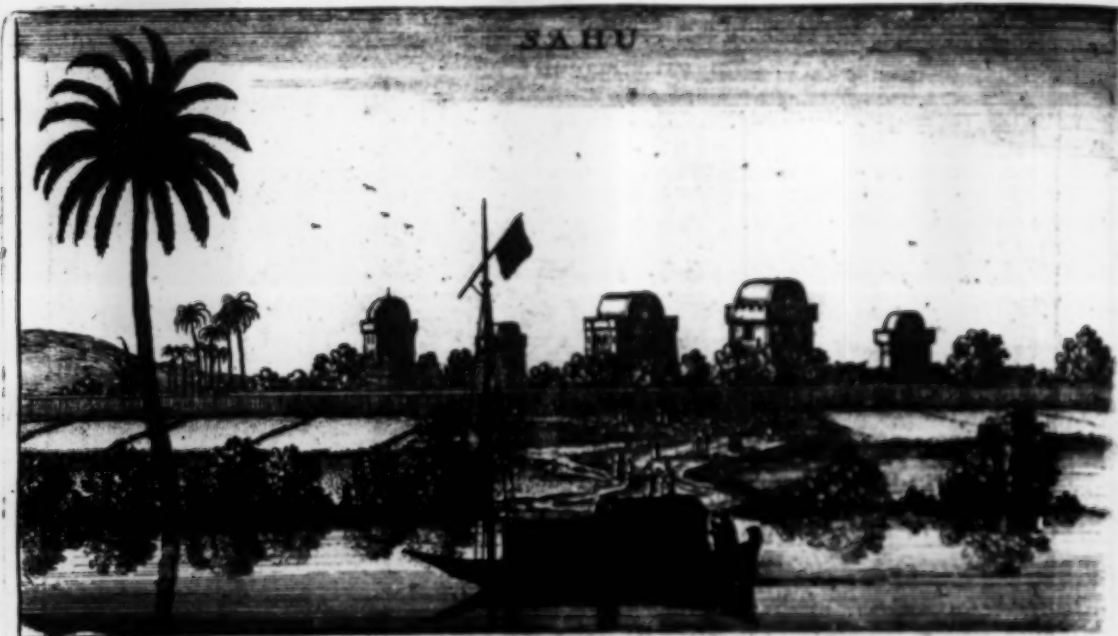


The Followers and Attendants upon the Embassy were order'd to ride before at a distance : The Ambassadors having presented the Letter writ by the General *John Maatzuiker* to the Vice-Roy, it was given to the *Heyton*, to be deliver'd to the *Great Cham*, in regard the Vice-Roy was not to receive any Letter before the Ambassadors had Saluted his Imperial Majesty at *Peking*. The Audience being ended, they took leave of the Vice-Roy, and were re-conducted to their Lodging after the former manner ; and the next day a Pass was sent to carry us to *Peking*. The Vice-Roy understanding that we were ready for our Journey, sent to invite the Ambassadors upon the 27. of the same Month, to a Farewel Dinner : The Galleries, Courts, Halls, and other Places of this Court, were very artificially and curiously built, and most richly furnish'd with Pictures, Silk Hangings and costly Carpets. The Vice-Roy for the greater splendor of the Feast, had invited the *Mandorins* of *Canton*, who were plac'd next to one another upon a rich Carpet spread upon the floor : At the entrance into the Room on the right-hand sat the Ambassadors with their Followers ; and over against the Ambassadors the Vice-Roy sat alone opposite to the Ambassadors, being plac'd upon a broad four-square Seat, cover'd with a curious Carpet, according to the Draught in the annexed *Print*, in a Lemmon-colour'd Gown, Embroider'd with Golden Dragons ; and behind in his Cap he wore the Badge of Royalty, a Peacocks Tail, about his Neck a Chain of white Saphirs of great value and in much request, being scarce among the *Chineses*, and worn as an Ornament of high esteem only by their Nobles and Persons of great Quality ; on his Thumb also he wore an Ivory Ring, as an Emblem signifying the undaunted Courage of the *Tartar* People, who likewise use Rings upon their Fingers for the defence of their Hands when they draw their Bows.

During Dinner, which was order'd in great Pomp and Solemnity, the Vice-Roy sported with his Children, who were instructed with childish Questions, taught wanton Reparties, and such Complacencies, to dissipate their Father's Melancholy. Several young and beautiful Ladies were likewise seated near the Vice-Roy, to chear up his declining Fancy ; who also had the Care and Government of his Children. The Interpreter told us, that this old Vice-Roy maintain'd several Married Women, by whom he had fifty six Children, all then living. The Entertainment being ended, and the Ambassadors highly

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Careless in solemn manner, took their leaves and departed to their Lodgings. The next Day the same Persons who had been Treated the Day before at the Charge of the old Vice-Roy, were invited to the Court of the young Vice-Roy : and although himself (as above-mention'd) was then departed, and in his March for *Quangfi*, to reduce those Commotioners there to his Great Masters former Obedience, yet his Secretary had order to receive and Treat them in a most splendid manner ; neither omitted he ought that concern'd the Honor of his Royal Master : for beside the variety and store of well condimented Dishes, they were Presented with a Farce of various Entries, Masquerades, Dancing in the shapes of Lyons, Tygers, Leopards, and other strange Creatures of their Country, to the extraordinary satisfaction of his Guests.

In the Withdrawing-room where the Ambassadors Din'd, was a Window on purpose, to which the Mother of the young Vice-Roy often resorted, to take a view of the Company : She was very neatly and richly Dress'd after the *Tartar* fashion, middle siz'd, slender, of a brown Complexion, of a pleasing and taking Countenance. At our entrance, before we sat down, we found standing a very rich painted Chair, which was appointed for her Majesty, to which in Honor of this great Lady we humbly paid our Respects. Dinner being ended, and the Complements perform'd, they took Horse and return'd to their Lodging.

The Ambassadors having prepar'd themselves for their Journey, resolv'd to be delay'd no longer at *Canton* with any farther Entertainments ; so that within two days after they went by Water until they came within four Miles of the City of *Peking*. The Ambassadors had hir'd a very brave Vessel to themselves, having procur'd fifty more at the Emperor's Charge, to carry their Followers, Presents, and Goods : and in regard it was thought unadvisable to bring our great Ships any higher up the River, we left them at *Canton*, under the Commaud of *Francis Lansman*. A certain *Mandarin* nam'd *Pinxenton*, had by order of the *Teutang* at *Canton* the Command of this whole Fleet, with whom were joyn'd two *Mandorins* more for his assistance, beside the Mariners, and such as tugg'd at the Oar. These Vessels were Mann'd with good store of Land-Soldiers, over whom Commanded two considerable Persons to convey us with the greater safety to *Peking*. No sooner were the Ambassadors Aboard, but they caus'd the Princes Flag to be hung out, and the Trumpeters to sound the



the Tune of *Prince William of Nassaw*. There were likewise some Post-Boys (which is very ordinary in *China*) dispatch'd away before to give notice to the Magistrates of the respective Towns, of the coming of the *Netherland* Ambassadors, with Orders to have them well receiv'd; which was accordingly done, till they came to the chief Metropolitan City of *Peking*.

We departed upon the 17. of *March* with all our Train from the chief City of *Canton*, and were Row'd up the River of *Tai*, close to the side of the City, which shews a most delightful Prospect upon the Water. The small Towns, which are very numerous in *Peking* and *Canton*, signifi'd our kind Reception by the thundring voice of their Cannon as we pass'd by.

Having Sail'd and Row'd several Reaches of this broad and spacious River, we at last left the Channel, and strook into another (an Arm of this great one, that disembogues it self into the same) toward the North. The *Chineses* call this Branch *Zin*, but those of *Europe*, *The European Stream*.

We made so much speed that Day, that toward the Evening we came to a Village call'd *Sahn*. This Place, though not very large nor famous, yet is of pleasant Situation, and about six Miles from *Canton*: the Soil is very fruitful, and encompass'd with Trees, Hills, and Vales. There are several good Edifices in this Place, though most of them inhabited by Peasants and Handicraftsmen, which are chiefly Silk-weavers, who live by Weaving great quantities of Silk-Stuffs for the Merchants at *Canton*. We stay'd here all Night, and in the Morning early set Sail.

Upon the 19. of *March* we came to an Anchor before the City of *Xantung*, being the eleventh small City belonging to the Chief City of *Canton*, and lying distant from thence about twenty Miles.

This City on the right side of the River lies in a very pleasant Vale, and is surrounded on the Land side with delightful Pastures and Hills: It is not very large, but was formerly exceeding populous and full of Trade. We got thus far, sometimes with Rowing, Sailing, and Towing against the Stream, which had so tir'd the *Chineses*, who were put to this slavish Labor, that we were oblig'd to stay by the Way till they had rested and refresh'd themselves. The Magistrate of the Place caus'd the side of the River to be Guarded with two Foot-Companies, to welcom and receive the Ambassadors with the more State: They sent likewise a few Presents for the Ambassadors Table; but they

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they understanding it was all upon the Emperors Account, and by his Order, who allow'd ten times more than what they sent, thought good to refuse their Civilities both here and in all other Places where they came, which they did with great Respects. Here we went Ashore, which was the first time since we came Aboard, and pitch'd a Tent at a little distance from the City, upon the side of the River, in an open and plain Field. The *Tartars* in the mean time, to shew some Pastime, Exercis'd their Arms before the Tent of the Ambassadors, which was perform'd by them with much dexterity.

Among the rest there was one with a Bow and Arrow, who was so rare a Marks-man, that he shot thrice together through the White, no broader than the Palm of a Hand, at the distance of thirty five Paces; for which he was rewarded with a small piece of Money.

The Secretary of the Vice-Roy (for the more safety, and for the greater splendor, having conducted us thus far) took leave and went back for *Canton*; but was most nobly Treated by the Ambassadors the Night before. We on the other hand made all things ready, and set Sail again with fair Wind and Weather, but were forc'd to be Tow'd up the River, being against the Stream, and narrow, into which fall several Torrents from the adjacent Hills; so that we went but very slowly, and that with great labor and trouble, which these poor Creatures are fain to undergo.

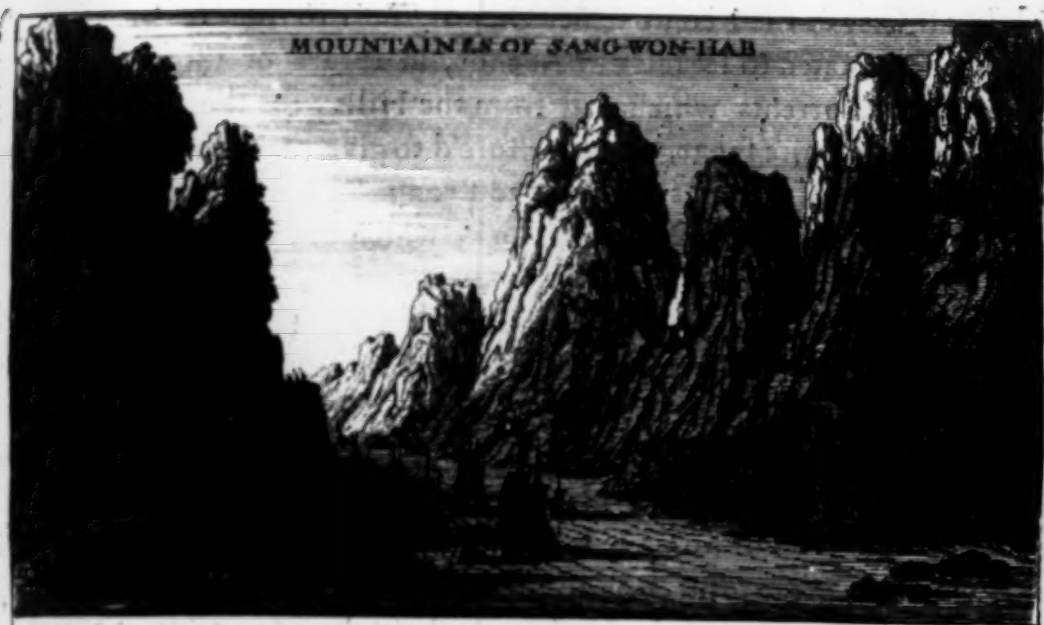
Here we saw into what a miserable Condition the *Chinēses* were reduced by the last War of the *Tartars*, who put them upon this slavish labor of Towing and Rowing their Boats, using them worse than Beasts at their pleasure, without any exception of Persons, either young or old.

Often the track'd ways on the River side are so narrow, uneven and steep, that if they should slip, they would infallibly break their Necks, as many times it happens: now and then they walk up to the Middle in Water, and if any of them grow faint and weary, there is one that follows, having Charge of the Boat, who never leaves beating of them, till they go on or die. But these poor Creatures are no where so miserably harass'd out, as in this dangerous and steep mountainous part of *Sangwanhab*; on which account perhaps none will or dare live there: for we saw there but one poor despicable Village, where some few People dwell, whose Countenances sufficiently declar'd what Hardships they underwent.

The most ancient *Greeks* and *Romans*, who formerly subdu'd whole Countries, never dealt so barbarously by those whom they conquer'd, as these unmerciful *Tartars*, who by their cruel usage in this last Invasion, have not only laid waste abundance of noble Cities, Towns, and Villages (which are now places for Birds and Beasts to roost in) but they have likewise made Slaves of the best of the Natives.

Upon the 21. of *March* about Midnight, we came with all our Train to *Sanyum*. The Magistrates of this Place met us on the Way, and with their respective Salutes Presented us for the Table, which for the reason aforesaid, were not accepted. This Place is not very large, lying about forty Miles distant, from *Xanxui*, and was formerly for its Situation potent and populous, but in this last War wholly ruin'd by the *Tartars*, who gave the same usage to all such Cities as were not able to withstand them.

Here we got fresh Track-men (our old ones being quite tir'd) to draw us up the River against the Stream and Torrents, which fall from this wonderful Mountain *Sagwanhab*.



The height of this Mountain is very observable, for the tops thereof are envelop'd with Clouds, which makes the Passage at the bottom of the Hill obscure.

On one side of this prodigious Mountain stands an Idol Temple, richly adorn'd, and most artificially built; to which these poor Creatures resort, conceiving all their welfare to consist in Offering to this Idol, adoring it as their Preserver. You climb up by Steps to this Temple, which stands on that side of the Mountain next the River.

There are several strange Mountains and Hills found in *China*, but none are to be compar'd with this of *Sangwonhab*, in regard of its Situation, and extraordinary height.

Near to *Xunte*, the second small City of *Canton*, lies a Mountain call'd *Lungnien*, from where runs a Torrent as clear as Crystal. Upon this Mountain are found certain rough Stones of strange and wonderful shapes, which the *Chineses* make use of in their way of Trade.

Near to *Tangnon*, the third small City of *Canton*, lies the Mountain *Tabi*, upon the East-side, where lie 36 small Islands. Near to this City likewise lies the Mountain *Henten*, which serves such Skippers as are bound for the Province of *Quantung* for a Land-mark.

Near to *Cingyuen*, the seventh small City of *Canton*, lies a great Mountain call'd *Talo*, which is surrounded with steep and sharp Tops; among which lie rich and pleasant Meadows, where dwell several wild and unciviliz'd People, who oftentimes make Inroads upon the adjacent Places, to steal what they can. These wild and irregular People live according to their own Laws, without any subjection to the *Chineses*.

Near to the sixth small City of *Canton* lies a Mountain call'd *Yaimuen*. From this Mountain the last Emperor of the Race of *Sunga* (after that the *Tartars* had Conquer'd him, and driven him out of the Country) flung himself headlong out of despair into the Sea.

We were three days hovering up and down before we could get from among these strange and solitary Mountains, and saw in all that time but one poor Village, call'd *Quantonlow*, which lies so lonely, that 'tis strange how any People durst live in it. In some places of this Island, between the Hills (which is very remarkable) lie several pleasant and fruitful Corn-Fields.

Upon the 24. of *March* we came to a certain small City call'd *Yntag*, the sixth small City of the second Chief City of the Province of *Quantung*. Here we were necessitated to let fall our Anchor, in regard of the violent Stream, and the great Torrents which fall from the Hills; for those that Tow'd the Boats being quite spent, we were forc'd to give them some rest to recover their Strength again. This violent and strong Stream had driven the Vessel of the Ambassadors against a blind Rock, which did very much endanger the loss both of Ship and Goods.

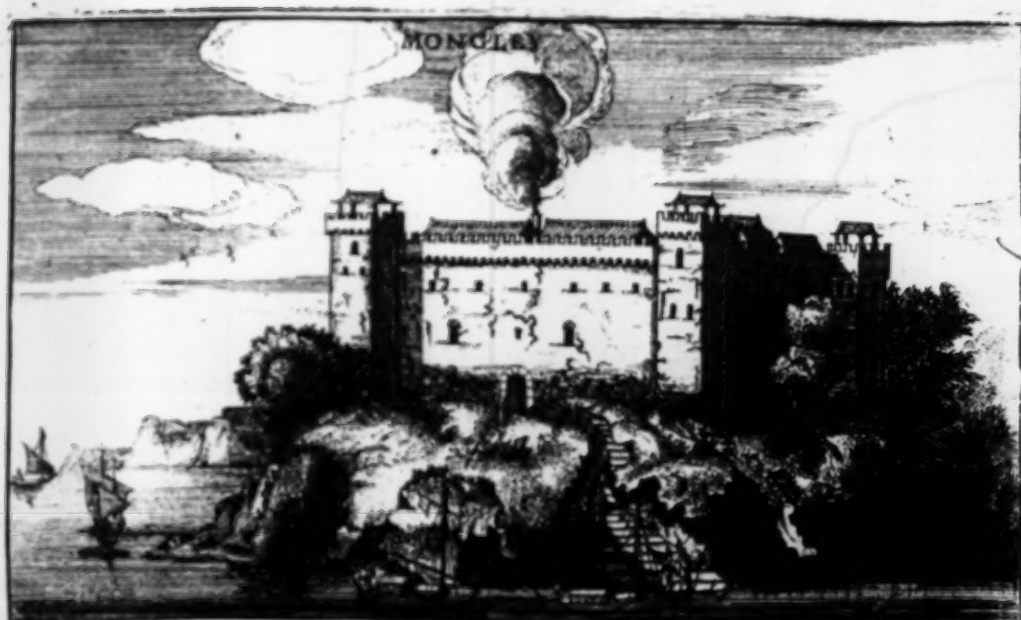
This small City lies very pleasant upon a corner of the River on the right side, over against the Mountain *Sangwonhab*: It is fortifi'd with high and indifferent strong Walls, and beautifi'd with stately Houses, and magnificent Idol Temples, surrounded with pleasant Hills, delightful in Prospect, the Suburbs well and sufficient: It was formerly very rich and populous, and is provided with a safe Harbor for Vessels against the impetuous Current of this River; which is a great protection to them in Stormy Weather, passing up and down. At the entrance of the Harbor on the right side, appears a very high Tower, built with great curiosity.

The next Day, being the 25. of *March*, we came in sight of that wonderful and strange Idol Temple call'd *Koniansiam*, which the *Chineses* hold in great veneration, bringing as rich and fat Offerings thither, as to that of *Sangwonhab*: It lies on the River side, in a solitary, wild, and mountainous Country: your first Approaches conduct you up with convenient Stone Steps; after you make your Way through blind Paths and cavernous Passes, forc'd with much Art and Industry. These Idolaters believing as the ancient *Heathens*, that Groves and high Places were most venerable Mansions, and yielding a more reverential Awe to their Gods, and less discovering under a Shade their Priests juggling Impostures. We continu'd here a while with all our Fleet, till the Natives had perform'd their Devotions at this Temple, which afterward our Ambassadors visited. 'Tis incredible to relate, with how much superstitious Zeal, wanting our true Lights, they pour forth there their Ejaculations, and as freely their Bounty, offering prodigally their Country Products of all sorts of Fruits, Birds, and Beasts.

Upon the 27. of *March* in the Evening, we Landed at a Place call'd by the *Chineses*, *Mongley*, with a most pleasant Prospect at a distance, and accommodated with stately Stone Steps, conveying you from the Water-side to the Gate entring the City, which is vested with high Walls, and fortifi'd with tall Bulwarks and Watch-Towers. It is wondrous pleasant to view from the Battlements of this City, the adjacent Countries, thick shrowded with delightful Woods and mantling Pastures. In regard our Drudges were quite tir'd out with Towing their Boats against the impetuous Stream, we got fresh Yoke-men from hence; but we were no sooner under Sail, but the Ambassadors Vessel run against a blind Rock under Water, which had like to have endanger'd the loss both of Ship and Goods. The next Day having pass'd some Villages, we came to an Anchor in pleasant Riding, where the *Mandarin Pinxenton* Treated us with their beloved *The*.

In the Night following hapned a most hideous Tempest, that wonderfully terrifi'd and amaz'd us all; such peals of Thunder, such flashes of Lightning, that we suppos'd them to be dreadful Ushers to the *Day of Judgment*; inso-much that the Vessel in which were the Emperor's Presents, drove from her Anchors, I my self being in imminent danger: With the approaching Dawn

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we had a sad review of our several Disasters, many Ships shatter'd by the Storm, some Mastless Hulls, all their Tackle and Rigging torn and spent, others driven Ashore, there stav'd and beaten in pieces, and all their Men drown'd.

It was upon the 29. of *March*, when we came with the remainder of our Fleet before the second Chief City of *Xaochen*. This City lies about thirty Miles from *Yntag*, upon an Angle near the side of the River: In regard of its Situation and safe Harbor of Shipping, they have a very great Trade by Navigation. Toward the South this River has several Names, and is call'd *Scian*, and sometimes *Scio*, and has its Source out of the River *Chin* and *Va*, which both run into one not far from this City. The Place where these two Waters meet, is well known by the *Chinese* Skippersto their sorrow, because of the impetuous violence of the Streams, and the many blind Rocks which skulk under Water, on which in stress of Weather they often suffer Shipwrack. The *Chineses* to avoid this Danger (according to their Custom) have built here an Idol Temple by the Water-side, which is always first visited by such as intend to pass this Way; where they offer what they have, to be protected in their Voyage, by the indulgence of this their favouring God. The City lies surrounded on one side with high and delightful Hills; and on the East side over the Water has a Suburb, which is very populous, rich, and well built: in the middle of the Water stands a Tower artificially built upon a small Rock, according to the old fashion of the *Chineses*.

In view of this City spreads a most pleasant Valley, which seems Wall'd in with various Fruit-bearing Trees: Not far from which, upon the *Mauboa*, stands a Cloister, neighbor'd by a spacious Temple, in which reside many of their Idolatrous Priests. A Person call'd *Luzu* (who had by his Fasting and austere Life, got himself so great a Repute among the vulgar Throng, that after his Death they honor'd him as a Saint) built this Cloister at his own Charge. This St. *Luzu* (as they reported) wore Day and Night upon his naked Body Iron Chains, and spent all his time to Grind and Sift Rice for the Monks: These Iron Fetters had made deep impressions into his Flesh, which was thereby so putrifi'd for want of Dressing and looking after, that Nests of Worms crawl'd in the uncleansed Wounds, of which he would not suffer one to be taken off: for whensoever any of his verminous Brood dropt off, he would



would take it up again, and say, *Have you not sufficient to Feast your selves left? why then forsake you my Body where you are welcom, and thus run away?* Whose Corps, as the Inhabitants inform us, is still preserv'd in this Place.

That this was formerly a noble City, full of stately Buildings, the many great Ruines signifie: there yet remains an indifferent Wall about it, but within nothing but Ruine and a heap of Stones. We pitch'd our Tents near unto the Walls, where we had a fair Reception by the Magistrates and Governor, who brought several Presents for the Ambassadors Table; which were accepted by the Ambassadors, being not put upon the Emperor's Account. After they had Saluted each other, and discours'd of several Affairs, they were most nobly receiv'd by the Ambassadors, who Treated them with so much Respect, that they were highly pleas'd, and promis'd to requite their Kindness upon all occasions; which done, they took leave, and return'd again to the City.

In the Morning early we weighed from thence, and had not long been under Sail, but we drew near a Mountain, which the *Tartars* for its strange shape and form call *Five Horses Heads*.

Upon the Pinacles of these Hills, which are envelop'd with Clouds, we saw here and there several strange, as well small as great Edifices standing; some of them were entire, others decay'd and ruinous, built time out of mind. But that which seem'd most remarkable, was the Situation of those Buildings, which were erected upon such high and steep places altogether inaccessible, that none could imagine a possible Way for these People to carry up their Materials. We were very desirous to have had a nearer view of these Houses and Inhabitants there; but we found by experience after some small trial of clambering up, that our Attempts were in vain.

We were no sooner past this Mountain of the *Five Horses Heads*, but we fell among other Rocks and steep Ascents, which we made a shift to escape, though with great danger, the River being full of lurking split Ships lying under Water; therefore the Inhabitants call these Rocks *The Five ugly Devils*.

At last we got safe to the last Country of *Suytjeen*, where the Mountain of the *Five Horses Heads* shews it self very wonderfully to the Eye at a distance; but much more the tops of the Hills of *Suytjeen*, which stand in such order upon the River, as if Art and not Nature had plac'd them there. Amongst these Mountains

Mountains lie several pleasant Vales in most delightful Prospect, being well replenish'd with Fruit-Trees and Herbage.

Upon the fourth of *April* we came in sight of the famous City of *Nambun* (the third Chief City of this Province) and immediately went Ashore. This Metropolis lies about forty Miles from *Xaocheu*, and is the outward Frontier of the Province of *Quantung*, which we had thus travers'd from South to North.

The Governor and Magistrates of this City having notice of the coming of the Ambassadors, sent a Letter full of Complements, to assure them of a cordial Welcom. Not long after they address'd themselves in Person; who (after that the Ceremony of Complements had been reciprocally return'd) earnestly desir'd of the Governor and Magistrates, that good order might be given for the speedy furthering of their Journey to *Peking*; which they promis'd should be done. The Ambassadors to requite their Civilities, Treated them nobly; for which they return'd their Thanks, and having taken their leave, went back in the Evening to the City.

The next day the Ambassadors, with all their Followers, were invited by the Governor to a most splendid Dinner, who sent them his Gentlemen to meet them at the Gate of the City, and conduct them to his House, where he waited their coming, with the rest of the Magistrates, and some of the chief Commanders of the Army. The Entertainment was every way answerable to the Quality of the Persons, as well of the Guests as the Invited: The Governor and the Magistrates sat all at one side of the Table, that the Sewers might the better remove the Dishes and Chargers, without any disturbance to the Company, which were not Serv'd up all at once (according to the custom of the *Chineses*) but only two at a Course, which was the single Allowance for one Person: And when the Steward, who waited always at the Governor's Elbow, had given the Word, every one fell to what he most fancied; and when he observ'd a cessation at the first Course, he made a Sign, and immediately the Dishes were shifted, which was done at least sixteen times, observing the same order as at first.

The Ambassadors noble Entertainment in this City.

During the Feast, there was both Vocal and Instrumental Musick, the better to Entertain the Invited to their satisfaction. A little before the Banquet was brought in, they arose and recreated themselves in the Garden, till the Dishes were plac'd, and then they return'd and sat down as before: And when all was taken away, every one drew out a piece of Money, which together was to be divided among the Musicians and Attendants: This Collection or Gathering they laid at the Governor's Feet, to be by him dispos'd of. The Ambassadors likewise Presented them with six *Toel* of Silver, and some Silk-Stuffs, which the Governor at first refus'd, but at last at their Entreaty accepted it.

This City of *Nambun* is very large, well situated, and fortifi'd with Walls and Bulwarks, and divided by the River, over which is a Bridge, for the conveniency of passage from one part to another: It is also full of Idol-Temples, and brave Structures. We saw here several Houses, whose Doors were inscrib'd with the Letters of the Name of our *Saviour*. Here is also the Emperor's Custom-house, where they receive his Dues for all Goods Exported or Imported; their Bills of Lading being usually accepted on their Words, saving the double diligence and charge of Searchers, and discomposing their Goods as in *Europe*.

There is no better Mold in all *China* for the making of any Earthen Ware, than is about this City. Not far from hence is a River, by the *Chineses* call'd *Mekiang*, which signifies *Ink-Water*, whose blackness it much resembles. The *Chineses* much esteem of the Fish taken in this River, which are commonly very white, considering the darkness of the Water.

It is very troublesom Travelling by Land in those Parts, because of the high Hills and rugged Ascents: but the most troublesom Mountain of all to Travel over, was that which the Inhabitants call'd *Muglin*, which one of the Governors levell'd at his own Charge, and is now very passable either for Horse or Foot; for which the Inhabitants erected to his Honor a stately Temple, Presenting rich Offerings and costly Perfumes to the Idol there residing.

We were four Days preparing for our Journey from *Nambun* to *Nangan*, because of the troublesom, and almost inaccessible Mountains: At last having got all things ready, we set forward upon the eighth Instant, with some of the Emperor's Presents: But before we began our Journey, we sent the *Mandarin* of the young Vice-Roy of *Canton* before, to provide Lodgings and other Necessaries at *Nangan* for their further Journey; and some of their Followers were order'd to stay till next Day, to look to such Goods as could not be carried the Day before with the Ambassadors: There was likewise order given, that each Carriage should have a yellow Flag, with the Emperor's and Ambassadors Names written upon them, to save Strangers Inquisition; and, for their greater ease and accommodation, they were carried over the Mountains in Horse-Litters: And in regard the Ways were dangerous, and much molested with Robbers and Highway-men, the Governor appointed them a Life-Guard of 150 Horse, to conduct them safe over the Mountains; so that, what with those that carried the Goods, and this Guard, we made a Regiment of at least 600.

The next Day, being the ninth, such as were left behind at *Nambun* set also forward. The Ambassadors Lodg'd upon these Mountains, in a Village call'd *Susan*, about half way over, but found no body in the Place, except an Officer, with some Soldiers that kept Watch there; who could hardly furnish us with a little Rice, Hogs-flesh, and strong Drink, the Inhabitants having forsaken their Houses, frightened by the *Hollanders*.

The next Day, early in the Morning, they took Horse, and rode from thence, and about Noon came to that strange and narrow Mountain which lies betwixt the Provinces of *Quantung* and *Kiangsi*, and separates both these Provinces from each other. Upon this Mountain we saw several fair Idol-Temples, very curiously built. This Mountain, though no better than a Wilderness, yet is very delightful, by reason of the variety of Woods and Valleys.

We made so much haste that Day, that we got by Night to *Nangan*, the thirteenth Chief City of the eighth Province of *Kiangsi*. But before I proceed, I shall relate unto you the number of the great and small Cities, and the Condition, Qualities, and Humor of the Inhabitants of this Province of *Kiangsi*.

Toward the East and South-East this Province has for Frontiers the Provinces of *Chekiang* and *Foking*; South and South-West, *Quantung* and *Quangsi*; toward the West, *Fukang*; and toward the North *Nanking*. Toward the South appear in this Province mighty broad and high Hills: for the Mountains of three Provinces, as *Kiangsi*, *Quantung*, and *Fokien*, joyn and meet all

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in one here : And upon these Mountains live a wild and barbarous sort of People, who maintain themselves most by Plundering and Stealing from the *Chineses*.

This part is full of Gold, Silver, Lead, Iron, and Tin-Mines, and environ'd with very steep Mountains, replenish'd with several Lakes and running Rivers : 'Tis a very fruitful Soil, and exceeding populous, insomuch that the Province is not sufficient to contain the Inhabitants ; and therefore many of them leave their native Country, and for want of convenient Dwelling-places, Seat themselves in other Parts of *China*, where they use some mean Handicraft Trade, or else turn Soothsayers or Juglers, to which they are naturally much addicted : They are generally possess'd with a belief of the *Pythagorean* Doctrine of the *Transmigration of Souls* ; for they hold it a mortal Sin to kill any living Creature, or to eat any thing that is dead.

In this Province of *Kiangsi* are thirteen Chief Cities, which Command over 67 small ones ; and through the midst of it, from South to North, runs the River *Can*, from whence spring several Navigable Streams, so that you may take Shipping from or to any part thereof.

The thirteen principal Cities are these ; *Nanchang*, *Jaocheu*, *Quanglin*, *Nankang*, *Kienkiang*, *Kienchang*, *Vucheu*, *Linkiang*, *Kiegan*, *Xuicheu*, *Juencheu*, *Cancheu*, and *Nangan*.

1. *Nanchang* Commands over seven lesser or inferior Cities, as *Nanchang*, *Fungching*, *Cinbien*, *Fungcin*, *Cinggan*, *Ning*, and *Nuning*.

2. *Jaocheu* Commands also over seven Cities, as *Jaocheu*, *Yukan*, *Loping*, *Fenleang*, *Tebing*, *Gangin*, and *Vannien*.

3. *Quanglin* Commands likewise over seven Cities, as *Quanglin*, *Joxan*, *Jeyang*, *Queiki*, *Jenxan*, *Junfung*, and *Hinggan*.

4. *Nankang* Commands over four Cities, as *Nankang*, *Tuchang*, *Kienchang*, and *Gany*.

5. *Kienkiang* Commands over five Cities, as *Kienkiang*, *Tegan*, *Xuichang*, *Hu-keu*, and *Pengce*.

6. *Kienchang* Commands also over five Cities, as *Kienchang*, *Sinching*, *Nanfung*, *Quanchang*, and *Luki*.

7. *Vucheu* Commands over six Cities, as *Vucheu*, *Cunggin*, *Kinki*, *Yhoang*, *Logan*, and *Tungbiang*.

8. *Linkiang* Commands over four Cities, as *Linkiang*, *Sinkin*, *Sinjin*, and *Hiakiang*.

9. *Kiegan* Commands over nine Cities, as *Kiegan*, *Taiho*, *Kiexui*, *Jungfung*, *Ganfo*, *Lungciven*, *Vangan*, *Jungsin*, and *Jungning*.

10. *Xuicheu* Commands over three Cities, as *Xuicheu*, *Xangcao*, and *Sincuang*.

11. *Juencheu* Commands over four Cities, as *Juencheu*, *Fueny*, *Pingbiang*, and *Vancai*.

12. *Cancheu* Commands over twelve Cities, as *Cancheu*, *Utu*, *Sinfung*, *Hingque*, *Hoeichang*, *Ganynen*, *Ningtú*, *Xuikin*, *Lingnan*, *Xeching*, *Changning*, and *Tingnan*.

13. *Nangan* Commands over four Cities, as *Nangan*, *Nankang*, *Xangyen*, and *Cungy*.

According to the *Chinese* Account, there are in this Province 1363629 Families, and 6549500 Fighting Men.

The Revenue paid yearly out of this Province to the Emperor consists of

1616600



1616600 Bags of Rice, 8230 Rowls of raw Silk, and 11516 Rowls of wrought Silk, beside several other Taxes and Imposts.

Thus much concerning the Province of *Kiangsi*, and the number of the great and small Cities; I shall now relate what hapned in our Travels through this Province to that of *Nanking*.

No sooner were the Ambassadors arriv'd at the Gate of the Chief City of *Nangan*, but a Gentleman was immediately dispatch'd to Complement them in the Name of the Magistrates, and conduct them to those Lodgings which were provided for them. A while after came the Governor himself, with some other Persons of great Quality, who after Civilities interchanged, fell into some Discourses of small importance; and having thus spent an hour, they took their leaves and departed, sending a handſom Treatment that Night at the Charge of the City.

Afterwards came to us two *Tartar* Gentlemen, who were newly arrived there from the Imperial City of *Peking*; and after they had Saluted the Ambassadors, they told them that they were sent to Congratulate the Vice-Roys of *Canton*, upon their Victory obtain'd the last Year against the *Chineſes*, in the Province of *Quangſi*; they then took their leaves and departed, ſeeming much to admire the large and tall Statures of the *Hollanders*, and that they ſhould come from the end of the World to Salute their Emperor; adding withal, That his Imperial Maſteſty expected them with great impatience.

During our abode here, we were often viſited, and receiv'd the friendly Salutations of the beſt and chiefeſt of the City.

The Ambassadors were here very much troubled to procure Veſſels to carry them to *Nanking*; for though they did earneſtly inſiſt to proſecute and haſten their Journey, yet the Commiſſioner appointed to furniſh them with Boats, could not get them ready ſo ſoon as he deſir'd: whereupon the Mandarin *Pinxenton* rated him with ſuch bitter Expreſſions, that taking it to heart, he drew his Knife, and would certainly have ſtabb'd himſelf, had he not been prevented by one of the *Mandarin's* Servants.

The Country about this City (which is the fartheſt City of this Province) is very pleaſant and fruitful, ſurrounded with Hills and Mountains, which ſerve for a Fence to Guard the Country. One of theſe Mountains far exceeds the reſt for delightfulneſs, being call'd *Sihoa*, which ſignifies *A Place of Pleaſure*.

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This City is divided into two equal Parts, by an Arm of the River *Chang*; which being situate on the Stream, causes great Trading there for all the Goods and Merchandises which are brought out of *China*, and carried to the Province of *Quantung*, or from thence to the other Places of Trade which lie higher up in the Country, are for the most part unladed in this City, from whence they are carried to other Parts by Land or Water.

The South part of this City is close built with several goodly Houses, and is full of Commerce and People: On the North side stands an Idol-Temple, very curiously built, and so richly adorn'd, that a second *Dedalus* may be said to have shewn his Art in the contrivance of this Edifice. However, in bigness and strength this City stands not in competition with that of *Nanbung*, although the *Tartars* in their last Invasion were more favourable to this than to the other; for in *Nangan* they forbore to destroy such Fabricks as were of any note, but in *Nanbung* all were ruin'd. Besides, the great Commerce and Traffick which has been of late Years driven here, has been a means to enrich the Inhabitants thereof, who have continually contributed toward the re-edifying of this City.

After four Days abode in this City, the Ambassadors Embarqu'd themselves with all their Followers, to pursue their Voyage to *Peking*. From the City of *Canton* to *Nanbung* we were Tow'd all the way against the Stream by Trackmen, not without great danger of Shipwrack, by reason of many Rocks that lie hid under Water; but now we were carried down with the Stream, though yet not without great labor, and danger of often losing both Ship and Goods. The River *Can* runs here as swift as an Arrow from the Bow, and is full of Banks, Sands, and Shoals, which requires much care and experience in the Mariners. It hapned in this Passage among other Accidents, that the Barque in which *Jacob de Keizer*, one of the Ambassadors had Embarqu'd himself, with the Presents to the *Great Cham*, fell into a Whirl-pool, and turning and winding amongst unsteady Eddies, drove at last on a hidden Sand, where she stuck fast, and could not be gotten off until they had unladed her: they then perceiv'd that she had two great Leaks in her Hull, which they made shift to stop, putting the Goods Aboard again, and so we proceeded on our Journey. The *Mandorins* commanded the Water-men to be severely Lash'd with a thick Leather Whip; and the Master himself had not escap'd the same Punishment for his neglect, if the Ambassadors had not interceded for him.

The next Day being the 14. of *April*, we pass'd by the second small City call'd *Nankang*, but did not Land as we went; but in our Return put Ashore.

This *Nankang* lies upon the left side of the River *Chang*: It is built four-square, being invested with a strong Wall twenty five Foot high, and was formerly rich, and famous for Commerce: It hath four Gates, each about a quarter of a Mile distant one from another. This City was totally subverted by the *Tartars* in the last War. On the River side stands a strong high Tower, the Structure well built. At our return we lay with our Vessels before *Nammon*, which signifies *The South-Gate*; from whence a Street leads to the House of the Governor; and at the end of the Street stands a *Chinese* Triumphal Arch, an elaborate Piece, which the *Tartars* left without any demolishment: At the end of this Street is the Market-place, to which is brought daily all manner of Provisions, as Flesh, Fish, and Fruits of all sorts in great abundance.

Upon the 15. we came to *Cancheu*, the twelfth Chief City of the Province of *Kiangsi*, where we took up our Lodgings for that Night; and were visited

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Aboard our Vessels by some great *Mandorins*, who welcom'd us in the Name of the Magistrates; after which the Ambassadors address'd themselves to the great *Tutang* of this City, returning him the like Complemental Civilities, who receiv'd them with singular Courtesies and seem Affection, and conducted them into his private Apartment, where he plac'd them on his right Hand: Then he ask'd them several Questions concerning the Constitution of *Holland*, viz. Of how many Provinces it consisted, and how remote from *Portugal*? How long their present Government had been Establish'd? When that Power began? Whether they were all of one and the same Religion? and Whether they us'd Beads in their Ejaculations after the Portuguese manner? To each of which Particulars the Ambassadors return'd them a brief and satisfactory Answer. By these Questions we guess'd what a near Community and Commerce there was between this Lord and the Portuguese; and we were likewise afterwards told, that his Wife had been Baptiz'd by them. Whilst we were drinking of *Thea* in the Withdrawing-room, he desir'd to hear our Trumpets sound in the Hall, with which he was exceedingly pleas'd; and also seem'd much to admire our Arms: And because this *Tutang* (who held his Residence and Court in this Chief City) had the Command over the Provinces of *Kiangsi*, *Fokien*, *Hucang*, and *Quantung*, and consequently was not much inferior to a Vice-Roy; and that the Ships of our *East-India Company*, bound from *Japan* to *Taiwan*, often supply'd themselves here with much fresh Water; (for the Province of *Fokien* is all Maritime, lying opposite to the other Island of *Formosa*) therefore the Ambassadors concluded to offer him some Presents; but he refus'd them with great Civility, alledging, That the Tartar Government would not permit any Presents to be receiv'd from any Foreign People, till they had made their Appearance at the Court before his Imperial Majesty. He likewise added, That he did not refuse them out of a Chinese Disimulation, but only to observe the Custom of their Country; and assur'd the Ambassadors, that in their Return from *Peking*, all manner of Friendship should be shewn them.

This *Cancheu*, in regard of the great Income and Revenue arising yearly from the Trade that is driven there, is one of the Chief Cities in the Province of *Kiangsi*, and Commands over twelve small Cities: It lies about sixty Miles from *Canton*, close to the side of the River *Can*, which takes its source near to the eighth small City call'd *Xuikin*, and flows from thence Northward up to *Cancheu*. The City is four-square, as *Nankang*, and is surrounded with a high Stone Wall about two Miles compass: There are four Gates also to this City, which are call'd after the four Winds. We lay all Night in our Barques before the Western Gate. The Streets of the City are handsomly Pav'd. On the East-end stands a high well-built Tower, from the top of which you have a full Prospect of the City and adjacent Countries, which are wondrous pleasant. The Burgers Houses and Dwellings are built in good order, among which are some very large ones well-furnish'd; but the Palace of the Governor exceeds all the rest.

Among other stately Edifices, this Place abounds in curious Idol-Temples, very richly adorn'd with Pictures and Graven Images; but there is one especially (whose Top stands higher, crowning all the rest) which may be reckon'd among the chiefest Temples in all *China*, and is call'd *Kuil*, *Kiafti*, *Miao*; *Miao* signifying *A Church*, and *Kuil Kiafti* being the peculiar Name of the Idol they here worshipp'd.

On the Verges of this Idol-Temple stood several Bedsteads for Travellers,
and



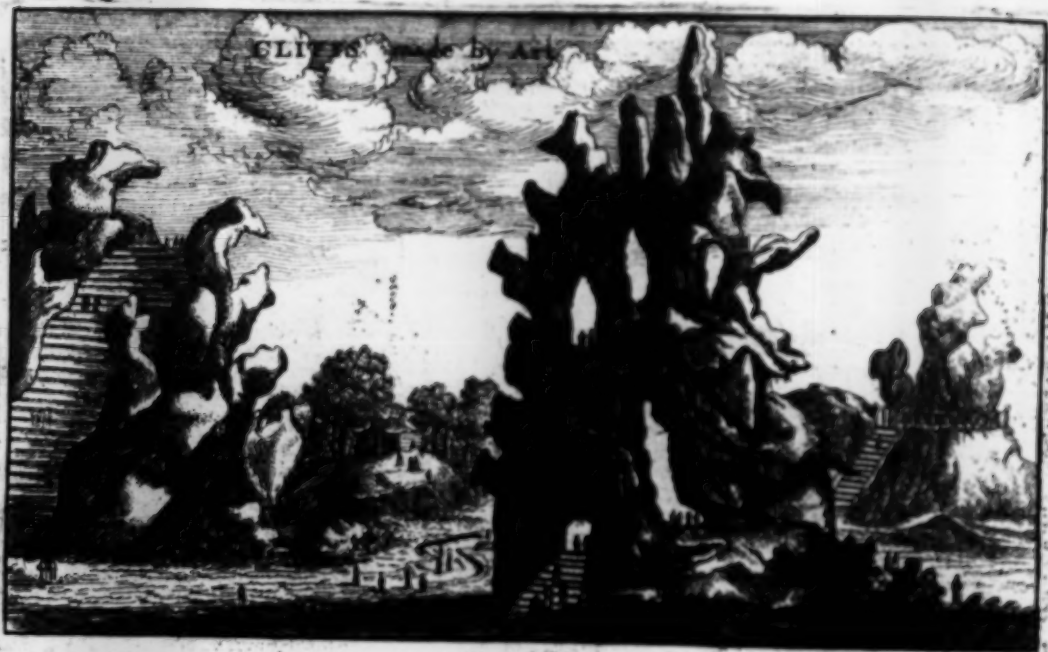
and Priests that come to Offer, to Lodge in ; as in most Places the Idolatrous Edifices serve for Inns to receive and harbor Strangers in. In the Porch of this Temple stood on each side two Giants of Plaister-work, the one Fighting with a Dragon, and the other having a Dwarf lying under his Feet, with a drawn Sword in his Hand : The signification of these two Figures may be easily understood by those who have but small skill in the *Chinesse* Characters and Emblems. On the other side of the River stands another Temple upon a high Hill, which I went to see early in the Morning, and found the same situated in a very pleasant Place, to which you ascend by Stone Steps. Not far from hence stands a small Chappel rarely built, according to the *Chinesse* Model ; whereas such as Travel this way, Offer something to this Idol for a safe Passage, and preservation from the hidden Rocks and Sands, whereof there lie many in the River *Can* ; which if they escape, they attribute their Success solely to these Offerings ; but if they happen to miscarry, then they lay the blame on themselves, that either they made no true Confession, or brought Gifts too mean for this their Deity.

At the Place where the two Rivers *Chang* and *Can* meet and conjoin, cross the Stream lies a long Bridge of Boats, cover'd over with Planks : At the end of the Bridge stands a Toll-house for the receipt of Custom.

Upon the 18. of *April* we pass'd by the ruinous and deplorable City of *Van-nungam*. This City lies close to the side of the River *Can*, on the right hand, in a very fruitful and pleasant Soil. The *Tartars* were so cruel to this Place in the last War, that they left nothing standing that was any ways remarkable : It appears to have been a wondrous delightful Place, very accurately built, and full of Inhabitants. The Country round about this City, produces twice a year great store of Fruit to the Husbandman : And not far from hence lies a Hill which has Silver-Mines, but the *Chineses* are forbidden by their Laws to dig for any Silver.

On the East-side of this City is a Mountain call'd *Chao*, whose Top reaches up to the Clouds ; and though of this vast height, yet from the bottom to the top there grow all sorts of Trees and Herbs, which made us a delightful Prospect at a distance.

About half a Mile from this Place we saw lying the sixth small City call'd *Lingeiven*, which has a small Inlet of the River *Can* running up to it ; but this City



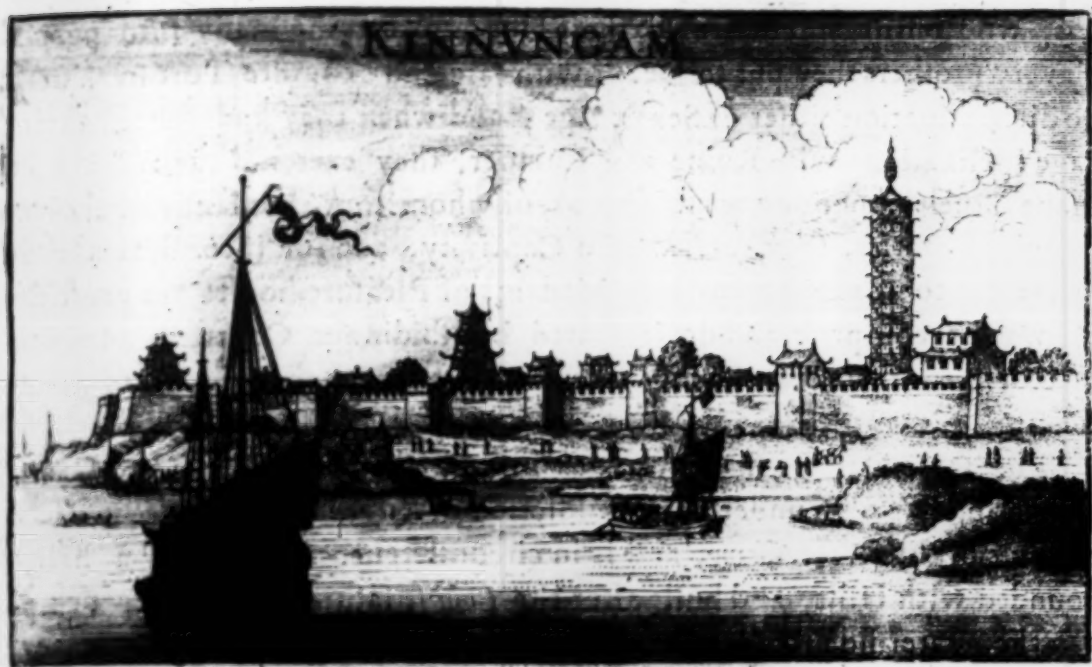
City participated of the same Misfortune with the rest, and was totally ruin'd and sack'd by the *Tartar*, who left nothing standing but one Triumphal Arch, which serves for some Ornament to the Place ; but the Houses and great Buildings lie all in a Heap of Ashes.

We left immediately this miserable Town, and came to an eminent Village call'd *Pekkinfa*, whose Situation is most pleasant, and where a good Trade is driven in all Naval Materials, to the great benefit of the Inhabitants. At a great distance before you come to this Village, you see several Cliffs, which have been so wonderfully cut and order'd by Art and Labor, that the very sight thereof fill'd us all with admiration ; but the last War has much defac'd the beauty of them, and there is now only left the Ruines whereby to judge what a brave Ornament they were formerly. The very destruction of these artificial Rocks sufficiently declares what vast Devastations befel the whole Empire of *China* in the last War of the *Tartars*, who did not only ruine the greatest Cities, Towns, and Villages, but neither suffer'd any Ornaments to continue eminent in the Country ; for not any Place of note escap'd the fury of those barbarous People, except the Imperial City of *Peking*, which the *Tartars* favor'd after they had taken it, where yet are to be seen most rare and exquisite Curiosities, whereof we shall make mention hereafter.

In regard of the extraordinary strangeness of these Stone Cliffs made by Art, I took the Altitude of one of them which had suffer'd least prejudice by the *Tartars*, and found it at least forty Foot. The like artificial Rocks are to be seen in the Emperor's Court, where the *Great Tartar Cham* often refreshes himself in the heat of Summer.

We departed at last from this Village *Pekkinfa*, and came late in the Evening to the small City *Taiko*, which is the second small City under the Jurisdiction of the ninth Chief City *Kiegan*, and situate on the side of the River *Can*.

Early in the Morning I took a view of this Place, which hath toward the Water side high and strong Walls : The Country round about is most delightful and luxurious ; but the City it self lies wholly ruin'd by the *Tartars* : The Streets are well enough Pav'd, but very small and narrow, yet were replenish'd formerly with stately Edifices, which now lie waste and uninhabited : all that was left remarkable, is a high Tower, with some Idol Temples. We were



were visited here by a certain *Mandarin*, who was come thither not long before from *Peking* with two thousand Horse, upon the Account of the young *Canton Vice-Roy*: He told us that the Emperor, with several Lords in *Peking*, long expected our coming.

Upon the 29. of *April* we came unto the most famous City of *Kinungam*, call'd by som *Kiegan*, which is the ninth Prime City of this Province of *Kiangsi*: It lies about forty Miles from *Taiko*, being built upon the Western side of the River *Can*, not far from the Place where those terrible and dreadful Cliffs call'd *Xepatan* discover themselves, and is defended with tall Battlements, by the help of which she was enabled to make resistance against the *Tartars* when beleaguer'd by them. Here were also formerly many stately Structures; but they are now generally ruin'd and destroy'd by the Enemy, some few Idol-Temples only remaining. Over against the City lies an Island, where stands a curious Temple of modern Building, hung round about with great and small Images.

The Country round about this City is full of Hills and Dales, in which are said to be Gold and Silver Mines; but the *Chineses* are prohibited by their Lawsto dig for any, only they are permitted to take what of either they can find upon the sides of the Rivers. These Parts are also pregnant and delightful; for in this Country (which is seldom known in other Places) there is no want of Water either Winter or Summer, nor too much Drought.

Near to *Ganto*, the fifth small City under the Jurisdiction of *Kinungam*, a mighty high Mountain call'd *Nucung*, lifts her Head towards the Clouds, and is as remarkable for bigness as any in those Parts.

Most of the *Chinese* Rivers are very dangerous, being so precipitate, that all Vessels are liable almost to continual Attaques, and sudden surprizals of Rocks, Banks, and Shoals in ambush; so that the Masters ought to be skilful and circumspect in their Steerage from Port to Port. But the River *Can* is near this City most hazardous, there residing those unmerciful Bilgers, call'd by the Natives *Zepatane*. The Vessels bound hither take commonly very expert Pilots, and such as are by Custom better acquainted with the fixed Rocks, and still varying and unsetled Shoals.

The Inhabitants of this Place and the adjacent Parts, recounted to us with

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much regret and reluctance, how barbarously they had been us'd by the *Tartars*, who burnt and destroy'd their Houses, carrying many into perpetual Slavery; others they put to Death with rare and exquisite Tortures, making no discrimination either of Sex or Age; and when they had glutted their savage Inclinations with Ruine and Plunder, they exercis'd their more inhumane Cruelty upon innocent Virgins, of whom four thousand, all choice and singular Beauties, they carried into Captivity, and for inconsiderable Sums sold them to make Bawds and Madams of Pleasure-houses, so prostituting them to be compress'd and devirginated by libidinous Courtiers and debauched He&ctors, for their own Profit, at what Price soever they pleas'd to put upon them.

That same Day we made such good speed, that we got beyond *Kiexui*, the fourth small Town under the Jurisdiction of *Kiegan*. This Place is situate on the side of the River *Chang*, and is in circumference a Mile and a half, surrounded with Hills, and built after the *Chinese* fashion, with Idol-Temples: On the Water side stands a strong Wall fifteen Foot high.

The next Day, being the 20. of *April*, we pass'd by *Kiakia*, the fourth small City under the eighth Chief Metropolis *Linkiang*. This City lies about thirty Miles from *Kiexui*, at the bottom of the Mountains, and upon the North side of the River *Can*, which waters this City, to the great accommodation of the Inhabitants.

The Country about this Place produces Oranges and other Fruits in great abundance: A good part of its Wall is built upon the Hills, and the Ground lying within the Wall is Manur'd by the Inhabitants. Here is standing an ancient Idol-Temple, which is famous for having two Gates, each being of one intire Stone; but the Houses were most of them demolish'd by the *Tartars*. Not far from these Walls lies a Mountain call'd *Mung*, whose Top reaches so high, that it seems to be invested with Clouds: yet the sides of this Aspirer flourish, being cloth'd with stately Woods, and mantled with verdant and delightful Pastures.

That same Day toward the Evening we got to the City *Sinkin*, the second small City under the eighth Chief City of *Linkiang*, which lies about twenty Miles from *Hiakiang*; and it is situate also on the side of the River *Can*, having a pleasant Prospect of Hills and fruitful Fields behind it. This Place doth not differ much in bigness or beauty from *Hiakiang*, only it lies in a more even Soil, and not so near the Mountains. Toward the Water, in the middle of a Wall, stands a very high and well-built Gate. Most of the Buildings within had been destroy'd by the *Tartars*. We lay all Night Aboard our Vessels over against the City near to an Idol-Temple, where the Governor came to Salute us, and brought some few Presents for the Kitchen.

Upon the 22. we set Sail early in the Morning, and arriv'd by Noon before the Chief City of *Fungching*, which is the second small City under the Jurisdiction of the first Chief City of *Nanchang*. This City lies in a flat and even Soil, built four-square, and situated upon the said River *Can*, and is surrounded with a high Wall above a Mile about.

On the North side of the City is a populous Suburb, well and close built with goodly Buildings.

There are also two great and high Triumphal Arches, which had been much defac'd with the rest of the brave Structures in the last bloody Invasion. There are likewise several Mountains not far from this Place; one is call'd *Pechang*, from

from whence there falls a mighty Torrent of Water with a most hideous noise.

The next Day, being the 23. of *April*, we came in sight of the first Chief City of *Nanchang*, which is also call'd by some according to the Name of the Province, *Kiangsi*, where it is situated. We were hardly come to an Anchor, but the Magistrates sent four very commodious Boats Aboard to fetch us Ashore, for there is no Landing or coming near the shore with great Vessels, by reason of the Sands. The Mandarin *Pinxenton* took presently two of the best of these Boats for himself which was ill taken by the Ambassadors: Not long after came the Magistrates themselves to welcom them, and caus'd *Pinxenton* to restore to the Ambassadors one of the Boats which he had taken for his own use.

The next Day one of the Ambassadors, namely *Peter de Goyer* (for *Jacob de Keyser* found himself ill) with the Secretary *Henry Baron*, and all our Followers, went to visit the *Tutang*, or Governor of this City; who receiv'd us with great Civility, and shew'd his Displeasure at his Interpreter for bringing the Ambassadors a foot, saying, *That such Persons as came from so remote and strange Parts, to Congratulate his Imperial Majesty upon his Victories and Prosperity, ought to be receiv'd in great State*: He was also very much offended at the Mandorins of the Canton Vice-Roys, calling them *Asses*. After the Ambassador had taken his leave, and was come into the Street, one of the Governor's Gentlemen came and presented both him and his Secretary each with a fine Horse, upon which they rid to the Water side; and when the Ambassadors set Sail, they were Saluted with the great Guns from the Walls of this City; and they to requite this civil Reception of the Governor, sent him a few Presents, but he refus'd them, saying, *That no Person in China was permitted to receive any Presents from Foreign Ambassadors, before they had seen and Saluted the Emperor*.

The Chief City of *Nanchang* is distant about five Miles from *Funching*, situated near that great Lake call'd *Poyang*, which hath a Current round this City, so that she stands amidst an Island: Her Building is four-square, with high Walls and seven Gates, whereof four are very handsom; before one of which we lay at Anchor. This City also boasts four stately Temples, which are very richly adorn'd; but amongst them that is the most famous which the *Chineses* call *Thisiking*, being cover'd with glittering or glaz'd Pan-Tyles: At the Entrance stand three Buildings together; in the first of which appears an Idol, by the *Chineses* call'd *Kouja*, believ'd to be the Guardian and Preserver of this his own Mansion; he sits amongst a great many other Images upon a rich Seat, Cloth'd *Al' antique*, after the manner of the old *Romans*, with a Crimson Mantle hanging upon his Shoulders: On each side stands upon a high Pole two terrible Dragons, much admir'd among the *Chineses*, which with extended Necks seem hissing and breathing defiance against the Gods. In the second Structure you have a broad Gallery reaching round the Temple, hung full of Idols, which are much ador'd by the *Chineses*. The third Building is also adorn'd with the like Images.

At the Entrance of the first of these Edifices, on the right side, stands a Well, which is twelve Paces in the square over, and curiously adorn'd with white Stone, and always brim full of Water.

The *Chineses* fancy to themselves wonderful Stories from this Idol *Kouja* and the Well, believing that formerly here he dwelt, and in his Life was very Charitable to all poor People, dispensing freely what he had among them; and

and his Treasure was never to be exhausted, because he being a great Alchymist, was possess'd of the *Elixir*, and converted all Metal into Gold. Likewise they imagine that this *Kouja*, through their Gods Direction and Power, did once overcome a most hideous Dragon, which threatned the Destruction of this City; which he afterwards bound to an Iron Pillar and flung into this Well, and so deliver'd the Inhabitants from the grand Destroyer, as a second *St. George*; and that he at last with all his Family was taken up into Heaven. Therefore these Idolaters (who held this for a good and holy Deed) erected this Temple for him after his Death. Many other Stories were told us of this their Deity. Most of the other rare Buildings which had been formerly in this City, were totally destroy'd by the *Tartars*, only there is still left standing one well-built Tower.

The Fields about this City are very fruitful, and well manur'd, which furnish the Cities and Towns round about with all manner of Provisions and Corn.

The greatest destruction which befel this City in the last War, was occasion'd thus: One *Kiuns*, a famous Commander, born in the Province of *Leaotung*, was made Governor by the *Great Tartar Cham* over this Province of *Kiangsi*; for the *Tartars* much trust the *Leaotungers*, because they lie next to *Tartary*: but this *Kiuns* revolted from the *Tartar*, with this whole Province of *Kiangsi*, and own'd one *Jungliens* for Emperor.

The *Tartar* to stifle in the Birth the Design and Intention of this Commander, and to reduce the said Province under his Obedience, rais'd a formidable Army, Listed under famous Captains. In the mean while this *Kiuns* had fought several Battels with good success against the *Tartars*, and put to flight the chief Commander of the Southern Provinces with his whole Army, which was sent against him. Hereupon this *Kiuns* went and besieg'd the City of *Canchen*; but when he understood that the *Tartar* was coming against him with a powerful Army, he rais'd his Siege, and march'd toward the Frontiers of the Northern Provinces, to hinder the Inroads of the *Tartar*: and at first *Kiuns* fought with good Conduct and Success, having a great Army with him, that understood well the *Tartar* Discipline; but finding his Enemy to be too strong, and ready to overpower him, he was necessitated for his safety to retreat into this City of *Nanchang*. The *Tartars* though they had a very formidable Army, yet durst not venture to Storm the City by close Leagure, but resolv'd to force an Entrance by their Necessities: and the better to effect this their Design, they commanded the neighboring Villagers to assist, causing them to dig a great Trench on the Land side of the City; but the River was block'd up with Vessels, to prevent all manner of Provision from coming by Water to their Relief. This Place was then exceeding full of Inhabitants; so that *Kiuns*, at a Siege of four Months, was reduc'd to great extremity by Famine; and though several daily suffer'd Death, yet they would not deliver up the City, still expecting that *Jungliens* would come and relieve them: But when *Kiuns* saw himself brought as it were to the last gasp, 'tis said he thus encourag'd his Men; *Most valiant Fellow-Soldiers, we are to expect no other Help than what our Swords and Courage will afford us; we must therefore force our Way through the Tartars: make ready and follow me.* Thus having ended his short Speech, and put himself and those with him into the best posture he was able, he sallied out immediately; but coming to the Trench (which was large and deep) they began to see the difficulty of their Attempt; yet being in despair,



spair, they at last got over the Trench, notwithstanding all the opposition of the *Tartars*, and fought their Way through the Army, with the slaughter of a great number of their Adversaries: *Kiunt* himself came off with his Life, and hid himself among the Mountains. He was no sooner gone out of the City, but the Inhabitants immediately set open the Gates to the fury of the Enemy; who being got in, never left destroying till they had ruin'd the whole City; and when they had done with the Buildings, they fell upon the Citizens, whom they put all to the Sword: for it is a Maxim among the *Tartars*, That such Cities as revolt against them, and are subdu'd by force of Arms, should be serv'd after this manner; but such as yield without any opposition, have no hurt done unto them.

Upon the 25. of *April* we came to a Village famous for Shipping, call'd *Ucienjen*, where lay great store of Vessels of several sorts and sizes, which were come thither from all Parts of *China*, to lade with *China* Earthen Ware, great quantities whereof are sold in this Village, which lies near to the Pool call'd *Poyang*, upon the side of the River *Can*, and is above a Mile long: It is a Place full of Trade, and very handsomly built. Upon the side of a Mountain near this Place, stands a well-built Idol-Temple, behung with great and small Images. I found hanging also in this Temple a great many black Lamps, which the Inhabitants kept continually burning Day and Night. The *Chineses* and *Tartars* that at any time are to pass over this Pool *Poyang*, Offer up first some Present or other to the Idol of this Temple, for a safe and speedy Passage. The Sacrifice which I saw here, is perform'd after this manner: The ordinary sort of People take a Cock, but the rich a Hog (wherewith the Country abounds) which they bring alive to the Image, which is pictur'd in a most terrible Posture, and there they cut the Throats of those Creatures, and with the warm Blood besprinkle the Claws of the Idol (which generally resemble the Claws of Griffins) and some part of his Body; so that their Idols are always bedawb'd with Blood, on purpose to make them look with a more grim Aspect. They Offer up likewise to the Idol the Feet of the dead Swine, and the Spurs and Comb of the Cock; the rest they reserve for themselves, and make Merry therewith, Feasting in Honor of this Idol.

Quite through the middle of this rich Village runs a broad Street, full of Shops on both sides, where all manner of Commodities are sold; but the

chiefest Trade is in *Porcelane* or *China Ware*, which is to be had there in great abundance.

The Inhabitants of this Village told us (to our great admiration) that there was no better *Porcelane* made in all the Kingdom of *China*, than in the Village *Sinktesuno*, which lay at least a hundred Miles Eastward from hence, near to the City *Feuleang*, the fourth small City of the second Chief City of *Joachen*: and they added withal, (which increased our wonder) that they did not fetch the Earth whereof this *Porcelane* is made out of the Province of *Kiangsi*, wherein this Village is situated, but from the Chief City of *Hoeichen*, in the Province of *Nanking*; and that the Inhabitants there were not able to make it, though they digg'd the Earth in great abundance, because they knew not how to temper it with the Water, which they alledg'd to be the only reason why they could not attain to this Art. And though I saw not these Cities *Hoeichen* and *Joachen*, nor how they digg'd this Soil in one Place, and made *Porcelane* thereof in another, yet I will briefly relate to you what Account was given me by Persons of credit, resident in this Village of *Ucienjen*.

The Earth whereof this *Porcelane* is made, is digg'd in great quantities out of the Mountains situated near the Chief City *Hoeichen* in the Province of *Nanking*, from whence it is brought in four-square Clods to the above-mention'd Village, which have the Emperor's Arms stamp'd upon them, to prevent all manner of deceit. The Earth is not fat, like Clay or Chalk, but like to our fine Sand, which they mingle with Water, and so make it into the fore-mention'd Clods. They likewise beat into Powder the broken *China* Dishes, and make new ones of them; but such as are made of broken Ware never take so fine a Colour and Gloss, as those which are made of fresh Mold: The Earthen Clods which are thus brought from the Mountains, are afterwards fram'd into what fashions they please, after the same manner as our Potters in *Europe* form their Earthen Ware. Upon the greatest sort of Pots which are made of this Earth, they have an Art to themselves to paint all manner of Creatures, Flowers, and Trees, which they do very curiously only with *Indico*. This Art of Painting upon the Pots is kept so private and secret, that they will not teach it to any but their Children and near Relations; wherein the *Chineses* are so dexterous, that you cannot shew them any thing, but they will imitate it upon their Pots and Dishes; which being fram'd and made of this Earth, are first dri'd in the Sun before they are bak'd in the Oven; and when they are thoroughly dri'd, they are put into an Oven and stopt very close, there baking for fifteen days together with a good Fire underneath: the time being expir'd, they are continu'd in the Oven fifteen days more without any Fire, only the Oven all that while is kept close stopt, and not open'd till it be quite cold; for if they should take the Ware out red hot, it would endanger not only the breaking of it, but also the losing of the Gloss. After thirty days the Furnace is open'd in the presence of an Officer, appointed by the Emperor to take an Account of this Earthen Ware, and to receive his Duty, which is of each sort the fifth piece, according to the Laws of the Kingdom; the rest they afterwards sell to the Inhabitants of this Village *Ucienjen*, where (as they say) is the Staple of this *Porcelane* Trade, which is sent from this Village, not only through all *China*, but also through the whole World.

We departed the same Day from this Place, and upon the 26. came to the Chief City of *Nankang*, which lies upon the West-side of this Lake, which is very broad and long.

This



This City is built upon a mountainous Soil, about fifty Miles from *Nankang*: the Walls are both high and strong, and fortifi'd with Bulwarks. Within the City stands a well-built Tower; the Streets are very full of Windings and Turnings, which makes them very troublesome to such as use them. The first Street, which lies on the left-hand as you come in, has several Triumphal Arches standing in it, very artificially built according to the *Chinese* fashion: Beside these Ornaments there is nothing rare in this City, for the Houses are but mean, and slightly built.

In prospect of this City lie several stately Temples, whereof the biggest and chiefest are built upon the Mountains *Quangliu* and *Juenxiu*. The Inhabitants round about worship these Mountains, upon which dwell a great company of Priests and Friars; each of which has a little Hutch, where he daily cruciates and afflicts himself, by scourging and disciplining his Body; the enduring of which Castigation makes him a Miracle to those People of implicit Faith, who fancy these their Sufferings to merit after Death the highest Felicities in another World: for they believe, that their Souls are transmigrated into other Bodies. The Inhabitants told us, that upon the Mountain *Quangliu* there are as many Cloysters as Days in the Year. They said likewise, that this Mountain was always cover'd with Clouds and Fogs, though round about the Weather were clear and serene. The Country produces store of Hemp, whereof the Inhabitants make themselves Clothes for the Summer, which very much keep off the scorching Heat of the Sun.

On the West-side of this City lies a Hill, which the *Chinese* call *Kien*. The Water that falls from the Brow of this Hill, is held by the *Chinese* very sovereign for several Diseases.

The Pool *Poyang* divides the Territories belonging to this City into two parts, both which are very fruitful in Rice, and Corn of all sorts.

Upon the 29. we made for the City of *Hukou*, being the fourth small City of the fifth Chief City *Kienkiang*, to furnish our selves with Provisions. This City lies forty Miles from the foregoing Chief City of *Nankang*, upon the narrow of the Lake *Poyang*, and upon the right-side of the River *Kiang*, which mingles with it, and receives no small share of its Water. On the North-side of the City doth appear a very pleasant and antique Rock, which hangs somewhat over the River, and appears a most delightful Prospect, being overgrown

grown with Trees. At the bottom of this Mountain stands a large and beautiful Idol-Temple. The Walls of this City are very thick and high, and for the greater safety of the City, are Guarded in several places with Foot-Soldiers. This City drives a handsom Trade, is full of People, and well built; all manner of Provisions are sold very cheap, especially Fish, which yields but a small Price.

About this City lies a Hill call'd *Xebung*, which signifies *A Stone Bell*; for the Waves and Billows which rise out of the Pool *Poyang* in foul and stormy Weather, beat against this Hill, and occasion thereby such a strange and ringing noise, that it very much resembles the sound of a Bell.

We were no sooner come to an Anchor, but the news of our Arrival fill'd the whole City with joy, so that both old and young came running to the Shore to view us and our Vessels, who beheld us with great admiration, and fain would have been talking to us, if the difference of Language had not hindered: We caus'd our Trumpets to sound that old Tune of *William of Nassau*, supposing to have delighted them; but on the contrary, they were so much affrighted with their brazen Voice, that they ran roring with full speed for shelter to the City.

Having provided our selves with Necessaries, we departed from this Place and came to *Pengce*, the fifth small City under this Capital one of *Kienkiang*. Thus far had we proceeded in our Voyage upon the River *Can* from *Kancheu* to *Nanking*; from whence we passed over the Pool *Poyang*, and so came into the River *Kiang*, which, to prosecute the remainder of our Voyage to *Peking*, we were to Sail up Eastward. This River *Kiang*, which signifies *The Son of the Sea*, divides all *China* into Northern and Southern, gliding from West to East, and receives several Names from the Provinces through which it runs.

The foremention'd City *Pengce* lies thirty Miles from *Hukeu*, behind an Island on the East-side of the River *Kiang*, and has behind it high and famous Hills: it is a well-built Place, but far less than *Hukeu*.

Not far from this *Pengce* lies a Mountain call'd *Siaocu*, which is so steep, high, and inaccessible, that none could ever scale the top: It is surrounded with Water, and has on the South-side a small, but very safe Road for Ships in foul Weather.

Upon the South-side of the River *Kiang* lies also a Hill call'd *Makang*, talk'd on with terror through all *China* for the abundance of Shipwracks which happen near this Place: for if the Pilot miss never so little his Steerage, they seldom escape bilging on the neighboring Rocks.

The Ambassadors with some of their Followers went Ashore upon the said Island; but were forc'd immediately to return, having observ'd the footing of a Tyger, which sort of Beast is very numerous in this Country.

When the *Chinese* Pilots saw our Cook going to make a Fire to dress Dinner, they came into the Cabbin to the Ambassadors, fell down upon their Knees, and earnestly entreated that they would forbid any such thing to be done, for that (as they said) there was a certain Spirit who kept himself under Water about this Pool, and appear'd in the shape of a Dragon, or great Fish, and had the Command over this Countrey, whose Nature and Constitution was such, that he could not endure the scent in his Nose of roasted Poultry, boil'd Bacon, or other savory Smells; for so soon as he was sensible of any such thing, he immediately rais'd a Storm, which did infallibly cast away the Vessel. The Ambassadors at their earnest Entreaty sent word to the Cook, that they should be

be content with a cold Dinner for that Day. During the Discourse, there appear'd playing above the Water two or three Tunny Fishes, which put the *Chineses* into no little fear, in regard they imagin'd the Water-Spirit had already given order for the casting away of their Vessel.

Thus far we had travell'd through the Province of *Kiangsi*, when about Noon we came in sight of two Columns which stood in the middle of the River, and divide the Province of *Kiangsi* from that of *Nanking*, into which we were now come. But before I relate the Sequel of our Journey, I shall give you in short the number of the great and small Cities of this Province, and the farthest Extent thereof.

This Province of *Nanking* (which is reckon'd for the ninth among the fifteen) is wash'd with the Sea on the East and South-East: On the South it borders upon the Province of *Chekiang*; on the South-west, upon *Kiangsi*; on the West upon *Hupang*; North-West, upon *Honan*; and the rest upon *Xantung*.

In this Place formerly they kept the Court of the ancient *Chinese* Emperors; and though the Imperial Palace be remov'd to *Peking*, yet till the last *Tartar* War, the Court of the Emperors did continue in the Chief City of this Province call'd *Kiangning*: but the *Tartars* in the last Invasion, did not only totally destroy and deface all Royal Palaces, and Imperial Courts, which were most noble Edifices, but also alter'd the very Name of the Province and of the Chief City: for the Province which formerly bore the Name of *Nanking* they call'd *Kiangnan*; and the Chief City which was formerly call'd *Ingtien*, they nam'd *Kiangning*; and depriv'd this City also of all its Royal Splendor and Privileges.

As this Province far exceeds all the rest in goodness and richness of Soil, so likewise in Trade and Commerce; for here are the Chiefest Cities of all *China*, each being famous for Traffick. No less doth this Kingdom abound in Shipping above all the rest; for the number of all manner of Vessels is so great, that it seems as if all the Shipping of the World were Harbor'd there: but 'tis no wonder, considering the Situation of the Rivers that run through this Country; for by them they can pass by Water into any part of *China*, and all Vessels which are bound higher up, must meet there, which lessens the wonder of so great Fleets of Ships together in that part: And besides, all Vessels come to this Province out of the River *Kiang* through broad Navigable Waters, made either by Art or Nature, which are call'd *The Royal Channels*.

The Natives of this Place are generally very Civil, Witty, Serviceable, and Mannerly: It likewise breeds great store of able Handicrafts-men, who prove most excellent in their several Arts. There are likewise here very Learned Men, brought up in their Schools of Literature.

It produces great store of Cotton and Silk, which maintains there abundance of Weavers, who work in either Commodity; but this is the Womens Business, and the Men follow Husbandry and other Employments, or else look to the Children whilst the Women Spin.

This Seat of *Nanking* is so famous through all *China*, that whatsoever is made in it, is preferr'd before any thing of the like nature wrought in other parts of the Country.

In this Province lie fourteen Chief Cities, which Command over a hundred and ten small ones; the Names of which fourteen principal ones are these which follow; *Kiangning*, *Fungyang*, *Suchen*, *Sungkiang*, *Changcheu*, *Chin-*
T
kiang,

kiang, Yangcheu, Hoaigan, Lucheu, Ganking, Taiping, Ningque, Chicheu, and Ho-eicheu.

Kiangning, call'd also Ingtien and Nanking, Commands over seven Cities, as Kiangning, Kiuyung, Lieyang, Liexui, Caoxun, Kiangpu, and Lobo.

Fungyang Commands over eighteen Cities, as Fungyang, Linhoai, Hoaiyven, Tingyven, Ubu, Hung, Xeu, Hokieu, Mungching, Su, Hiutai, Tienchang, So, Lingpi, Ing, Tacho, Hao, and Ingxan.

Sucheu Commands over seven Cities, as Sucheu, Quenxan, Changxo, Ukian, Kiating, Taicang, and Cungming.

Sungskiang Commands over three Cities, as Sungkiang, Xangbai, and Cingpu.

Changcheu Commands over five Cities, as Changcheu, Vusie, Kiangyn, Gniking, and Cinkiang.

Chinkiang Commands over three Cities, as Chinkiang, Tanyang, and Kintan.

Yangcheu Commands over ten Cities, as Yangcheu, Ychin, Taibing, Caoyeu, Hingboa, Pacyng, Tai, Jucao, Tung, and Haimuen.

Hoaigan Commands over ten Cities, as Hoaigan, Cingbo, Gantung, Taoyven, Moyang, Hai, Canyu, Pi, Sociven, and Ciuning.

Lucheu Commands over eight Cities, as Lucheu, Xuching, Lukiang, Vuguti, Cao, Logan, Jungxan, and Hoxan.

Ganking Commands over six Cities, as Ganking, Tungching, Cienxan, Taihu, Sungfung, Vangkiang.

Taiping Commands over three Cities, as Taiping, Vuku, and Fachang.

Ningque Commands over five Cities, as Ningque, King, Taiping, Cingte, and Nanling.

Cicheu Commands over six Cities, as Cicheu, Cingyang, Tungling, Xelai, Kiente, and Tungliu.

Hoeicheu likewise over six Cities, as Hoeicheu, Hieuning, Vuyven, Kimuen, In, and Cieki.

There are beside all these four other ordinary Cities in this Province, which the Chineses call Cheu, and some other less Cities which they call Hien: The four Cities are these; Quangte, Hocben, Cheucen, and Sinchen.

Quangte Commands over one City, which is call'd Kienping; Hocben, over Hanxan; Cheucen over two others, Civenexao and Taigan; Sinchen over four, Siao, Tanxan, Fung, and Poi.

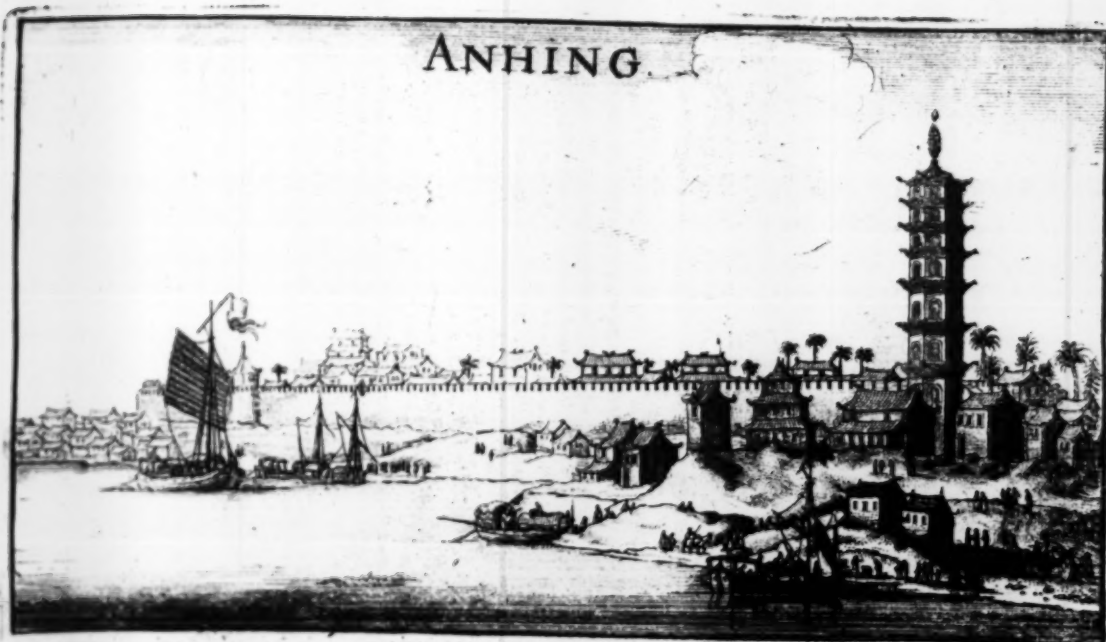
The Chinese Poll-Book of this Province makes mention of 1969816 Families, as also of 9967429 Fighting Men.

The yearly Revenue which this Province pays to the Emperor, consists of 5995034 Bags of Rice, 6863 Pounds of unwrought Silk, 28452 Pieces of Cloth, and 2027 Rolls of woven Hemp-Cloth.

This Province likewise furnishes the Emperor's Stables with 5804217 Trusses of Straw or Hay, and 705100 Pounds of Salt: All which being valu'd together, will amount to an incredible Sum, beside what is paid in Money, which amounts to 32000000 of Ducats, as I was credibly inform'd by some of the Grandees of the Province; which is not incredible, considering the vast Customs which are paid to the Emperor for all Goods Exported out of the Chief City of Nanking.

The City of Xangbai alone pays yearly to the Emperor for the Toll of Wool, the Sum of 250000 Ducats. All great Shops and Inns pay monthly thirty Toel of Silver, or else the Tartars come and Quarter upon them in their Houses, and misuse them at their pleasure.

Upon



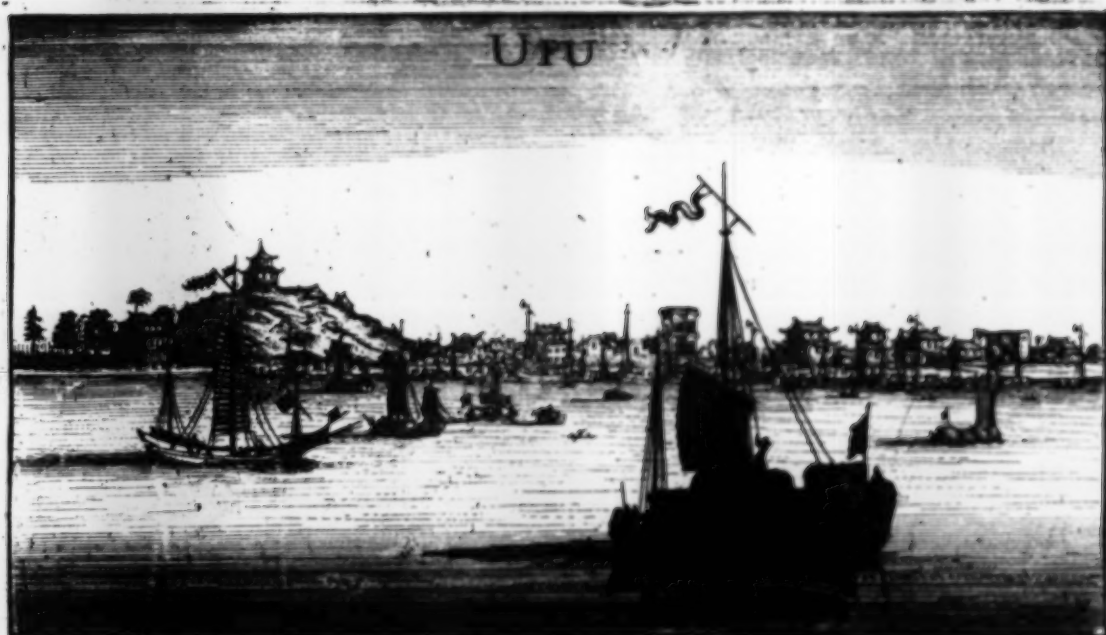
Upon the 29. we came to *Tonglon*, or *Tonglieu*, the sixth small City in the Jurisdiction of the thirteenth Chief City *Chichen*, and the first Place we came at in this Province of *Nanking*. This is a small City, and lies close to the South-side of the River *Kiang*, in a very pleasant and delightful Soil, which is encompass'd about with fine little rising Hills and Vales: It is surrounded as well on the Water-side as toward the Mountains, with a reasonable strong Wall, fortifi'd with Bulwarks. This City shews very beautiful as you approach it upon the River, but within it lies in a most lamentable Condition; for the *Tartar* proceeded with so much fury against it, that they left nothing defac'd that deserves any notice to be taken of, only there is one Street that has some Houses standing in it, the rest are all destroy'd, except the Governor's House, which is in reasonable good order.

The Magistrates or Governors of the City *Tonglieu*, sent a congratulatory Letter to the Ambassadors upon their Arrivals, as also some Presents for the Table, which were not accepted. The Traffick of this City was only Timber, so that the Place more resembled *Norway* than *China*. About two Miles beyond this we saw an Island lying in the Bosom of the River *Kiang*, call'd *Sanglo*.

Not far from *Tonglieu*, near the River side, rises a Mountain call'd *Kieuhoa*, or *The Nine-headed Mountain*, much like the Sun-Flower when hanging down the Head.

Two Miles from this *Tonglieu* we saw in our Passage the tenth Chief City *Ganking*, the most famous City of this Countrey, which abounds in Wealth and Trade, because no Goods are brought out of other Parts to the Chief City of *Nanking*, but they must first pass by this.

Upon the 30. we pass'd by with our whole Fleet to the City of *Anhing*, call'd by some *Chichen*, and the Chief City of the Royalty of *Nanking*, lying upon the South-side of the River *Kiang*, and is about two Miles in circumference. Upon the River lies a very fine Suburb well built, with good Houses and Idol-Temples: The Walls which invest'd the City were above twenty five Foot high, and artificially rais'd with Watch-Towers and Redoubts: Near the River side lies a very pleasant Hill, adorn'd with Fruit-Trees, which renders the Prospect very delightful; upon which stands a *Heathen Fane*, where the neighbor-



neighboring Inhabitants round about come to Worship, and present Offerings to the Deity of that Place. This Temple is crown'd with a stately Steeple, aspiring with seven Rounds.

The Country, though Hilly, yet abounds with most sorts of Provisions, and is plentifully supply'd with what they want from the adjacent Markets, by the River *Kiang*.

Toward the Evening we came to *Tungling*, the third small City under the Command of the Metropolis *Chichen*, which is situated most delightfully, being surrounded with variety of Woods, Hills, and Dales. This City, though but little, is well built, and encompass'd with Walls, having in the Front a Land-lock'd Harbor, for Vessels to shelter in stormy Weather, which very much enriches the Place. The Corner of this Port is Guarded with a strong Castle, which not only defends the City against any hostile Invasion, but also serves to protect the Harbor and Vessels that ride there.

Whilst we were taking a view of this Place the Inhabitants told us, that not far from thence on a Hill, was a very rare Echo : Out of curiosity to hear this Novelty we clamber'd up the Hill, and there sounded our Trumpets, where we heard their Notes return most distinctly, to our great admiration.

Near to this City rises the Mountain *Hing*, so nam'd from the Apricocks which grow thereupon in great abundance.

Having satisfi'd our Eyes with the view of this Place, we set Sail the next Day, and came on the third of *May* to a Castle call'd *Upun*, near the River *Kiang*, not far from the following City of *Ufu*, being built four-square, and begirt with a large Stone Wall : Amidst this Fortress is a strong well-built Temple, with a high Roof, whose inside is curiously adorn'd with Pictures.

The same Day we arriv'd at *Ufu*, the second small City under the eleventh Metropolis call'd *Taiping*, lying with our Vessels close under the Walls of the City. This Town is situate in an Island of the River *Kiang*; the Suburbs of it are very populous, and full of Commerce : Upon each Angle of this Island are strong Block-houses, but are neither Mann'd, nor have any Guns mounted on them. This City is cri'd up through all *China* for Arms, the Inhabitants being most dexterous and exquisite in making all manner of Military Utensils, they are likewise very skilful in making Lamps of all sorts.

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Upon the fourth we pass'd by the third Chief City, call'd *Teytong*, which some also call *Taiping*, lying upon the side of the River *Kiang*, in an Island there made by the same Stream. The Country about this Island is in some places very Rocky, and full of Hills; in others again, as smooth; but in both exceeding fruitful.

On the South-side of this City we saw at a distance a high Mountain, by the *Chineses* call'd *Tienmuen*, which signifies *Heavens Gate*, because the River *Kiang* runs through here between two small Hills of this Mountain, as through a Gate. Sailing forward, we observ'd lying in the River over against this City, another Island call'd *Hiao*, all of one intire Stone: In this Rock were several Holes and Concavities, wherein bred abundance of Night-birds; the Isle from thence denominated *Hiao*. Not far from hence toward the South-East, is a large Lake or Pool call'd *Tanyang*, which as well as the River *Kiang*, divides it self, and waters the whole Countrey of this Chief City, which very much enriches the Grounds round about, making them satisfy the greedy Husbandman.

We understood by the *Chineses* that this had been a stately City, well built, and full of Trade; but the *Tartars* totally ruin'd it in the last Wars. Three gallant Towers we saw upon the River side as we Sail'd along; by which we might understand in what a famous Condition this Country had formerly been.

Upon the same Day we came in sight of that renowned and Royal City of *Nanking*, which is justly call'd the Chief City of the Province of *Nanking*; we came to Anchor in the Harbor, and lay with our Vessels before the Gate *Sufimon*, which signifies *The Water-Gate*.

The Ambassadors went the next Day to visit the three Governors of this City, being carried in *Palakins*, or Sedans, and their Followers waited upon them on Horseback: They were conducted thither in great State by the Agent of the young Vice-Roy of *Canton*, who resided in this City, and by two *Mandorins*, who came from *Canton* in the absence of *Pinxenton*, who lay still behind.

The chief Governor shew'd the Ambassadors his Withdrawing-room, and made them, after accustomary Complements, to sit down next to him: He was a *Chinese*, born in the City of *Leotung*, but of a very civil behaviour. The Ambassadors shew'd him a Letter of the Presents which were design'd for him, but he would not receive them, they having not yet seen the Emperor.

After they had discours'd a while with this first Governor, they took leave, and went to the second, also a *Chinese*, and born at *Leotung*; who shew'd himself no less courteous than the former: He caus'd the Ambassadors to sit down with almost the same Complements, and receiv'd the Letter with great Civility from them, which nominated his allotted Presents; but he being illiterate himself, gave it to one of his Commanders to read, and on the former account refus'd to accept of them.

From hence they went to the third, who dwelt in the Wall of the old Imperial Palace; he sent for the Ambassadors, who came to him in his Chamber, where his Wife was with him: The Apartment was four-square, with Benches round about cover'd with Silk, and a Stove to warm the Room in Winter, in which they burn Reed, Wood being there very scarce. This Governor was by Birth a *Tartar*, a young well-set Man, but understood not the *Chinese* Language, therefore his Sons were Interpreters: His Wife, a proper
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and comely Dame, spoke more than her Husband, and seem'd very inquisitive about *Holland*: She was not dismay'd at our strange Arms, but, like a bold *Virago*, drew ont our Swords, and discharg'd our Pistols, which much delighted her. The Room was presently fill'd with *Tartar* Gentlewomen, who belong'd to and waited upon this Lady, and brought a great Silver Kettle full of *Thea*, mingled with Milk and Salt, placing it in the middle of the Chamber, and serving it about with Wooden Ladles to all the Company. The *Thea* thus mingled, they drink in Wood; but the clear *Thea*, made onely with Water, they drink in little *China* Cups; and other Drinks, as *Chinesse* Beer, and *Zamfou* made of Rice, in Silver.

The Ambassadors, after they had been thus civilly receiv'd and treated, took leave, and went with the *Canton* Agent to visit a *Tartar* Gentleman, who was newly arriv'd from *Peking*: He was a young lusty Man, and had his Lodging in an old ruinous Court, which also belong'd to the Imperial Palace; but all things were in disorder, and in a decay'd condition, without any Furniture but two or three broken Benches, some Kettles, and a few little Dishes for *Thea*. His Horses, Mules, Asses, Dromedaries, and Camels, went up and down in the Court, the Stables being all ruin'd and spoil'd.

From this *Tartar's* Lodgings the Ambassadors were conducted by the Agent to his own House, to a sumptuous Dinner, then made ready by his order for them; where he entertain'd them till Night with all manner of Dainties: Which done, they thank'd him for his great kindness and civility, took their leaves, and return'd aboard their Vessels, in which they lay all their Voyage, both to and from *Peking*, except at *Canton*, *Nangan*, and *Peking*.

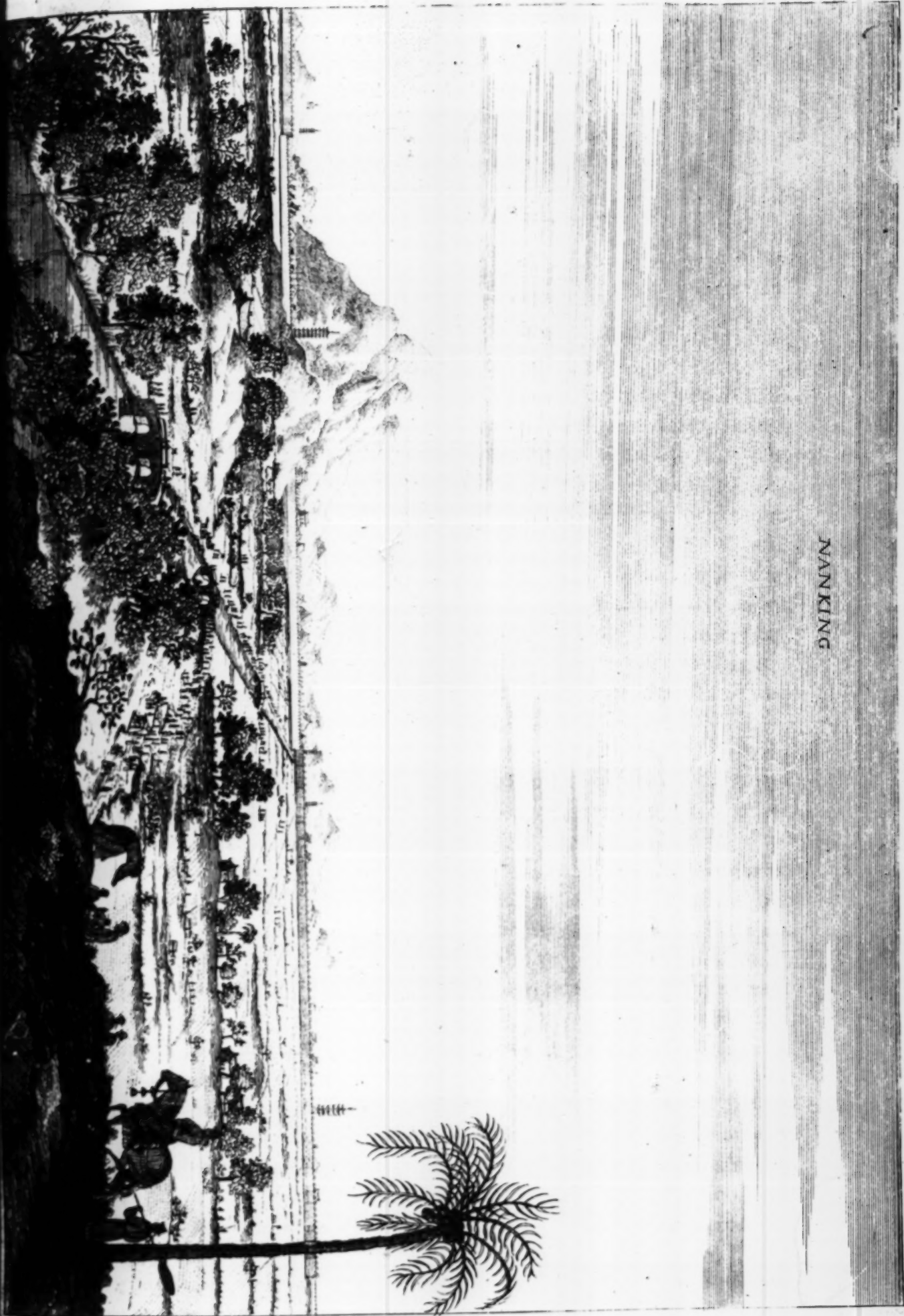
This stately City, which without parallel is the Diadem of all *China*, lies about thirty five Miles from the foremention'd *Tai ping*, on the East-side of the River *Kiang*, and in 32 Degrees of Northern Latitude. Her situation is most pleasant, and the Soil luxuriously fruitful, the River running quite through this City, whereof some Streams are navigable for great Vessels. Here was formerly kept the Court of the old *Chinesse* Emperors, the Residence of the ancient Kings of *U*, *Cyu*, *Cung*, *Ci*, *Leang*, *Chin*, and *Tanga*: Here also Reign'd many Lustres the Race of *Taiminga*, till they remov'd to *Peking*, the better to prevent the Invasions and Designs of the *Tartar*.

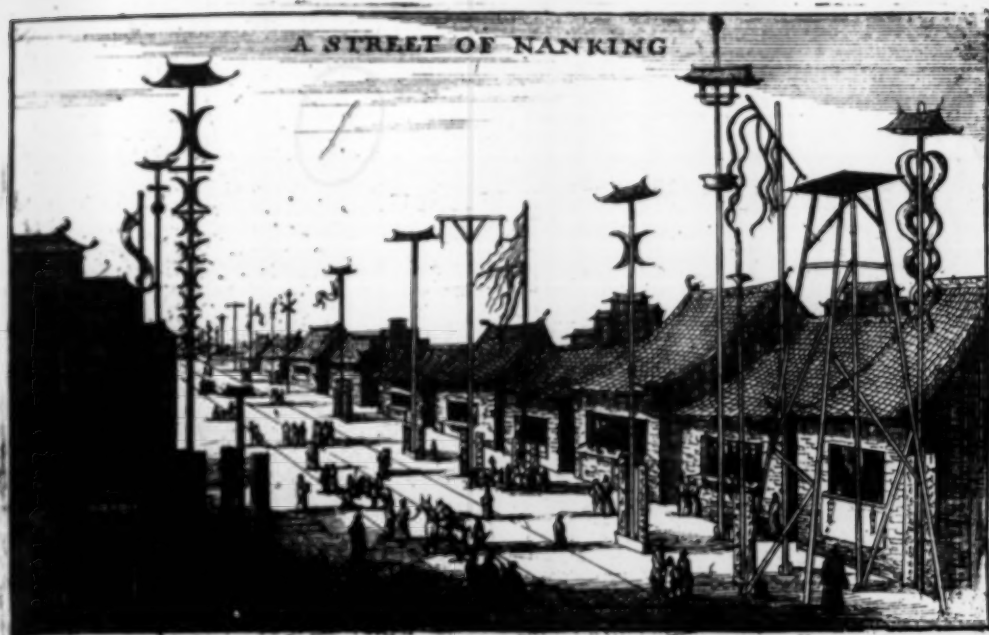
The Founder of this City was *Gnens* King of *Cu*, who nam'd it *Kinling*, which signifies *A Golden Countrey*: Afterwards the first Branch of the Race of *Cina* call'd it *Moling*. The Kings of *U*, who kept their Courts in this City, call'd it *Kienye*: The Race of *Tanga* gave it the Name of *Kiangxin*; but that of *Taiminga* call'd it *Ingcién*: And last of all, the *Tartars*, who not many years since over-ran and conquer'd all *China*, gave it again the Name of *Kiangxing*.

Where this City borders on the River *Kiang*, it hath a broad and deep Graff, into which you come out of the *Kiang* up to the Town, about half a Mile within the Land. Here they pass over on a Bridge of Boats, which brings them conveniently into the City, whose East-side, which runs far into this Country, covers a Flat, with several Navigable Channels running through, so that you may come with large Vessels up to the Town on that side. Over these Channels are several Stone Bridges, very rarely built.

According to all *Chinesse* Geographers, this City exceeds all the Cities of the whole World, not onely in Bigness, but also in Beauty, and handsom Decorement; and is at least five Hours going about, being round, close, and well-built: but the Walls are full six *Dutch* Miles in length, the Suburbs excepted, which

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which run out much further. Besides this, the City hath another strong Wall, for the better defence and safety of the Place.

The *Chineses* describe the Circumference of this later Wall by two Horsemen, who in the Morning setting forth at one and the same Gate, parted, riding contrary, and, they say, met not till the close of the Evening; by which they would have us guess at the vast Circumference of their City. The first Vesture of the City is above thirty Foot high, built Artificially of Stone, with Breast-Works, and Watch-Towers.

There are thirteen Gates in this Wall, whose Doors are plated with Iron, and guarded continually with Horse and Foot: Some of these Gates rest on four or five Arches, through which you pass before you come into the City. We lay with our Vessels before the Gate *Suifimon*, or *Water-gate*: So great a number of People pass daily to and again through this Gate, that there is no getting in or out without much crowding.

The chief Streets of this City are twenty eight Paces broad, very neatly pav'd, and strait. In the Night there is such good order observ'd for the preventing of House breaking, or disturbance in the Streets, that there is not the like in any other part of the World.

The ordinary Citizens Houses are but mean, built without any convenience, and stand all with the cross Ridges next to the Street: They have but one Door to go in and out, and but one Room to eat and sleep in. Next the Street appears onely a four-square Hole, serving in stead of a Window to let in Light, which is commonly cover'd with Reeds in stead of Glass, to prevent Gazers from looking in.

The Houses are but one Story high, being cover'd with White Pan-Tiles, and the out-sides whited over with Chalk.

Such as dwell in these ordinary Houses, drive very mean Trades; but the Shops of the chief Citizens and Merchants are fill'd with all manner of rich *Chinese* Wares, as Cottons, Silk Stuffs, *China* Dishes, Pearls, Diamonds, &c. Before each Shop stands a Board, upon which is inscrib'd the Name of the Master in Gold Letters, as also what Goods he sels: Beside these Boards stands a high Pole, which reaches above the House, upon which they hang Pennons and Flags, or something whereby they (as we in *Europe* with our Signs) make known their Habitations.

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They have not here, nor in all *China*, any Coin'd Money; but use in stead thereof small Pieces of Silver, which are of different value and weight; and though you buy never so little, you must always have a Pair of Scales about you, if you will not be cheated in the weight by these crafty *Chineses*: for they have commonly two sorts of Weights by them, and are so nimble and deceitful in their Balancing, that you had need of *Argus's* Eyes when you buy any thing of them.

This great City is also so Populous, that there are above 1000000 People dwelling in it; and yet Provisions of all sorts are to be had there in great abundance, at a small rate, all the Year long: the reason whereof is the fertility of the Soil round about. Amongst other Fruits, there are most delicious Cherries sold very cheap in this City.

Beside the vast number of People, there lies a Garrison of 40000 *Tartars*: Here resides also the Governor of the Southern Provinces, in the Name of the Emperor.

This City likewise exceeds any other in *China* for stately Idol-Temples, Towers, rare Edifices, and Triumphal Arches: But the Emperor's Court or Palace formerly exceeded all the rest of the Buildings; wherein the Emperor of *China* was wont to reside, with the same State and Pomp as now at present the *Great Cham* doth at *Peking*.

This Palace was situated on the South-side of the City, built four-square, and surrounded with a Wall which contains the greatest part of the City. Each side of the Square wherein this Palace was included contain'd in length one *Italian* Mile, and three parts of a *Dutch* Mile; and as near as could be guess'd by the decay'd Walls, or might be learnt from the Inhabitants, this Court, or Palace, with all belonging thereto, was as big as *Haerlem* in *Holland*. Within the first great Gate lay a large Court, which led to the four Squares, and was pav'd with fine smooth Stone.

The *Tartars* seated themselves near an Idol-Temple call'd *Paolinxi*, where they built themselves several Huts, leaving the *Chineses* to dwell in the City, and there to drive their Trade. The Buildings are all of a hard sort of Stone, which the Natives have most curiously painted with a yellow Colour, so that when the Sun reflects on them, they shine like Gold.

Over the Gate of the second Court of this Palace hangs a great Bell, about 10 or 11 Foot in height, and three Fathom and a half in Circumference, whose thickness contains near a quarter of a Yard. The *Chineses* made great Brags of the sound of this Bell, as if the like were not to be heard of again in all *China*, yea, not in the whole World; but when we came and struck upon it, we found it sufficiently dull, and the Metal not so good as that of ours in *Europe*.

And though the *Tartars* in the last War did not much deprive and impair this City of its former Lustre and Splendor (no City escaping better than this *Nanking*) yet however the stately Palace of the Kings was totall destroy'd by them. It is suppos'd that the *Tartars* did this for no other end or cause, but out of a particular Hatred and Grudge which they bore to the Family of *Taiminga*, who Govern'd till the Court was remov'd from thence to *Peking*.

But though this City, by the removing of the Imperial Court to *Peking*, was thus depriv'd of its ancient Glory and Splendor; yet its former and ancient Magnificence, as well as Obedience, is shewn by the extraordinary Presents yearly sent to the Emperor, beyond all the rest of the Cities.

First of all, Every three Months five Ships are sent from thence, laden with all manner of Silks and Woollen Cloths, to the Emperor at *Peking*: These Ships are call'd in the *Chinese* Language *Lungychuen*, which signifies *Ships with Dragon-Cloths*, because they are sent to the Emperor, whose Blazonry is full of Dragons. I must confess, that in all my life-time I never saw any Ships to exceed these for Riches and Bravery; for they are so very much Gilded and Painted on the outsides, that it made our Eyes dazle to look on them: and within they were likewise most curiously contriv'd and adorn'd with Images. This one thing alone is enough to discover the Ingenuity of these People.

The City sends likewise for a Present to the Emperor, certain Fish, which are taken before her Walls in the River *Kiang*, in *May* and *June*, and are by the *Chineses* call'd *Siyu*; but by the *Portuguese* who live there, they are call'd *Savel*; and though the Way from *Nanking* to *Peking* be more than two hundred *Dutch* Miles, yet they have a Way to Transport them to the Emperor's Court fresh and good; for a great number of Men are appointed to draw the Boats Day and Night, who are reliev'd upon the Way with fresh Men; so that they perform the Journey in eight or ten Days at the farthest, which is in a manner with as much speed as riding Post in *Europe*. They likewise signify by Letters from Place to Place the Hours of the Day when the Barques are arriv'd; and if the Emperor be pleas'd, they never fail to send twice a Week.

As we were Riding out one Day to take the Air, and to view the City, we pass'd by the Gate of the old Imperial Court, where sat a great *Tartar* Lady, with her Servants waiting upon her, about forty years of Age: she very civilly sent to our Interpreter to invite the Ambassadors into her House: *Jacob de Keyzer* hereupon lighted, and the Lady then made towards him: She was very debonair and free, look'd upon our Swords, and much admir'd their bending without breaking: She took the Ambassadors Hat, and put it on her own Head, and unbutton'd his Doublet almost down to his Waste: Afterwards she led the way into the House, and desir'd him to follow, appointing one of her Attendants to conduct him, who brought us into her Apartment, where we found her with her Daughter, who was about half her Age, waiting our coming, in great State: The Daughter was Cloth'd in a Violet-colour'd Damask Gown, and the Mother in black Damask, and both of them had their Ears hung with Rings, and their Hair braided and twisted about their Heads with Strings of Pearls; but over their Hair they wore little Caps made of Reed, with a Tassel upon the Crown, of red Silk: Their Clothes reach'd down to their Heels, ty'd about the Middle with a broad Ribbon, and button'd down from the Neck to the Waste: Their Shoes were of black Leather, their Faces unmask'd, without any Painting: They had us into a large Withdrawing-Room, unfurnish'd, only a few Benches cover'd with Silk, upon which they desir'd us to sit: They drank to us several times in their Liquor made of Beans, which is very strong, but agrees wondrous well with their Constitutions: They set before us also some of their Sweet-meats, much intreating us to Eat, excusing the meanness of the Entertainment, her Husband being absent.

Having taken leave of these Ladies, we Rid to see a famous Temple, which the *Chineses* call *Paolinxi*; but this Name of *Paolinxi*, not only denominates this Structure, but also a great Plain, which contains several Fanes, Edifices, a Porcelane Tower, and other Rarities. Amongst other Buildings erected upon



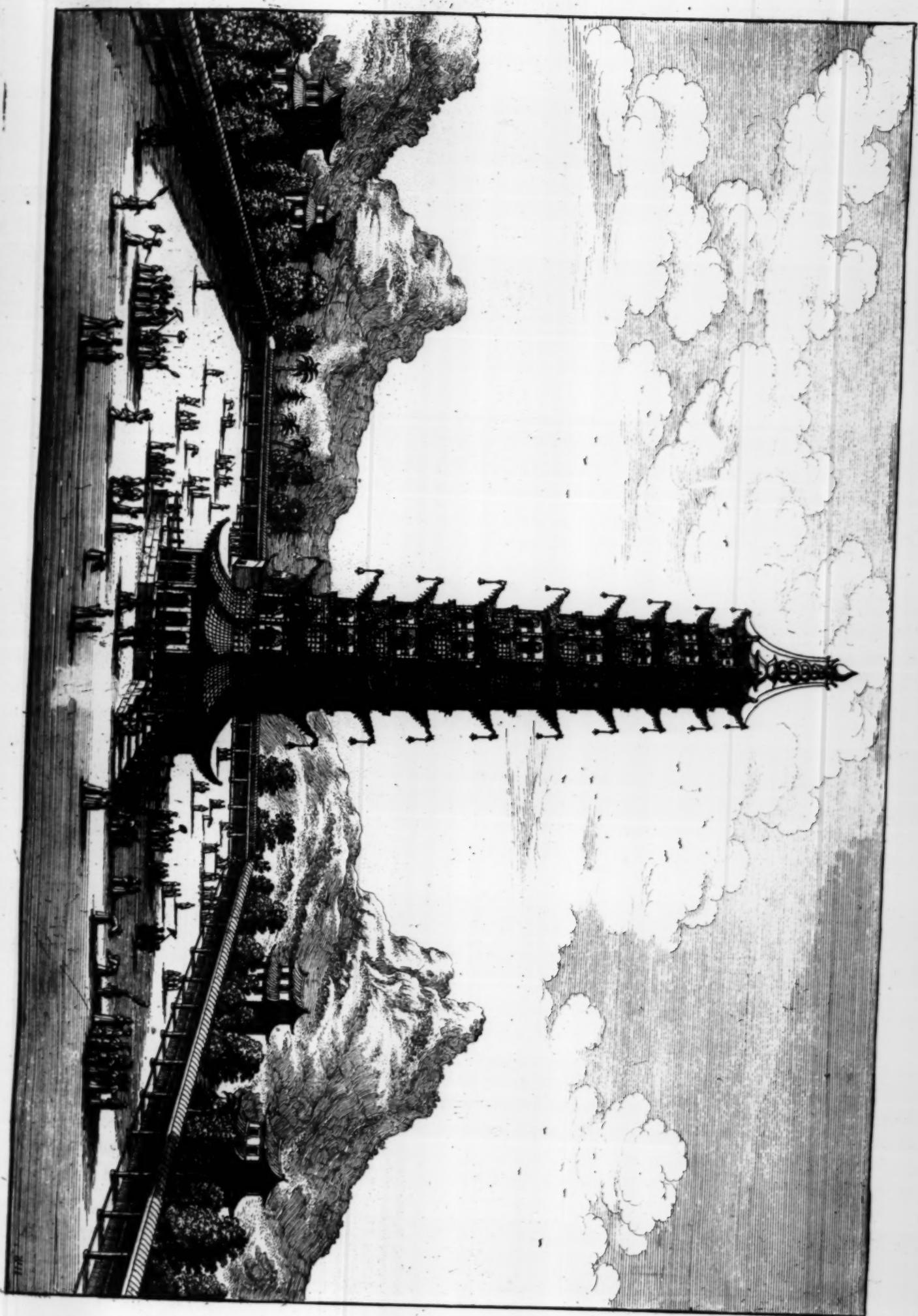
this Plain, they shew'd us one great Structure, which exceeded the rest in Art, Beauty, and Cost, wherein hung at least ten thousand Images, all made of Plaister; some were six Foot long, but the most were only one, which were hung round about the Galleries and the Walls, in handsom and exact order. The *Heathen* Priests receiv'd the Ambassadors with great Respect and Civility, and set open all the Doors of their Temples.

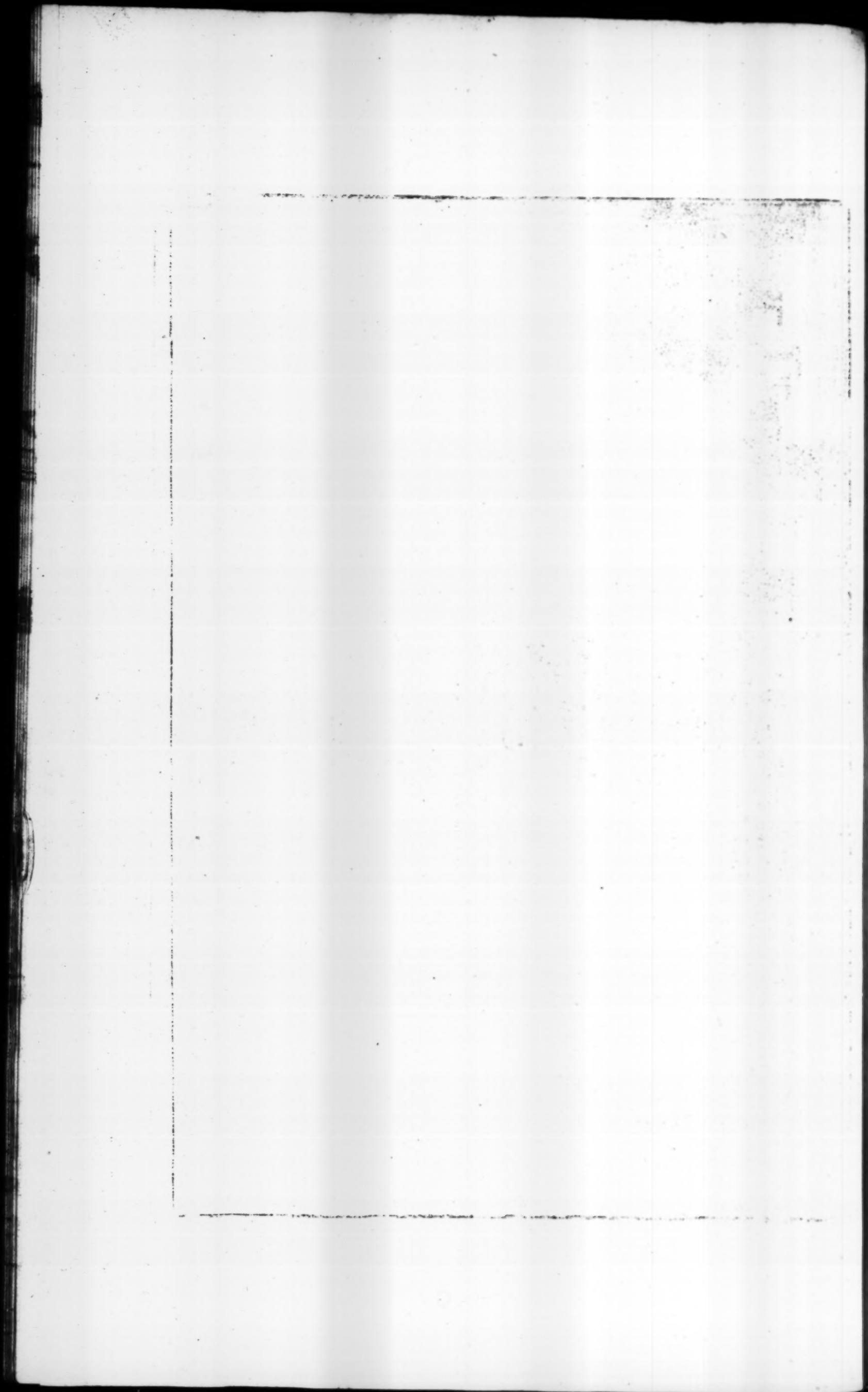
In the middle of the Plain stands a high Steeple or Tower made of *Porcelane*, which far exceed all other Workmanship of the *Chineses* in cost and skill; by which the *Chineses* have declar'd to the World the rare Ingenuity of their Artists in former Ages.

This Tower has nine Rounds, and a hundred eighty four Steps to the top; each Round is adorn'd with a Gallery full of Images and Pictures, with very handsom Lights: The outside is all Glaz'd over and Painted with several Colours, as Green, Red, and Yellow. The whole Fabrick consists of several Pieces, which are so artificially cemented, as if the Work were all one intire Piece, Round about all the corners of the Galleries hang little Bells, which make a very pretty noise when the Wind jangles them: The top of the Tower was crown'd with a Pine-Apple, which (as they say) was made of massie Gold: From the upper Gallery you may see not only over the whole City, but also over the adjacent Countries to the other side of the River *Kiang*, which is a most delightful Prospect, especially if you observe the vast circumference of the City, reaching with her Suburb to the River side.

This wonderful Pile (as they inform us) the *Chineses* built at their own Charges by the Command of the insulting Conqueror the *Tartar* seven hundred years since, as a Pillar of Honor to them, and when, in like manner as lately, they over-ran all *China*, bringing the whole Country under absolute Obedience. The now prevailing Foe, whether conquer'd by the extraordinary Beauty and Magnificence, or whether they design'd by it to perpetuate the Memory of their first Conquests, and also to add to their Fame this their second subduing of them, would not permit the demolishing or defacing in the least of this noble Structure; so that now it stands firm and intire as at first.

Round about this Plain are also Woods of Pine, where formerly were built





built goodly Edifices, which were the Places of Enterment of their former Emperors, but are now by the *Tartars* totally demolish'd.

According to all outward appearance, we found these People to exceed not only all the rest of the Nation in Candor, Sincerity, and civil Demeanor, but as much excelling in Science and Understanding. There are also several of the Inhabitants of great Estates, keeping like Port both in their Habits and Hospitality. They enjoy here far greater Privileges than in a less City, which the *Tartars* allow them, supposing that to be a Bridle to Rebellion.

We found in this City of *Nanking* a *Jesuit*, his Name *Manuel Van Lisbon*, who came Aboard the Vessels of the Ambassadors, to Complement and invite them to Dinner; but they civilly excus'd themselves: however, my self and the Secretary accepted of the Invitation, and were very handsomly receiv'd and Treated next Day by him, with some of the better sort of *Chineses*, who were pleas'd with our Company; and to signify that they were *Christians*, strook upon their Breasts, and Cross'd themselves. This *Jesuit* was a very free, gallant, and open Spirit, earnestly desiring that we might have free Commerce in *China*: He came often to see the Ambassadors, and Presented them with several Provisions for the Table, inviting himself to Dinner at the same time.

The Ambassadors were very desirous to have writ from hence to *Japan*, but were inform'd that that Passage was forbidden; the reason said to be this: The unshorn *Chineses* had complain'd three Years before to the Emperor, that the *Chineses* of *Snitjen* and *Amei* (who belong'd to the famous *Pirate Coxinga*) had done them some Injury in *Japan*, so that they desir'd the Emperor to right them; who thereupon order'd, that they should go no more to *Japan*.

These unshorn *Chineses* are those who will not submit to the Government of the *Great Cham*, nor cut their Hair after the Conqueror's fashion: for when this Emperor had conquer'd all *China*, he issued forth a Command, That the *Chineses* should wear their Hair after their manner, all cut off, except one Lock behind; which caus'd some thousands of the *Chineses* (who are very proud of this Ornament) to sacrifice their Lives to the rigor of the Laws, rather than part with one single Tress.

Having spent about a Fortnight in receiving and giving of Visits, we departed from this famous City upon the 18. of *May*, early in the Morning.

The Ambassadors had made use by the Way of ordinary Barques and Boats, till they came to this Place; but now they were accommodated by the Governors, with the Emperor's own Vessels, to carry them on this their Journey. These Vessels were very large and commodious, all Gilded and Painted with Dragons open-mouth'd, and looking fiercely. On one end of these Imperial Bottoms was a place for Musick, to recreate the Passengers on the Way; but the Ambassadors desir'd to spare them that trouble, and appointed that Place for some *Chinese* Soldiers that came with them from *Canton*, to Lodge in.

They have severe and corporal Punishments, whoever dares presume to Paint any Yellow or Golden Dragons on their Vessels, or any thing else without leave, this Colour being made use of only by those whom the Emperor's particular Favor admits to that high Honor.

Two great Imperial Vessels were appointed for the Ambassadors: the *Chinese* Officers, as *Pinxenton* and the two *Mandorins*, had also two others; and the *Canton* Soldiers were put Aboard with the Ambassadors, who were likewise accompanied by several Persons from *Nanking*.

After



After we had taken leave of the Governor and Magistrates of the City of *Nanking*, we set Sail, and pass'd by the Ship-Bridge of fourteen Arches. On the farthest Point of the Walls of the City, about two Miles from the Water-Gate call'd *Suifimon* (where we first arriv'd with our Vessels) there stood a very famous and eminent Idol, to which the Mandorin *Pinxenton*, with the whole Fleet, appli'd themselves, and Offer'd up to this Dæmon or Genius of the Place, Swine, Goats, and Cocks Blood, to the end we (which they verily believ'd) might have a safe and prosperous Voyage.

The Sacrifice was perform'd after this manner: The Swine and Goats were first kill'd and cleans'd, and afterwards laid upon the Altar: on the side of this Altar stood several little Images, and behind the Altar the chiefest Image, which is held for the Protector and Defender of this Temple, and to whom it was Dedicated. The Cocks which I saw Offer'd, were kill'd, and their Blood kept and sprinkled upon the Images, which afterwards they wip'd clean. During the Ceremony of the Sacrifice, the Priests upon their Knees made several Grimaces and Mutterings to themselves, as if they and the God had been in some earnest Contract or Dispute, great Tapers burning all that while.

After this Sacrifice we Steer'd our Course Eastward, and Sail'd down the River *Kiang* with great speed, having the Stream with us; so that in the Evening we came to a famous Village call'd *Wank sien*, where we stay'd all Night, and in the Morning early we set Sail, and came upon the 20. of *June* to the City of *Jejenjeen*, which some call *Lobo*.

This *Jejenjeen* being the sixth and last small City of the Capital City of *Nanking*, lies about sixty Miles from *Nanking*, on the North-side of the River *Kiang*, whose Streams run into the large and open *East-Indian Sea*. Here came several Beggars Aboard us to shew their Tricks; amongst the rest there were two, who knock'd their Heads with so great force one against another, that we look'd every moment to see them fall down dead upon the Place; and in this Gesture they continu'd till the Company had bestow'd their Charity on them: for unless they give them something, they never cease rencountering Head till they kill each other, which has often hapned. I saw likewise in this City another Beggar kneeling down, and seeming to mutter something to himself;

himself; after which he strook his bare Head against a round black Stone with so much fore and violence, that he made the Earth to shake under him: Several other such Feats they use, to win remorse from Strangers.

This small City of *Jejenjeen*, situate near to the River *Kiang*, is very delightful, though but small within the Walls, which are not very high, but strong and thick: It is built mighty close, and adorn'd with several Temples and Idolatrous Edifices; and has likewise a populous and well-built Suburb, and much Trade, by which its Inhabitants are much enrich'd.

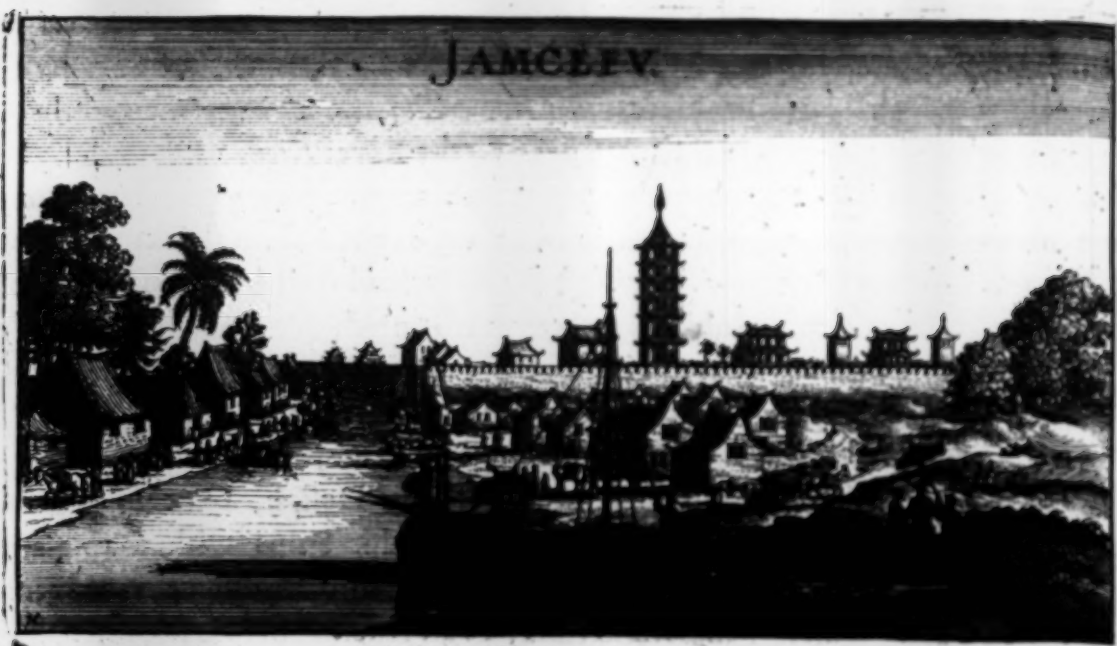
Whilst we stay'd in this City, the Interpreters told us, That the famous Pyrate *Coxinga* had Landed some Forces, with an Intention to have surpriz'd this Place, and to have brought the same under his Subjection; but through the care of the Inhabitants he not only lost his Design, but also a great number of his Men, and was forc'd to retreat to his Ships with shame and confusion: yet to shew his Malice, and to revenge himself upon the Citizens, he burnt several of their Vessels which lay at an Anchor before the City, and carried away others with him to a considerable number. They also told us, that about twenty Miles from this Place, there were five great and fruitful Islands in the same River *Kiang*, in which this Pyrate had chosen to harbor and shelter his Ships in stormy Weather.

Having lain all Night before this City, we set Sail early in the Morning, and the next Day we found upon the North side of the River *Kiang*, near to a Castle call'd *Ruanchou*, a large Stone Sluce, at the Head of a Channel, the Work onely of the Spade, forc'd quite through the Country, to get into the *Yellow River*. so to avoid the trouble of Sailing round about out of one River into another.

These Artificial Channels, by reason of their wideness, and the greatness of the Undertaking, and being made at the Emperor's Charge, are call'd *The King's Waters*.

We then pass'd by this Sluce, and so came into the first *Royal Channel*, and from thence we got into the *Yellow River*. Well may this Channel bear the Name of *The Royal Water*, since there is nothing more pleasant to be seen in all the World; both sides of the *Aqueduct* having not onely smooth large Banks, but planted also with stately and shady Trees. On the West and East of this *Royal Channel* (for it reaches from South to North) we saw rich Pastures and delightful Woods, the like not to be seen in all *Asia*, intermingled with abundance of Wealthy Towns, Villages, pleasant Seats, and opulent and stately Dwelling, insomuch that nothing can be more delightful; as if Art and Nature had strove to please the Passenger upon his way through this famous Channel. On one side thereof stood a famous and renown'd Image of the Idol *Kinkang*, who is highly ador'd by the *Chineses*.

In the Passage we saw at a distance another great and artificial Idol-Temple, which was adorn'd with a very brave Tower of six Rounds, and by the *Chineses* call'd *Quangguamiau*. A particular Person out of a mistaken religious Zeal, erected at his own Charge this Idol, in honor of this Temple, which stands in a large and pleasant Field, and is surrounded with many Houses, whose Inhabitants and their Neighbors Offer up to this Idol with great Devotion, all manner of Fruits, besides Beasts, Cocks, Hogs, Swine, and Goats, that so they may be successful in their Labors, and enjoy a plentiful Harvest. All Travellets who pass this way, bring commonly with them fat and rich Offerings to this Idol, their Temple Protector. The *Chineses* and *Tartars* who

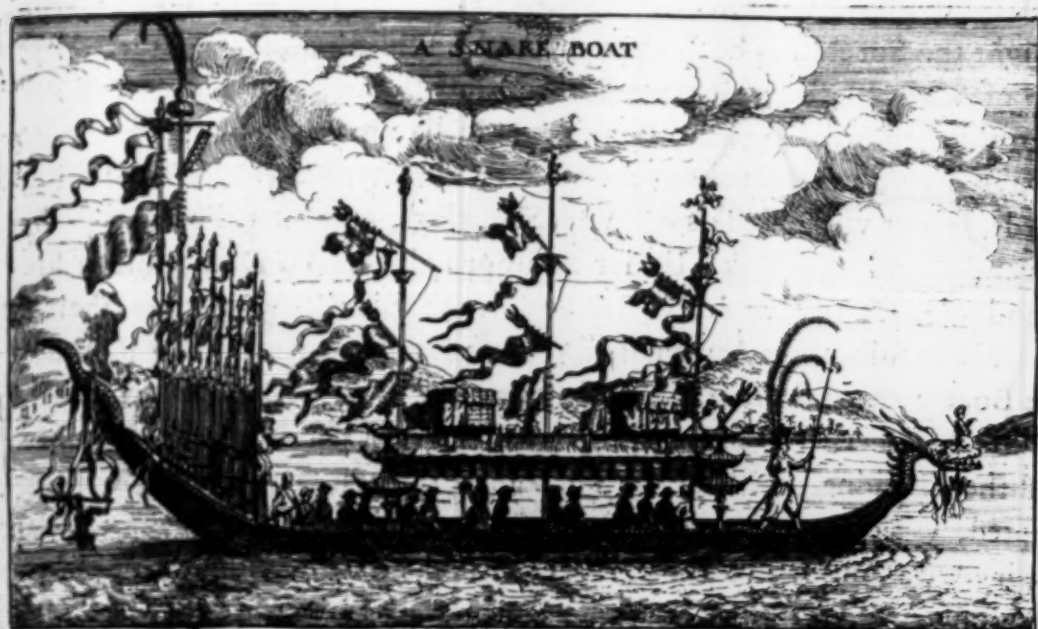


accompanied us from *Canton* to *Peking*, were very desirous to have stay'd here a while, till they had perform'd their Devotions (according to the Custom of the Countrey) in Offering up Cocks, Hogs, and Goats, for the procurement of a prosperous Voyage; but the Ambassadors were unwilling to stay their Journey, and could not be prevail'd with to lose so much time, but resolv'd to hasten their Voyage, being weary of their vain Superstition: However, they gave leave to some to go ashore to see this famous Structure, which shews very handsomly at a distance, being artificially built after the *Chinese* fashion; and within adorn'd with abundance of great and small Images (for amongst all other Idolaters, the *Chineses* exceed in decoration of their Temples) which are fix'd to the Walls. At the upper end stood a great Altar, where they Present their Sacrifices to the Idol: Round about (as is to be seen in most of the Structures) hang abundance of heavy Lamps, which burn Night and Day in honor of this God, and the Departed.

Upon the 24. we came to the brave City of *Jamcesu*, which is call'd by some *Yaucgen*, and is reckon'd for the seventh Capital City of this famous Province of *Nanking*. This City lies about twenty Miles from *Jejenjeen*, is built four-square, and surrounded with Walls and strong Bulwarks: It is very large, being at least five Miles about, exceeding most Cities in *China* for Wealth and Trade.

The Inhabitants of this City deal in several Commodities; but that wherein their chief Trade consists is Salt, Transported from thence into most Provinces of *China*. This Salt is made of Sea-Water, after the manner of ours in *Europe*. On the East-side of the City we saw standing a great many Salt-Pans, wherein they boil Sea-Liquor Day and Night. This Trade alone has so very much enrich'd the Inhabitants of this Town, that they have re-built their City since the last destruction by the *Tartars*, erecting it in as great Splendor as it was at first.

In no Place of all *China* are found more comely, and better humor'd Women, than in this City: The Virgins, as also the married Women, have very small Feet, and handsom Legs; so that it passes for a common Proverb among the *Chineses*, That if a Man will have a Wife slender of Body, brown Hair, and with a handsom Leg and Foot, he must come to this City of *Jamcesu*. But yet in no Place in all *China* Women bear so inconsiderable a Rate; for it is lawful both to
Parents



Parents and Masters to sell their Servants and Daughters to Gentlemen that will buy them, to be their prostituted Harlots.

No sooner were we Landed in this City, but the Mandorin *Pinxenton* went in great State to Salute and Complement the Commissioner of his Imperial Majesty, and Presented him with four Pieces of red Cloths in behalf of the Ambassadors.

The Emperor hath here a Toll-house, where the Customs are paid for all such Wares as pass. The City is well built, and hath several Channels running through it, over which are many Stone Bridges. On the West-side are very large Suburbs, which were formerly full of goodly Structures, but were most of them destroy'd in the last *Tartar* War, yet have begun since to be re-edifi'd. There are also several Temples, curiously built, and most richly adorn'd. Near this City is a very high Mountain, call'd *Heng*.

Next Day being the 25. we departed from this Place, and upon the Verge of this Royal Channel we saw twelve Stone Ovens; and not far from thence, on the other side of the Channel lies the famous Burial-City of the Great *Sultan*, much ador'd and worshipp'd by the *Chineses*. About Noon we came to a Village call'd *Saupoo*, where at the same time the *Chineses* were celebrating the Feast of the new Year on the New-years-day, being then also Full-Moon, great Acclamations and Expressions of Joy, signifi'd by their lighting of so many Candles and Bonfires, as if the whole City had been in one great Flame. They run likewise up and down the Streets in their Nocturnals like so many distracted Bacchanals, with Tapers in their Hands, twisted together in the form of Dragons. We were forc'd to stay here a while, till the Mandorin *Pinxenton* and his Lady also assisted at the Solemnity of this Feast.

We found lying about this Village, in this Royal Channel, a great number of all manner of strange built Vessels; but the most to be admir'd at were two Barques or Sloops, which by the *Chineses* are call'd *Longshon*, which signifies *A Serpent-Boat*. These two Vessels were built after a particular fashion, very curiously Painted with all manner of Colours, that they seem'd much to exceed those Boats which carry the Fish from *Nanking* to *Peking* for the Emperor's use.

The Mould or Cast of this fair Bottom was much like the Form of our Water-Snake: The Stern hung full of strange Serpents, fastned with Ribbons of

of several Colours, which made a gallant show. At the Stern of one of these Vessels hung likewise two nimble Boys, who play'd Tricks and Gambols to delight the Spectators both above, and by Diving under Water. Upon the top of each Mast, which were three in all, stood an Idol, very curiously adorn'd with Silk Flags and Pennons: In like manner stood on the Poop an Image dress'd with Ducks and Drakes. The Stern was also fill'd with Standards, set out with Tassels of Hair, Silk Flags, and long Feathers; the Boat cover'd round with Silk. Under an upper high-rais'd Desk, full of Flags and Standards, sat twelve lusty Seamen, with gilt Crowns upon their Heads, Cloth'd in Silk, their Arms naked; these were so dexterous at Rowing, that the Boat went at an extraordinary rate: They came Aboard of the Ambassadors, and seem'd to be overjoy'd at their Arrival: The Ambassadors requited their Kindness with a return of some Presents; which they willingly accepted, wishing them good Success in their Voyage, and a safe Return into their own Country. Near the Ducks stood a *Chinese* with a Fork in his Hand, and long Feathers in his Cap, who continually tortur'd these poor Creatures, putting them in perpetual Disquiet.

The next Day, being the 26. of *May*, we came to the City of *Cajutsia*, which is also call'd by some *Caoyeu*, and is reckon'd for the fourth small City of the Capital *Yanheu*. This City we found lying upon the side of this Royal Water, near a great Pool which the *Chineses* call *Piexe*, out of which runs plenty of Water into this famous Channel. Formerly all such Vessels as came from *Nanking*, bound for *Peking* and the Northern Provinces, were glad to pass over this Pool, to the great hindrance of Commerce and Navigation; for oftentimes in a foul Season, they lay Weather-bound before this City of *Caoyeu*, there being no venturing over the Pool, till the Wind were more silent, and the swelling Billows more calm; so that for the benefit of Commerce and safety of their Voyage, on the East-side of the Pool this Navigable Channel was made sixty Fathom long, Wall'd in with white Stone: A Work so noble and excellent, that it is much to be admir'd, especially considering the great quantity of white Stones there us'd, there being no such Quarry in the adjacent Parts.

This *Caoyeu* is very populous, and has stately Suburbs, built very close, and full of great Houses.

The Country round about produces great store of Rice, and is so full of Buildings, as if it were all but one continu'd Village. Toward the West the Country lies much under Water; but upon the Sides and Banks grows store of Reed, which brings in a good Revenue yearly to the Publick, and is the onely Firing they have; for no Trees will grow in this part of the Country. They boast likewise of store of Windmills, whose Sails are made of Mats. The great Product of the Country consists of Rice, which the Peasant stands oblig'd to look after very narrowly, lest it perish upon the Ground by too much Moisture, or too much Heat and Drought; so that their Eyes are continually upon the Crop, otherwise it suddenly withers to nothing, or a small Increase: The Windmills therefore are to draw out the Water in a moist Season, or to let it in as they think fit, to keep their Hopes from burning up in a dry and hot Season; so that by this means the *Chineses* enjoy twice a Year a plentiful Harvest.

Upon the 27. of *May*, after that we had Lodg'd all Night before the City of *Caoyeu*, we set Sail, and came to the City of *Paoing*, which is held for the sixth small



Small City under the Jurisdiction of this Capital City *Yangcheu*. This City is situate upon the East-side of the Royal Navigation, and surrounded with strong Walls, built in an orbicular form, and containing about a Mile and a half in circumference: It lies twenty Miles from *Caoyeu*; toward the East bordering upon the Pool of *Xeyang*, and toward the South-West on the Pool of *Piexe*.

By the Ruines of the Wall and great Edifices, this City appears to have been formerly a very famous Place, rich and populous, but was totally destroy'd in the late War by the *Tartars*. Amongst other Edifices which are yet standing, is a most famous Idol-Temple, without the Wall on the North-side of the City, built after the fashion of the *Chineses*. The Royal Channel runs quite through the Country up to the very Walls, by which means they water their Grounds in a dry Season. This part of the Country is also full of Draining-Mills, to be us'd upon occasion.

Upon the 28. we came to the famous Sea-Town of *Hoaigan*, which is reckon'd for the eighth Capital City of this Province of *Nanking*: It lies on the East-side of the Royal River, about thirty *English* Miles from *Pancien*, in a flat and Morish Soil: through the midst thereof runs a Wall, seeming to make two distinct Towns; but another Wall which surrounds both Divisions, takes away the distinction, and renders it one intire City: That part which lies toward the South is call'd *Hoaigan*, and the other toward the North-East, *Yengehing*: The former of these has stately Suburbs, well built, and full of People. On one side of this City we saw the Fields full of Tombs and Grave-stones.

In this Capital City the Vice-Roy keeps his Court in great Splendor and State; he has full Power over the seven Southerly Provinces, and only owns the Emperor for his Supreme Head. His Office is to look after the *Grand Cham's* Revenue, consisting chiefly in Provisions of Rice, &c. which when got in, is afterwards Transported to *Peking* in his Majesties own Vessels.

On the North-side of the City we saw three great Torrents of Water; the first of which, and nearest to the River *Hoai*, is very dangerous, and by its Inundations has often done great harm. To prevent this River from overflowing the adjacent Countries, they have rais'd and made two great Sluces, with strong Banks on both sides, which confine him in his highest Tide.

In the Suburb of *Hoaigan* stand two Toll-houses; in the one the Custom is paid of all Goods and Merchandises which pass this Way; in the other, of the Ships which belong to the Subjects: and with some part of this Money they maintain their Dikes and Sluces for the defence of the City against the sudden and violent Ruptures of Water.

Though this City be built upon a Morish Ground, yet the Country about it is very fruitful in the product of Rice and Corn: The City is well built, and full of wealthy Citizens.

Not far from hence lies a famous Mountain, which shoots to the Sky, by the *Chineses* call'd *Yochou*, upon which stands a stately Temple, with Cloysters to Lodge those who daily Offer to the Idol of the Place. The *Chineses* come from several Parts with Presents to this their God, suppos'd the Protector and Defender of their Country.

This Province of *Nanking* abounds with strange Mountains; for in the Country of the second Chief City *Fangyang*, near the seventh small City *Xen*, upon a Hill call'd *Cukin*, was found a great lump of massie Gold, said to be sovereign in several Distempers. Some will have it, because this Gold cures so many Diseases, that Chymists made it. In the same Country, near to the City of *Hintai*, there is a notable Mountain call'd *Moyang*, and known by the Name of *The Shepherdesses Hill*, because, as they say, a very fair Virgin formerly kept her Flocks there.

The whole Country of this *Hoaigan* has several Rivers running through it, and is also replenish'd with many Lakes. Amongst other Pools, you have here the great Pool of *Xeho*, which toward the North is situated next to the great *Indian Sea*, and waters various Parts of this Country, which abounds with Fish.

Towards the East of the Chief City lies also a great Pool call'd *Hung*, producing great store of Reeds, which serve them for Firing, Wood being very scarce through the whole Province.

No sooner were the Ambassadors arriv'd before this Capital City, but they sent for Horses, *Palakins*, and Litters, to go and salute the Vice-Roy and the Magistrates; but because the Weather was foul, the Governors sent a Messenger to the Ambassadors, to thank them for their intended Visit, desiring to be excus'd from giving them the like trouble. The *Mandarine Pinxenton*, according to his wonted custom, gave us a very Noble Dinner upon that Day. In the Evening came Father *Gascomer* (a *Jesuit*, who lived in the City) to salute the Ambassadors aboard their Vessels, and to bid them welcome into those Parts. He was very pleasant and civil, but did so admire at our arrival, as if we had dropt out of the Sky, being very inquisitive to know whether we were bound, and upon what account we came thither. The Ambassadors shew'd themselves courteous and civil to him, giving him a handsom Entertainment for his Visit. He seem'd to be a very open-hearted Person, and made protestation of a particular Inclination and Affection to our Nation, offering the Ambassadors his House, if they pleas'd to accept thereof, or any other Service he could do them. He gave them likewise darkly to understand, That upon their Request and Desire of Free Trade in *China*, or any thing else, they would meet with great opposition at *Peking* from the *Portuguese*, who would do their utmost to hinder it, as we found afterwards in the Sequel of our Business. The Ambassadors were very thankful to this Good Father for his kind and faithful Admonition, who thereupon took leave, wishing us a prosperous Voyage.

We

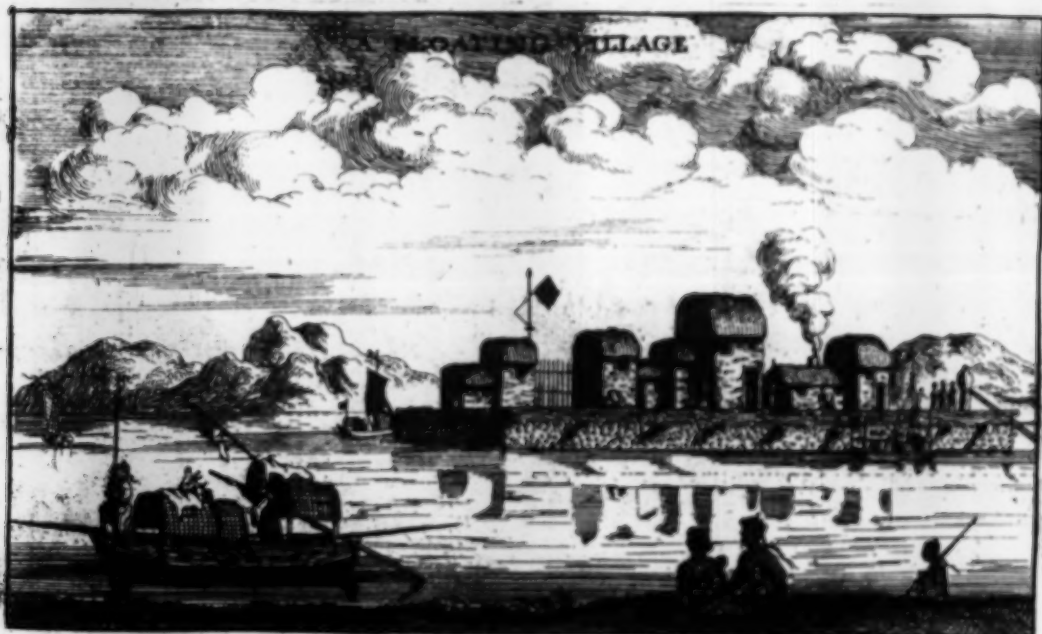


We staid not long in this City, but departed the next day early in the Morning; and in our Passage we saw on both sides luxurious Fields, well manur'd, as likewise a great Company of small Boats lying up and down in this *Royal Channel*. About Sun-set we came to a famous Village call'd *Siampu*, at the entrance whereof lies a very great Sluce, through which we past.

This Village is situated betwixt the *Royal Channel* and the *Yellow River*, and is of a very great length, handsomly adorn'd with Temples, and fair Houses on both sides of the Water: It has some Privileges belonging to it, as also a Toll-house, where the Toll-masters appointed by the Emperor reside, to receive Toll of all such Goods and Vessels which pass out of the *Yellow River* into the *Royal Channel*, or out of the *Royal Channel* into the *Yellow River*; or such as are brought out of the Province of *Honan* and other Parts, and are carried up higher or lower. One of these Toll-masters shew'd himself far more scrupulous than all the rest, searching all our Vessels, except those two in which the Ambassadors were, to see what was in them; for he could not believe that they were all laden with Goods belonging only to the Emperor. We Lodg'd all Night in this Village, and set Sail early in the Morning, and came that Night to another Village call'd *Neynemiao*, into which we were let by two great Sluces, one after another: The Inhabitants told us, as indeed appear'd by the Ruines, that in this Village formerly stood a great Castle, which protected three Rivers, as the *Yellow River* on both sides, and the *Royal Channel* behind it: But the *Tartars*, who made it their business to destroy all Inland Places of Strength, had likewise pull'd down this Castle. We Lodg'd there all Night, and the next Day at Sun-rising we set Sail again, and came into a part of the great *Yellow River*, which is so thick and muddy, that it is scarce passable.

This River is call'd by some *The Saffron*, from the yellowness of the Water: at a distance it seems to be a thick Morish Plash, but when you come upon it, the swiftness and great force of the Stream declares a running River, whose Current hath so much violence, that no Boats are able to Sail against the Stream, but are Tow'd up by a great number of Bargemen. In some places this River is half a Mile broad, and in some more; but in length it reaches above eight hundred Miles: The *Chinese* Sailors, when employ'd here, make this Water fit for use, and very clear, by flinging Allom into it, which sinks the Mud to the bottom.

Upon



Upon the first of *June* we came to the little Town of *Tanjenien*, which is the fourth small City under the Jurisdiction of the Chief City of *Hoigan* : It is situate on the side of the *Yellow River*, and fenc'd with a broad, strong Earthen or Mud Wall, replenish'd with handsom Buildings, and full of rich Inhabitants, who drive a very great Trade.

The Country round is very fruitful in the product of Pears, Apples, Prunes, Cherries, and the like. We bought here some Provisions for the Kitchen at a very reasonable Rate. These Parts likewise abound in Quails, Pheasants, and other sorts of Fowl.

We made no long stay here, but departed before Night, and Sail'd at least three Days upon this *Yellow River*, before we came to any considerable Place : at last, upon the fourth of the same Month we drew near to the small Town of *Tsfang*, situate in a very delightful Soil, and at the Foot of a high Hill. This Town has no remarkable Buildings, nor Walls, only one strong Castle ; but yet of great Trade, and has many rich Inhabitants, who Traffick much with their Shipping. At the entrance into the Town stands a stately Temple upon a steep Summit, seen in Prospect at a great distance.

We saw likewise upon this *Yellow River*, which is continually plow'd with all manner of great and small Vessels, not far from the Town, several floating Islands, which were so artificially contriv'd, that the best Artists in *Europe* would scarcely be able to make the like of the same Stuff ; being a common Reed which the *Portuguese* call *Bamboes*, twisted so close together, that no Moisture can penetrate. Upon these Reeds the *Chineses* set up Huts, and little Houses of Boards, and other light Materials, in which they live with their Wives and Children, as if they had their Dwellings upon the Firm Land. Some of these Floating Islands are large enough to contain at least 200 Families ; and those that live in them subsist for the most part by Commerce and Traffick in all manner of Commodities, which they carry from Place to Place upon the River, being hurried down with the Stream, and tow'd up again by toilsom Bargemen. Wherever they intend to make any stay, they fasten their Floating Town with Poles fix'd in the Ground. They keep and feed aboard their Island all manner of Tame Cattel, but especially Hogs. Wheresoever they come, they continue lying for some Months before they remove ; and though they are People of several Languages, yet they make

up

up one common Tongue, whereby they understand one another; for throughout all *China* there are several Dialects, each Province having a particular one; yet there is also one common Language, which they call the *Mandorins* or *Court-Tongue*, being spoke here both by the *Grandeers* and their Followers.

After some hours Sailing we came into another Royal Channel call'd *Jun*, issuing out of the *Yellow River* toward the West through the whole Province of *Xantung*: We were to pass through this Channel to the City of *Peking*. The Province of *Xantung* into which we enter'd, is much enriched by this artificial Channel running through it; for all Goods and Commodities which are Transported out of *China* for *Peking*, must pass this Cut.

This great, broad, and Navigable Stream begins at the ninth small City *Socien*, upon the side of the *Yellow River*, and reaches to the City *Cining*, and from thence to *Lincing*, there breaking into the River *Guei*. This Channel hath at least sixty Stone Sluces to force back the Water, which in some places runs very low, and would not be Navigable, were it not for these Water-works: On each Sluce eight Men attend to help through with the Vessels, who are maintain'd at the Publick Charge.

As soon as we came into this Channel, we were presently in the Province of *Xantung*, and upon the sixth of *June* came to a famous Village call'd *Kia-kia*. But before I give you a Description of this Province, I shall continue my Method, and first relate unto you the Confines thereof, and the number of great and small Cities, &c.

The Province of *Xantung* is the fourth in number under the Northern Countries, and is wash'd on the South, East, and North, by the Sea, and on the West-side is environ'd with Rivers, insomuch that you may come by Shipping if you please. On the North of *Xantung* lies the Province of *Peking*, and on the South that of *Nanking*, separated by the *Yellow River*; the remaining part is encompass'd with the Channel *Jun*, and the River *Guei*.

This part produces abundance of Corn, Rice, Beans, &c. The fruitfulness of this Country is such, that one years Harvest, as they say, supplies the Inhabitants sufficiently for ten Years with Provisions. All manner of Poultry is wondrous plentiful, and sold for very little, because the People there take great delight in Hunting. The Rivers, Pools, and other Waters, abound with extraordinary good Fish, which you may have for a very small Price, I myself purchasing ten Pound for a Halfpenny. The Country produces likewise store of Silk, another sign of her Fertility; and abounds in all manner of Fruit-Trees, especially *Pruines*, which they dry and carry thence to sell in other Provinces.

The Inhabitants are generally very dull of understanding, and few of them addicted to Learning; but they are for the most part very strong bodied, fit to undergo any Labor. The Children do not only go naked in the Winter, but will leap into the cold Water: Several of them live by Theft and Robbery; and these Companies are oftentimes so numerous, that they break through all opposition whatsoever, when they make Inroads to plunder the Country, which is already much ruin'd by the late Invasion.

In this whole Province of *Xantung* lie six Capital Cities, twenty nine small Cities, and thirteen Carrisons. The six great Cities are, *Cinan*, *Yenchu*, *Tungchang*, *Cingchen*, *Tengchen*, and *Laichen*.

Cinan Commands over thirty Cities, as *Cinan*, *Changkien*, *Cetping*, *Chagxan*, *Sinching*, *Cibo*, *Citung*, *Ciyang*, *Chihuen*, *Juching*, *Linge*, *Changcing*, *Fiching*, *Cingching*,

Ling, Taigan, Siniai, Laivu, Te, Teping, Pingyven, Vuting, Yangsin, Haifung, Laling, Xangho, Pin, Lioin, Chenboa, and Putabi.

Yenchou Commands over 26 Cities, as Yenchou, Kiobeu, Niuyang, Ceu, Teng, Ye, Kiubiang, Yutai, Tan, Chingvu, Cao, Tingtao, Cuning, Kiaciang, Kiuye, Kiunching, Tungping, Venxang, Tungpo, Pingyn, Jangco, Xeuchang, Wy, Tanching, Fi, and Suxui.

Tungchang Commands over eight Cities, as Tungchang, Tangye, Poping, Chaungping, Kieu, Sin, Cingping, Ken, Lincing, Quontao, Caotang, Gen, Hiacin, Vacing, Po, Fan, Quonching, and Chaoching.

Cingcheu Commands over 14 Cities, as Cingcheu, Linchi, Pohing, Caoyven, Logan, Xeuquang, Changlo, Linkiu, Gankiu, Chuching, Mungin, Kiu, Yxui, and Gechao.

Tengcheu Commands over eight Cities, as Tengcheu, Hoang, Foxan, Leubid, Chaoyven, Laiyang, Ninghai, and Vemeng.

Laicheu Commands over seven Cities, as Laicheu, Pingtu, Vi, Changye, Kiao, Caomi, and Gieme.

The thirteen Garrisons are, Nincing, Cingbai, Chingxan, Gueibai, Sanxan, Kixan, Civenxan, Mauan, Siaoye, Haicang, Punglai, Cin, and Xechin.

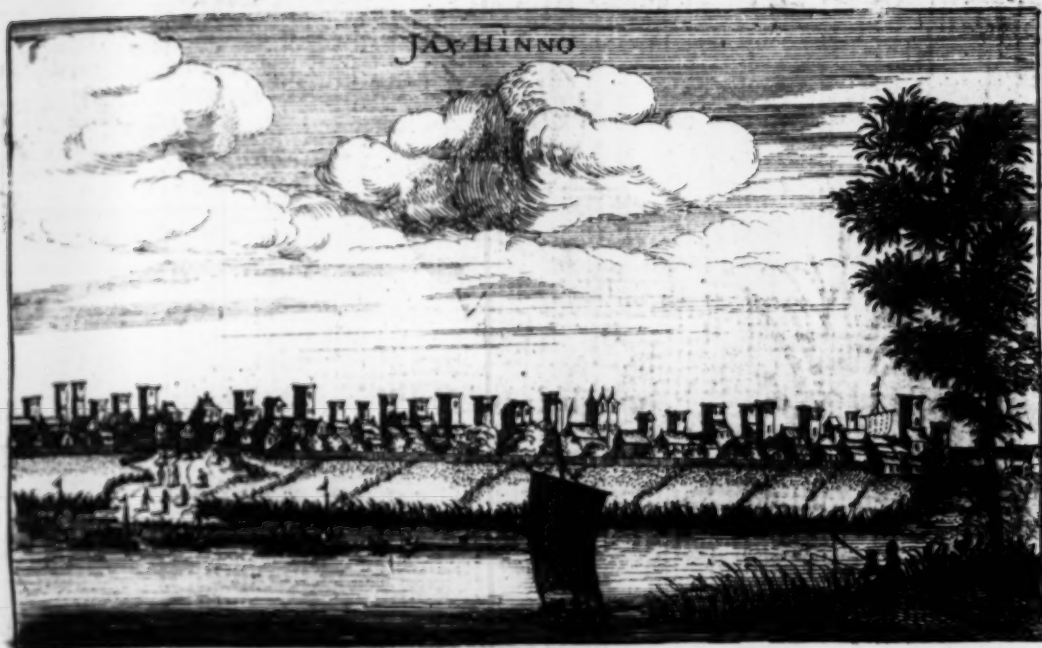
In this Province there are also several Islands, amongst which these three are the chiefest: as first, Feuxeu, which lies toward the West, is but small, yet exceeding well built. The second is Teuhang, situate in the Sea near to Caomy: This Island is very famous, by reason of a sad Accident of five hundred Chinese Philosophers, who drown'd themselves in the Sea, because the Emperor Xuishated all Learned Men as mortal Enemies. The third Island is Xanmen, the biggest, and fullest of People.

The Chinese Accompt-Book, which comprehends the number of People in each Place, mentions in this Province, Seven hundred and seventy thousand five hundred and sixty Families, Sixty seven hundred fifty nine thousand six hundred and seventy Fighting Men.

The yearly Revenue of the Province, belonging to the Emperor, consists of Twenty eight hundred twelve thousand one hundred and nineteen Bags of Corn, Fifty four thousand nine hundred and nineteen Rolls of Throw'd Silk, Fifty two thousand four hundred and forty nine Pounds of Cotton, and Thirty eight hundred twenty four thousand two hundred and nineteen Trusses of Straw and Hay for the Emperor's Stables, besides several Tolls paid upon the Royal Channel of Jun, which amounts yearly to ten Millions of Golden Crowns.

This Village *Kia-kia* lies encompass'd with pleasant and fruitful Fields, most delightful to behold; and is very rich, well built, and handsomly adorn'd with indifferent large Structures. The Fields round about are full of Rosemary, which are not only very pleasant to the Eye, but also cast a fragrant smell at a great distance before you come near them. We saw likewise not far from the City several Herds of Stags and Bucks, and abundance of all sorts of Fowl, especially Pheasants. We took great delight in Hunting the Stag, whereof we kill'd several, with the assistance of the Tartars, who are skilful at the Game. They were very much pleas'd with our way of shooting Pheasants flying. The Flesh of these Deer tastes so much of Rosemary, as if the Venison were season'd with the Sprigs.

We were three days upon this Channel Jun, before we reach'd any other considerable Place; but upon the eleventh of the same Month we arriv'd at a famous Village call'd *Jax-Hinno*, situated upon the Royal Channel.



In and about this Village stand 36 stately Towers, built rarely well, on either side of the River. Here we lay all Night, but the next Morning set Sail by Day-break, and that Day and the next we saw upon each Bank of the River, great store of good Corn-Ground.

Toward the East of this Royal Channel lie several high and great Hills, whereof these following are the chieft.

Near to *Taigan*, the sixteenth small City of *Cinnan*, appears a Mountain call'd *Tai*, which is very steep and broad: the *Chinese* Geographers say, that it is at least five Miles in height from the Basis to the Crown. Upon this Mountain are several Temples, to which belong great store of Priests, who live after the same manner as the *Calvisians* in *Europe*.

Not far from *Laiyu*, the eighteenth small City under the Jurisdiction of this Place, arises the Mountain *Taxe*, in which they find great store of Iron.

Near to *Ciohu*, the second small City under the Chief City *Yengcheu*, is the Mountain call'd *Fang*, very famous for the Tomb where the Ancestors of that Learned *Chinese* Philosopher *Confutius* lies Interr'd.

Not far from the fourth small City *Ceu*, lies a Mountain call'd *Changping*; upon which (as the *Chineses* report) *Confutius* was born, in a Town also call'd *Changping*, the Ruins whereof are still to be seen.

Near to *Tunping*, the eighth small City of the said Capital City, stands a great Mountain call'd *Fung*, full of Wood and goodly Pastures.

Upon the thirteenth of the same Month we came to *Cinningfin* or *Cining*, the fourteenth small City under the Command of the second Chief City *Yengcheu*.

In this *Cining* the Ambassadors were nobly Treated in the absence of the Governor, by the Agents of the young *Canton* Vice-Roy, he being gone from home, to order the making of a Fence-work against the breaking in of the *Yellow River*.

This City is encompass'd with flat and Morass Lands, lying about a hundred and thirty Miles from *Tanjencien*, situate about the middle of the Royal Channel *Jun*; so that all Vessels which use this Pass, must pay Custom both for Ship and Goods. It exceeds not only all the other twenty six small Cities situate in the Jurisdiction of the fore-mention'd Capital City, in number of People, greatness of Trade, and Gentry, but also the Chief City it self. Among other stately Edifices, there are two famous Temples, richly adorn'd with



with great and small Pictures : On both sides of the Royal Channel are great Suburbs, full of People and Trade ; on both sides of the River are also two great Sluces, which keep off the out-water, which sometimes rises six Foot higher than the Water within.

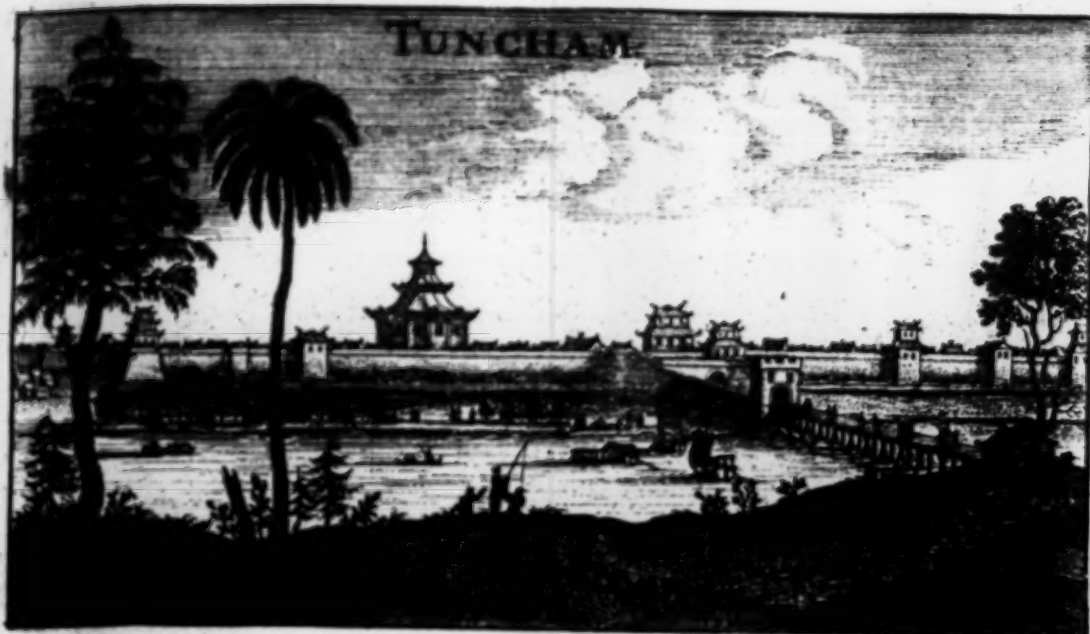
The Country round about this City lies low and plashy, being full of Pools and Rivers, which abound with Fish.

Near to Cao, the twelfth small City, is a Lake call'd *Lui*, which signifies *The Thunder-Pool* ; in the middle whereof appears a Stone, representing a Dragon with the Head of a Man. The *Chineses* call this *The Spirit of Thunder*, and affirm, That when any one strikes upon the Belly, he draws a hideous sound from the Monster like Thunder.

Near to the third small City *Nynyang*, which is likewise under the Command of the Capital City *Yengcheu*, and about two Miles from *Cining*, runs a small River call'd *Tao*, out of which the *Chineses* report, That the great Philosopher *Confutius* refus'd to drink, though ready to die of Thirst, because it was call'd *The Water of Thieves* ; so great an aversion had this Ethnick Philosopher to the very Name of wicked Villany and Robbers.

About this City we saw them catch Fish with a Bird, which they call *Louwa*, being somewhat less than a Goose, and not much unlike a Raven : it has a long Neck, and a Bill like an Eagle. Because this way of Fishing seems notable, and no where us'd but in *China*, I thought good to relate the manner, which is thus : They have small Boats, very artificially made of Reeds or Bamboes, with which they Sail upon the *Chinese* Rivers and Pools, and place the Bird perching upon the out-side of the Vessel, from whence she suddenly shoots, and diving, swims under Water as fast as they can thrust forward their Cables with a light Pole : As soon as she has caught her Prey, she instantly appears above Water, the Master of the Boat standing ready to receive her, who opens her Bill by force, and takes out the Dainty : Afterwards he turns her out again to catch more. To prevent these Birds from swallowing down the Prey, they hang a Ring about their Necks, which hinders them from gorging : Such Fish as are too big for them to bring up in their Bills, they discover to their Masters, by making a noise in the Water, who then helps to pull them out. Such Birds as are slothful and loth to dive, are broken of that ill habit by beating. When they have caught enough for their Owners, the

Iron



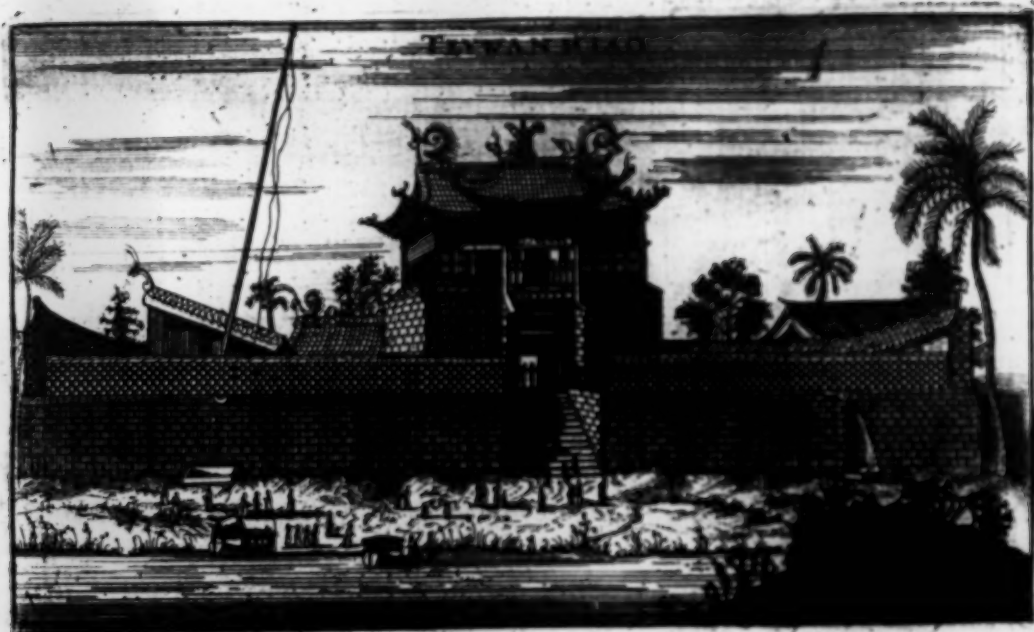
Iron Ring is taken off, and they are left to fish for themselves, which makes them the more willing to work for others. The Fishermen pay a yearly Tribute to the Emperor for the use of these Birds, which are in much esteem with the *Chineses*; and such as are nimble, and well taught, are so dear, that oftentimes one of them goes at 50 *Toel* of Silver, which is about 150 *Guilders*. We offer'd to buy of an old Fisherman a couple of these Birds; but he refus'd, alledging, That they serv'd to maintain him and his Family; neither could he inform us whence those Birds came, nor how they were first instructed; onely he told us, That they were left him by his Ancestors. We ask'd him likewise whether they ever bred with him; who answer'd, Very rarely. We bought a Dish of Fish of this old Man, which were most of them Carps of a Span and half long.

All the Inns and Publick Victualling-houses have their Fiddlers and Comedians belonging to them, to recreate their Guests at Meals. Provisions of all sorts are very cheap in those Parts: We paid but two Shillings apiece for our Dinner, which consisted of several Dishes; out of which the Players were likewise discharg'd by our Host.

The next day we departed from *Cining*, and, after a few Hours Sailing, we past by a Village call'd *Nanwaig*, lying on the Bank of this *Royal Channel*, where this and the River *Luen* meet and mingle their Waters. The *Tartars* and *Chineses* told us strange Stories of this River: amongst the rest, That if you sling in nine Sticks, six would drive toward the South, and three toward the North. We seem'd much to admire at the Report, but scarcely believ'd it, till we made the Experiment our selves, by slinging so many Sticks into the Water, which convinc'd us of the truth of what had been told us: But neither the *Tartars*, *Chineses*, nor other Inhabitants, were able to give us any account of this Wonderful Mystery of Nature. This I tried over against an Idol-Temple call'd *The Royal Serpent*, concerning which the *Chineses* told us several Wonders.

Upon the 19. of the same Month we came to a small City call'd *Xantsui*, being the 23. under the Command of the Chief City *Yengcheu*. This Place lies about thirty Miles from *Cining*, on both sides of this *Royal Channel*, and is guarded at each end with a strong Castle.

The City is four-square, well built, and surrounded with high Walls and



strong Bulwarks. Here we saw the Ruines of several great Buildings uninhabited, and which had been much defac'd by the *Tartars*.

The Country round about lies often under Water, by the overflowing of the *Yellow River*, which sometimes rises to that height, that it drowns and carries away whole Towns and Villages.

The next Morning we set Sail from *Xantsui*, and by the way we saw several fair Villages and Corn-Fields on both sides of this *Royal Channel*, as also several strong Sluces, which did not a little hinder us in our Passage; for between *Xantsui* and *Lincing* we past through 58 Sluces.

Not far from *Xantsui* stands a famous Idol-Temple call'd *Teywanmia*, which is held in such great esteem amongst them, that they reckon it for one of the chiefest in all *China*. It is built very high, with strong Walls of gray Stone, and gallantly adorn'd after the *Chinese* fashion. The top of this Temple is cover'd with Yellow glaz'd Tiles, and the Walls are also colour'd after the same manner; so that when the Sun shines, it glisters like Gold all over.

Upon the twentieth of *June* we came to *Tuncham*, the third Chief City of the Province of *Xantung*, built in a foursquare form, and environ'd with Walls and Bulwarks; the Streets thereof are large, and well-built. In the middle of the City stands a high and curious Fabrick, with four brave Arches, having strong Walls and Bulwarks, with several Gates leading into it. On the North-side runs a broad Water, which encompasses the City; over which is a Wooden Bridge of 137 Foot long, by which they pass into the North part of the City. On the South-side are stately Suburbs, which, in respect of the Inhabitants, and the greatness of their Trade, may very well pass for another City: It is well built, with goodly Houses, and Idol-Temples. Toward the East the Inhabitants shew'd us a very large Iron Tomb, which they told us was erected at least 700 Years ago, for some Great Lord, whose Memory the *Chineses* had in much Honour, having done his Country some signal and remarkable Service, and for which he lost his Life in the Wars.

Round about this City the Land is very low and flat, but wondrous fruitful in the product of all things necessary for Humane Sustenance. No part of *China* produces so much Silk as this, the Inhabitants thereof living chiefly by this Manufacture, wherewith they Trade into other Countries.

Here



Here, the Inhabitants told us, is sometimes found a Stone in the Maw of the Cows, which the *Chineses* call *Nienboang*, which signifies *The Yellow of the Cows*. This Stone is about the bigness of a Goose Egg; outwardly it seems to be of a soft chalkie substance, only of a yellowish Colour, and is by some thought to be the *Bezoar Stone*. The *Chinese* Chyrurgeons highly commend it, and use great diligence for the procuring of it; they write, That it is of a cold temper, and very sovereign in fainting and swooning Fits.

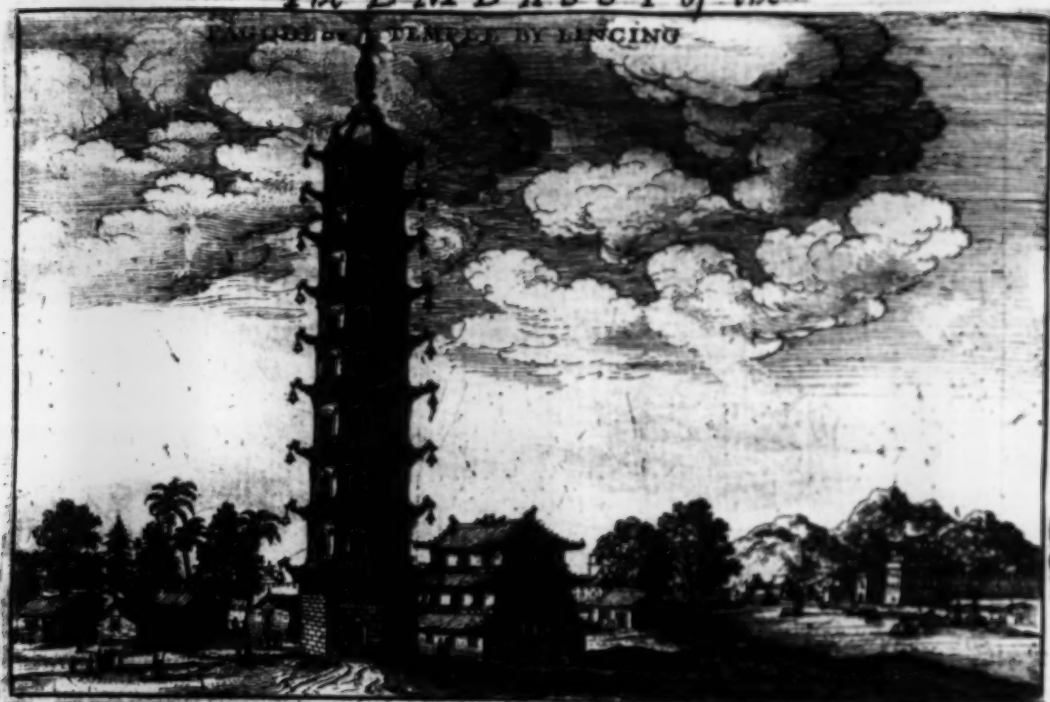
In the Country of this Chief City, near to the eleventh small City call'd *Laotung*, lies amongst the rest a Hill call'd *Mingxe*, which signifies *The Stone of Noise*: Upon the top of this Hill, as the Inhabitants related to us, stands a Column of 100 Rod high, which as soon as touch'd with the Finger, sounds like a Drum, from which Noise the Hill derives its Name.

The *Chineses* also told us, That near to *Quonching*, the seventeenth small City of this Chief City, is a Pool call'd *Ho*, wherein formerly the King of *Guei* kept and fed his Cranes with great care and delight. The *Chineses* in this Country as likewise through all *China*, feed this Bird in their Houses, as they do also the Stags, which being Creatures of long life, they fancy to themselves, that in having of them to breathe upon them, they shall likewise live long.

We continu'd all Night in our Vessels before this City, and set Sail the next Morning, and past over the Pool *Nanyang*, which abounds with Fish, and that Night came to the City of *Lincing*, which lies about thirty Miles from the City *Tungchang*, and is situated on both sides of the *Royal Channel*: We lay at the end thereof, where that and the River *Guei* separate the Province of *Xantung* from that of *Peking*, and mingle and unite their Waters.

We were no sooner arriv'd at this City, but the Governor appear'd upon the Wall, near the Place where we lay with our Vessels, to welcom and receive the Ambassadors with all manner of kindness. *Pinxenton* and the other *Mandorins* went first ashore to him; whereupon the Governor sent for some Chairs for the Ambassadors, who follow'd the *Mandorins*, and were most civilly receiv'd by him, intimating that he could not entertain them at his Court, because they had not yet appear'd before the Emperor at *Peking*. The Ambassadors sent some Presents to the Governor, who for the same Reason refus'd them.

Because



Because this *Lincing* lies at the end of the *Yellow Channel*, near the *River Guei*, and so consequently a very commodious Harbor for Shipping, all manner of Goods and Wares are brought from all Parts of *China* to this City, for which they must pay Custom there; and for this reason the Emperor has three Commissioners refining in that Place to receive his Dues. This Navigation occasions so great a Trade in *Lincing*, that it exceeds the other eighteen small Cities which belong to the Chief City of *Tunchang*, in Number of People, Plenty of all manner of Things, Gallantry of Buildings, and Greatness of Commerce; neither gives the place to any Inferior City in the whole Empire. On both sides of the *Royal Channel*, near to the City, stand two strong and large Castles, one against the other, which are no small Strength to the Place, by which no Vessel whatsoever can pass without paying their Duties. In this Channel are likewise, just before the City, two strong and heavy Sluces, to force back the upper Water which runs from the *River Guei*, and is sometimes two or three Foot higher than the Inland Water. On the North side of the City lies a Wooden Bridge of nine Arches, over which you may pass conveniently from one part of the City to the other; in the middle whereof is a Draw-Bridge, to let through such Vessels as have paid their Custom.

The City is well-built, and is adorn'd with several stately Temples; it lies in a flat sandy Soil, and is surrounded with an Earthen Wall, the top whereof is cover'd with Stones; it is also very large, and well Peopled. We had here great abundance of all manner of Fruit; amongst the rest, some well-relish'd Pears, which keep a great while.

Without the Wall, on the North-side of the City, stands a most famous Temple, with a high Tower, exceeding rare in the manner of Building: You climb up to the top of this Tower by a Pair of Winding Stairs, which are not built in the middle of the Tower, but between two Walls.

The fashion or form of this Tower consists of eight Corners, and nine Rounds or Stories, each thirteen Foot and a half; so that the whole height of the Tower is above 120 Foot, and according to the height a proportionable thickness. The outward Wall is made of the same Mould that the *China* Dishes are of, and full of Fret-work; the Walls within are polish'd Marble of several Colours, and so smooth, that you may see your Face, as in a Mirror.

Mirroure. The Galleries or Rounds, which are nine, adorning the Structure, are of Marble, cut in Figures or Images, and have hanging at their Corners very fine Copper Bells, which when the Wind blows amongst them, make a very pleasant jingling murmur. The Lights or Windows belonging to these Galleries are full of gilded Bars, which when the Sun shines upon them, return Beams as bright as they receive. Upon the top of the Tower stands a Figure, signifying the Goddess of the Place to whom this Structure is Dedicated. This Image is made of Plaister-work thirty Foot high, and wrought with Gold and Silver. Round about this Tower stand several great and small Images, which are so curiously wrought, that they may be reckon'd amongst the greatest Curiosities in *China*.

Pinxenton left his Wife and Children in this City of *Lincing*, but he himself continu'd the Voyage with us to *Peking*. Here also died one of our Trumpeters, nam'd *Verman*, who was buried in an Idol-Temple, with the consent of the Magistrates, who seldom suffer any Strangers to be interr'd in their hallow'd Ground.

Having got through the River *Jun*, we entred into the *Guei*, which divides the Province of *Xantung* from *Peking*, whose Head springs on the West-side of *Gueiboei*, the fourth Chief City of the Province of *Honan*, running from thence with many Meanders and Turnings toward the East, betwixt the Provinces of *Xantung* and *Peking*, disemboguing into an Arm of the Sea, about ninety Miles from this City.

We Sail'd Eastward up this River, and arriv'd upon the 25. at the City of *Utin*, which is accounted the fourteenth small City of the great *Tunchang*, thirty Miles from *Lincing*, situate upon the South-side of the River *Guei*, upon the utmost Confines of the Province of *Xantung*, and handsomly vested with a four-square Wall. Upon the North-side of it are large Suburbs close built, with stately Houses.

The great Edifices, and other eminent Ornaments of this City, were all ruin'd by the conquering *Tartar*, and the Inhabitants most miserably abus'd, a great many of them being put to the Sword, and others carried away Captive, as those that were left related unto us with great reluctance. The Situation seems delightful, being pleasantly varied with the prospect both of Hills and Vallies, and luxurious in the product of all manner of Fruits. The River *Guei* running close by this City, abounds with Fish, and serves to water the Fields in a dry Season, to the great increase thereof.

I find my self again necessitated, before I proceed in my Relation, to describe the Condition, Confines, and the Number of great and small Cities through which we pass'd in this Province of *Peking*.

Peking, which is reckon'd the first of the fifteen Provinces, exceeds all the rest in Dignity, because of the Imperial City of *Peking*, where the Emperor resides at present, and from whence it hath Denomination: for the *Chinese* Emperors, especially those who Commanded since the *Incarnation*, settled their Abodes in this City. The Race of *Taming* first transferr'd the Imperial Court from *Nanking* to *Peking*, the better to oppose the Inroads of the *Tartars*; but though the Imperial Residence was thus remov'd to *Peking*, yet to this day the Court of the Emperor, and all Sovereignty and Magistracy, stands firm in the same manner at *Nanking* as at *Peking*, though all the Royal Palaces were totally destroy'd by the last Invasion.

The East of this Province is border'd by an Arm of the Sea, which divides

the Islands *Corea* and *Japan* ; on the North-East lies the Province of *Leaotung* ; toward the North, the great *Tartarian Wall* ; and toward the West, the Province of *Xangsi*, where a long ridge of Hills, call'd *Hengi*, separates these Countries. The *Yellow River* which runs through *Xansi*, parts this Province toward the South from that of *Honan*, and toward the South-East of the River *Guei*, unites this with the Province of *Xantung*.

And though this Province of *Peking* lies in the Latitude but of 42 Degrees, yet the Cold and Frost is so great and intense there, that oftentimes for four Months together all the Rivers and Waters are frozen up in such a manner, that they commonly ride their Horses on the Ice ; all which time the Vessels lie fast frozen in and Winter-bound. The Frost begins commonly in *November*, and seldom is gone till *March* ; twenty four Hours freezes up all, which is not thaw'd in many Days.

The Country lies low, but is dry and healthful, though very barren in comparison of the other Provinces, because of the great sandy Places and Wildernesses ; but in respect the Court keeps there, and so draws great store of People and Traffick, this natural Defect is much repair'd. This place produces store of Corn, but little Rice, which the Courtiers and their Followers devour.

In this Province are white rough Cats, not unlike the *Malteeza* Dogs, with long Ears, which are there the Ladies Foisting-hounds or Play-fellows ; they will catch no Mice, being too much made of : There are other Cats that are good Mousers, but they are very scarce, and had in great esteem.

They have here a convenient way of Travelling by Land, in a Waggon with one Wheel, which only holds three Persons, one in the middle, and on each side one.

Formerly this Province was divided into several Parts, and had particular Names, as *Jen*, *Ki*, and many more : It contains eight Capital Cities, each of which Commands over several small ones, insomuch that one Capital City alone, with the lesser under its Jurisdiction, is in effect a whole Province. They reckon in this Province a hundred and thirty five Cities, great and small, which are Wall'd and Fenc'd ; for the number of the undefended are so great, that the *Chineses* themselves take no notice of them in their Maps, neither are they numbred by them.

The eight great Cities are, *Xuntien* or *Peking*, *Paoting*, *Hokien*, *Chinting*, *Xunte*, *Quanping*, *Taming*, and *Jungping*.

Xuntien or *Peking* (the Imperial City, and where at present the *Great Cham* keeps his Court) Commands over 26 Cities, and prescribes them their Laws, as *Xuntien*, *Xuny*, *Chanping*, *Leanghiang*, *Mieyun*, *Hoatjo*, *Kugan*, *Jungcing*, *Tungan*, *Hiangho*, *Tung*, *Sanho*, *Vucing*, *Paoti*, *Cho*, *Fangxan*, *Pa*, *Vengan*, *Taching*, *Pooting*, *Ki*, *Jatien*, *Fungjung*, *Cunboa*, *Pingko*, and *Que*. Amongst these, *Tung*, *Cho*, *Pa*, and *Ki*, are the chiefest, and may be compar'd with Capital Cities for bigness and magnificence.

Paoting Commands over 20 small Cities, as *Paoting*, *Muonching*, *Ganfo*, *Tingbing*, *Sinching*, *Thang*, *Poye*, *Kingtu*, *Jungching*, *Huon*, *Ly*, *Huung*, *Khi*, *Kince*, *Tunglo*, *Gan*, *Caoyang*, *Singan*, *Ye*, and *Laixui*.

Hokien Commands over 18 Cities, as *Hokien*, *Hien*, *Neuching*, *Soning*, *Gnikien*, *Kiacho*, *Cing*, *Hingci*, *Cinghai*, *Ningcin*, *King*, *Ukiao*, *Tungquang*, *Kuching*, *Cang*, *Nanpi*, *Jenxan*, and *Kingyun* ; amongst which *Cang* is the chiefest.

Chinting Commands over 32 Cities, as *Chinting*, *Chinking*, *Hoclo*, *Lungxen*, *Khoching*,

Khoching, Loching, Vukie, Pingxan, Heuping, Ting, Snilo, Kioyang, Hintang, Ki, Nancung, Sinbo, Caokiang, Vuye, Cyn, Ganging, Jaoyang, Vukiang, Chao, Pohiang, Lungping, Caoye, Lincing, Ganboang, Ningcin, Xui, Hengxui, and Yuenxi; amongst these *Ting, Chao, and Xin*, are the chiefest.

Xunte Commands over nine Cities, as *Xunte, Xabo, Nanbo, Pinghiang, Quangcung, Kiulo, Thangxan, Ninkien, and Gin*.

Quanping Commands likewise over nine Cities, as *Quanping, Kiocheu, Fihiang, Kioe, Hantan, Quanpung, Chinggan, Guei, and Cingbo*.

Taming Commands over eleven Cities, as *Taming, Yaming, Nanlo, Guei, Cingfung, Nuihoang, Siun, Hoa, Cai*, (which is the chiefest of the eleven) *Changyven, and Tungming*.

Jungping Commands over six Cities, as *Jungping, Ciengan, Vuning, Changly, Lo, and Lotung*.

Besides these, there are three Cities more, as *Yenping, Junping, and Paogan*, which are situate upon very advantagious places, and were built to resist the Forces of the *Tartars* when they should march beyond the Wall.

In this Province are fourteen Garrisons, which were chiefly contriv'd for the defence of the Wall; the Names whereof are these, *Siven, Vansiven, Hoai-gan, Caiping, Cungnuen, Chang, Gan, Cheching, Juncheu, Vunin, Lu, Jungping, Xangas, and Tiencin*.

The *Chinese* Register, wherein the number of the People of this Province is set down, makes mention of Four hundred eighty thousand nine hundred eighty nine Families, and Thirty four hundred fifty two thousand two hundred and fifty four Fighting Men.

The Revenue of this Province paid yearly to the Emperor, consists of Six hundred thousand eleven hundred fifty three Sacks of Salt, Rice, and Corn, Two hundred and twenty four Pounds of unwrought fine Flax, Forty five thousand one hundred and thirty five Pounds of wrought Silk, Thirteen thousand seven hundred and forty eight Pounds of Cotton, One hundred and eighty thousand eight hundred and seventy Weight of Salt, Eighty seven hundred thirty seven thousand seven hundred and eighty four Trusses of Hay or Straw; beside several other Taxes, which are paid in Money.

Upon the 26. of *June* we came to *Kuching*, the first Place we came at in this Province of *Peking*, and the fourteenth small City under the Jurisdiction of the third Chief City of *Hokien* in the Province of *Peking*.

This City, which we found situated upon the side of the River *Guei*, lies about twenty three Miles from *Vuching*, in an even and flat Country, yet very delightful in Prospect; her Walls are high, well built, and abounding in People and Trade, her Suburbs very magnificent. We made no stay here, but hastned on towards *Peking*; and by the way we saw on both sides of the River *Guei*, whole Fields full of Trees upon wick the Cotton-Wooll grows, which occasions a mighty Trade in the adjacent Parts.

Upon the 28. we came to *Tachen*, which some call *Ukiao*, accounted the twelfth small City under the Command of the same *Hokien*, lying about eighteen Miles from *Kuching*, situate on the side of the River, and surrounded with a Wall of thirty Foot high, strengthened with Bulwarks and Watch-Towers, well built, and adorn'd with several Temples, having also a large Suburb, which reaches far upon both sides of the River.

In this City is the Staple of the Drink *Zamson*, made of Rice, and drunk in stead of Wine. The Inhabitants export this Liquor through all parts of *China*,

China, which occasions a great Commerce in this Place; for both *Tartars* and *Chineses* come with their Vessels far and near to be Fraighted with this Drink, which they afterwards Transport to other Places.

The *Chineses* told us, That about ten Miles from this *Tacheu*, near to the second small City call'd *Hien*, was a Pool call'd *Vo*, whose Water turns as red as Blood, if you fling a Stick into it; and that from the Leaves which fall from those Trees which grow about this Lake, come forth immediately living Swallows.

Upon the 28. of *June* we Sail'd by *Tonquam* with fair Wind and Weather: It lies likewise upon the side of the River *Guei*, about a Musquet-shot from the Stream, and is accounted the thirteenth small City under the Chief City *Hokien*. This Place (a Privilege not granted to any other) hath a Guard only of *Chineses*: built as the rest, square, and fenc'd with a thick and strong Wall, encompass'd also with a deep and broad Moat or Trench. The Fields near the Town are curiously planted with all manner of Fruit, Trees.

The adjacent Country of this, as also of the Chief City *Hokien* (within which Jurisdiction this *Tonquam* is situate) lies flat, and much upon a Clay. Toward the East lie large and flat Fields, being wash'd by the great *Indian Sea*, from whence is continually fetch'd great store of Salt.

Upon the desire of *Pinxenton*, the Ambassadors sent me and some others of their Followers, with twelve *Tartar* Soldiers, into the City, to see a Lion made of Iron, which they reported to be extraordinary large and terrible, standing in the middle of the Market-place: But the *Chineses*, when they saw us coming, shut their Gates upon us, and hid themselves in their Houses, being struck with terror for fear of the *Hollanders*; so that we were necessitated to return back to our Vessels, without entring into the City. *Pinxenton* and the rest of the *Chineses* told us of several other strange things which were to be seen in this City; but in respect of the unwillingness of the Inhabitants to give us entrance, I saw none of them, and so could only take a view of the outward Structure of the same, as it lay vested with large Walls.

Upon the second of *July* we came to an Anchor before the City of *Sanglo*, about fifty five Miles from *Tonquam*, upon the side of the River *Guei*. This City lies a little distant from the River, and has very brave Suburbs on both sides of the Banks, which are well built, and full of People and Trade. Here dwells a great number of *Tartars*, and of a more considerable Quality than any we found in our whole Voyage; who no sooner heard of our arrival, but they immediately came aboard in great State to bid us welcome. Upon this their Friendly Reception and Entertainment we went ashore, where on the East-side of the City we saw five old Triumphal Arches, through which we pass'd. The City is both handsomely Built, and well Peopled, being also environ'd with an old high Wall.

The Governor's Lady sent a Soldier to me, and some others of our Followers, desiring us to come to her: We were conducted into a very large Parlor, where she, like a Goddess, was expecting our coming, attended by several *Tartar* Ladies, in very rich Habit; but she exceeded them all for Beauty and Gallantry. On her left hand stood a stately *Alchove*, upon which she caus'd me to sit down, and acquaint her with the Character of *Holland*, concerning which she ask'd me several Questions: To all which I return'd my Answers with much freedom, wherewith she seem'd very well pleas'd.

Having satisfied her Curiosity, we had a noble Banquet set before us, and were



were treated with much civility ; which being dispatch'd, we thank'd her for the Honor she had done us, took our leaves, and return'd to our Lodgings. As we were going out of doors, she desir'd us to excuse the meanness of the Entertainment, by reason of her Husband's absence, who was gone for *Peking* ; otherwise she told us she should have treated the Ambassadors for a day or two, to refresh themselves after so long and tedious a Voyage. But they understanding by the Interpreter, that her Husband was in great Credit and Favor with the Emperor, sent her a Present of some small Rarities, which she both civilly and thankfully receiv'd.

The same day we departed from *Sanglo*, and came in the Evening to the Village of *Tonnau*, situated over against a strong Castle, guarded by a great Garrison of *Tartars*. The Houses of this Place are built of Mud and Dirt, fitter for Dog-kennels, than for People to inhabit in ; yet fit enough for the Inhabitants, who being of a sordid nature, and very loose and uncivil, deserve no better. They live by pilfering and stealing from one another ; and none escapes plundering that passes that way without a Guard to defend themselves from their violence.

Upon the third of *July* we came to the small City of *Sinkicien*, which for brevity some call *Cing*, the seventh small City under the Chief City *Hokien*, lying also on the side of the River *Guei*, in a flat and pleasant Soil, and about ten Miles from *Sanglo*.

This Place is not very large, yet full of People and Trade, as most of the Cities are which lie upon this River : Several famous Edifices which are yet standing in and about this City, clearly evidence that this was formerly a most stately and magnificent Place.

The Country round about lies low and flat, but very fruitful : It abounds with store of tame Cattel, and Fish, in respect of the several Rivers which run through it. There are very few Hills in all this Country of *Hokien*, to which this *Cing* is subject ; only there is one not far from this Place (though the City it self lies upon a Flat) worthy the observation, call'd by the *Chineses*, *Si*. The top of this Hill, being a delightful Plain, which by reason of the Fruitfulness they highly esteem, extends it self to a very great length, upon which lies a small Village, inhabited onely by Cow-herds and Husband-men.



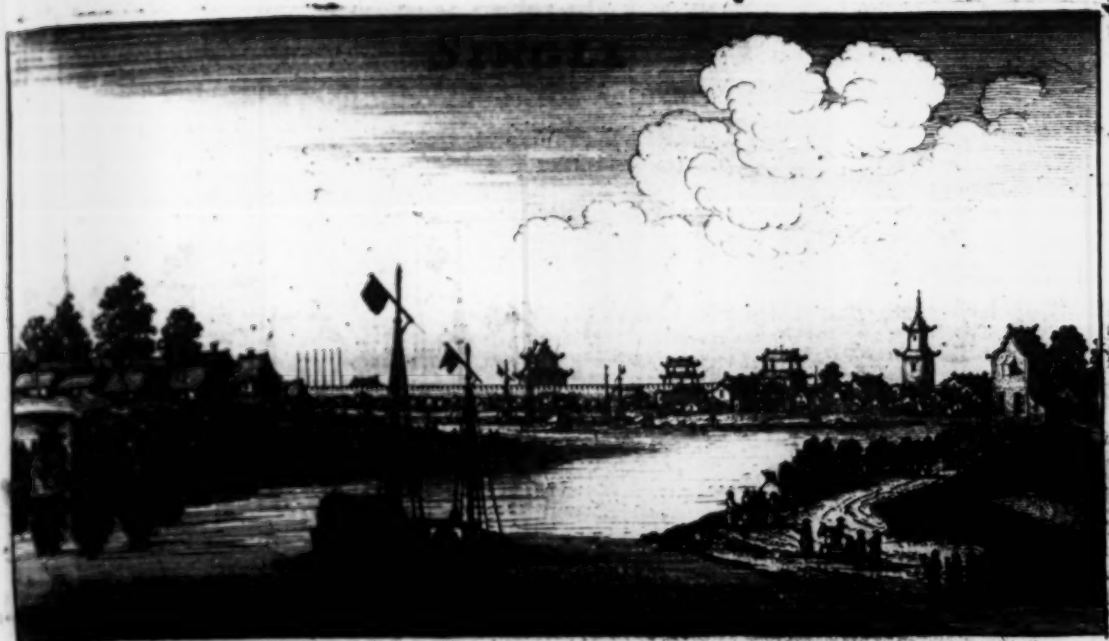
The next day, being the fourth of *July*, we Sail'd by the small City of *Sinkicien*, the eighth small City under the Jurisdiction of the same Chief City, and situated about eight Miles from *Sinkicien*. This is a small Place, but very strong, having several Watch-Towers and Bulwarks for its defence: It is not Populous, nor hath any great Trade, though adorn'd with some brave Building; but most of the Houses belonging to the Inhabitants are very mean and little.

Within the Walls are several Temples, which are an exceeding Ornament to the Place; but one, which stands without the Walls of the City, in an open Field, exceeds all the rest for Bigness, Beauty, and Art. This Building indeed is so rare a Piece, that we may well admire their wondrous Skill in Architecture, which they boasted of formerly. The whole Fabrick consists of three Rounds, the lower part whereof stands upon a Pedestal of Stone, into which you ascend by Steps. The first is adorn'd with great Gates, and each Corner supported with most curious Columns and Pillars: The second Round has stately Windows, and large Pillars, like the first, by which the Roof is also supported: The third is likewise beautified after the same manner. The whole Building on the out-side is adorn'd with Fret-work, and at each Corner hang little Bells. The in-side of this Fane seems not so beautiful as the outward decorations of the Walls thereof, being onely hung with great and small Images.

Through the whole Country, as well Temples as Dwelling-houses, pay extraordinary great Taxes, which doth exceedingly lessen the Revenues of the Priests.

It seems that the Idolaters here (so far as we could by the outward shew judge of them) are nothing near so devout in the Worship of Images, as those in other Parts; for in some Places we saw their Idols wholly deserted and left quite naked, without any Ornaments upon them; others being only cover'd with Mats, and having Straw Hats upon their Heads, so to defend them from the injury of the Weather, and make them hold out and last the longer.

Upon the same Day we pass'd by the small City of *Singie*, the ninth under the Jurisdiction of the Chief City *Hokien*. This Place also lies by the River side, twenty Miles from *Sinko*, enrich'd with noble Suburbs. On the West-side



side of the City stands a great and high Temple, fenc'd in with a Wall, having also a very curious Garden or Orchard, most rarely Planted. We were very desirous to have seen this Curiosity; but the Interpreter told us, that it could not by any means be permitted, it being a Cloyster for *Nuns*, into which no Men were admitted. On the other side of the City stands another stately Fane, besides three curious Obelisks or Pyramids, which were erected by the City, in Honor of a great Commander, who lay Interr'd there, for his faithful Services done to his Country.

Toward Night setting Sail, we saw a strange Upore among the People, who were all up in Arms, and had divided themselves into several Troops, to defend their Country against the Grasshoppers (which occasion oftentimes a very great Dearth and Scarcity.) These Creatures come once a year (about that time when we were there) with an Easterly Wind, in such mighty Swarms or Squadrons, that they devour all they meet with, and that in a few hours, leaving the Fields utterly dismantled. To prevent these Invaders, and sweep-clean Plunderers, the Inhabitants march to and again through the Fields with their Colours and Ensigns flying, shouting and hollowing all the way they go; by which means these Destroyers are kept from fixing and doing such execution upon their Grain. And thus the Peasants continually endeavor to preserve their Labor and Product, who otherwise would certainly lose the whole benefit of their Harvest for that Year. They never leave them when they see a Party coming, till they have driven them into the Sea, or some River, where they fall down and are drown'd; and so it hapned, that they drove a flying Regiment so long, till they fell down upon our Heads, and our Vessels were cover'd with them, which we afterwards flung into the River.

The same Day we arriv'd at the Sea-Port of *Tiencienwey*, accounted for the most famous Sea-Town of all *China*, their chiefeft Harbors being three; the first is the Chief City of *Canton* or *Quancheu*, situate in the Province of *Quantung*; the second *Jejencien*, in the Province of *Nanking*; and the third *Tiencienwey*, situate upon the utmost Confine toward the East of this Province of *Peking*, near to an Arm of the *Sea Cang*, in a corner where three Rivers of this Province meet, and upon which stands a strong Fortrefs. The Country round about is very low and Marshy.

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The City of *Tiencientwey* it self lies thirty Miles from *Singlo*, built also with strong Walls twenty five Foot high, full of Watch-Towers and Bulwarks, and the Place much set forth with Temples, very populous, and so full of Trade, that hardly the like Commerce is to be found in any other City in all *China*; for whatsoever Vessels are bound for *Peking* from any other part of *China*, must touch here, which occasions an extraordinary Traffick to Shipping which lie continually before this City. Here is also the Staple of all Commodities, this being a free Port, and no Custom paid for any Goods Exported or Imported.

The Castle, which stands upon the Point of three Rivers, hath very high Walls and Towers, much for the defence of the City and adjacent Country. We lay all Night close to the Wall in our Vessels, to be in a readiness to pursue our Voyage in the Morning.

The Governor and Magistrates of the City came Aboard to welcome us, and receive the Ambassadors: but *Pinxenton*, to shew that he was likewise to be honor'd, so order'd the matter, that they made him their first Salutes. And because the *Mandarin* of the old *Canton* Vice-Roy was order'd to hasten over Land for *Peking*, to signify to the Emperor the coming of the Ambassadors, they gave *Pinxenton* Entertainment in a magnificent Idol-Temple, to which the rest of the Company was invited; And this was done only to this end, to Confer together after what manner they were to manage the Business upon our arrival at *Peking*. The Ambassadors having thoroughly instructed this *Mandarin* how he should make the *Grandees* of the Court to be of our Party, and by what means he should endeavor to procure for us a free Trade in *China*, he took his leave, and departed late in the Night for *Peking*; we made what haste we could after him with our Vessels, and upon the 11. we came to *Joefwoe*, the eighth small City under the Imperial City of *Peking*, and lies about forty Miles from *Tiencin*.

This small City is well built, and full of Trade, and hath a wealthy Suburb belonging to it. All Ships or Vessels which pass this way, pay Custom here, which brings a great Revenue to the Crown, and also store of Trade; and for that end the Emperor has his Officers residing here, to receive the Toll of all such Vessels. There are several Temples and other curious Edifices, which are magnificent Ornaments to the Place.

We have added to each Province of the fifteen, what Revenue each pays yearly to the Emperor, without the Incomes of the Custom-houses, where they pay for all Wares and Vessels. These Excise-places are very numerous through all *China*; but what each may bring in yearly, I could not well discover, neither was it easie, because the Emperor appoints his own Officers, from whom he receives their Accounts. The Ambassadors were receiv'd here by the Governor of the City with great Civility, and Entertain'd at his House in much State: which to requite in some measure, they sent him some Presents, which he civilly refus'd, in regard they had not yet seen the Emperor; but some Glasses of Rose-water were afterwards at his Request sent unto him, which he accepted.

The next Day, being the 12. of *July*, we past by *Fochou*, which is also call'd by some *Que*, and reckon'd for the twenty sixth small City under the Chief City of *Peking*: It lies on the side of the River, about fifteen Miles from *Joefwoe*, in a very pleasant Soil. This Place is not very large, but well built, and full of brave Edifices, being surrounded with a high Wall, and strengthened with Watch-Towers and Bulwarks.

On the East-side of the City without the Walls, stands a very fine Temple, with a Tower of nine Rounds high, very curiously built. There are likewise in this Place several Triumphal Arches, much adorning the same.

Upon the 16. of *July* we came to *Sancianwey* or *Sanho*, about twelve Miles from *Fochou*, and four from *Peking*. This is the twelfth small City under the Imperial City *Peking*, and stands upon the side of the River: It is very populous, and well fortifi'd, having a strong Castle for Defence. In the middle of the City stands a Triumphal Arch, very artificially built, of gray Stone: The South-side hath a broad Stone Bridge, which rests upon five Arches, and is forty two Paces long, with Houses on each side.

This City of *Sancianwey*, and the following *Tongsiou*, are within four Miles of *Peking*, and so to the Imperial City you make no nearer approach by Water; for commonly all Goods thither design'd, are unladed either at *Sancianwey* or *Tongsiou*, and so carried by Land in Wagons, or upon Mules and Asses, which are always to be had, and stand there ready. This way of carrying Goods by Land to *Peking* maintains a great many poor People, who have no other manner of Livelihood but carrying Burthens, which they trudge under at a very reasonable Rate.

To this City came the *Mandorin* back, whom the Ambassadors had sent out before to *Peking*: The next Day came likewise twenty four Horses, with several Wagons and Carts, which the Council sent to fetch the Emperors Presents and our Carriage. All things being ready, the Ambassadors began their Journey by Land to *Peking*, after this following order: Two Trumpeters rid at a distance before; then follow'd the Standard-bearer, with the Prince of *Orange's* Blazonry; next to him the Ambassador's, accompanied with several *Tartar* Lords and Gentlemen well Mounted; the Captains and Soldiers, who had thus far conducted the Ambassadors, and were about fifty in number, came after in good order with the Emperors Presents, and the Ambassadors Goods. The Road to *Peking* was so full of People, Horses and Wagons, as if an Army had been upon the March. The Ways are exceeding bad between this Place and the City, being very deep and uneven, so that the Horses are up to the Belly almost every step.

The next Day, being the 17. we rode through *Tongsiou*, by some call'd *Tung*,
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and reckon'd for the eleventh small City under the same Jurisdiction, situate in a very low and deep Soil, upon the side of the High-way which leads to *Peking*.

This *Tongsiou* is very large, and Fenc'd with strong Walls, having likewise a Wall dividing it in the middle. Here are no Streets, but several brave Buildings and curious Temples. The Country is very pleasant, full of Corn-Fields and Fruit-Trees. Near to the Road stands a Temple, where the Ambassadors refresh'd themselves, and then continu'd their Journey in the fore-mention'd order, the Way being throng'd with People on each side of us. In the Afternoon we came to the Suburbs of the Imperial City of *Peking*, accounted the first Chief City of this Province, and is distant from *Canton* 1530 Miles. We pass'd through two magnificent Gates into the City, and lighted at a very famous Temple, into which the Ambassadors were invited, and conducted to repose a while, and to expect their Carriages which were behind. The Ambassadors were no sooner entred, but they were presently welcom'd, and Saluted by the Emperor's *Capado*, who carried a Falcon upon his Hand, and also by the Agents of the *Canton* Vice-Roys, who reside here, and by several Grandees of the Court. After they had a little refresh'd themselves with Meat and Drink, and several sorts of Fruit, and their Carriages had been visited by the *Capado*, and the Wagons and Carts told, they were conducted from thence in great State to their Lodgings, provided for them by the Emperor. This House was not far from the Palace, and had a high Wall about it, with three stately and broad Gates, between each of which were very large Courts.

The Ambassadors immediately caus'd the Emperor's Presents, and all their own Goods, to be brought into their Lodgings, where they found all things in good condition, without the least loss or damage. At Night came two *Tartar* Commanders, with twelve Soldiers, by the Emperor's Order, to guard the Gates of their Lodgings, and take care that the Command of his Imperial Majesty might be duly observ'd, and the Ambassadors supplied with all things convenient.

The next Day, early in the Morning, appear'd the *Mandarin Pinxenton*, with two other Commanders, who were likewise come thither from *Canton*, as also the two Agents of the *Canton* Vice-Roys, who had their Residence in this Court. Not long after came some Lords of the Imperial Council, attended with the Chief Secretary *Thouglovian*, who was a *Chinese* by Birth, and a very civil Person, having likewise in their Company two other *Mandarins*, call'd *Quanlovian* and *Hoolovian*, the last whereof was Secretary to the Council, though a Stranger to the *Chinese* Language. After they had pass'd some Complements to one another, they acquainted the Ambassadors, that they were come to bid them welcom in the Name of the Emperor and his Council, and to enquire after their Healths, and the number of their Followers, the quality and quantity of their Presents; and lastly, concerning the Person and Place from whom and from whence the same were properly sent? Whereupon the Ambassadors deliver'd a List to the *Mandarins*, consisting of twenty four Persons, who all of them belong'd to the Embassy; wherewith they were satisfi'd.

Next they narrowly examin'd the Catalogue of the Presents, curiously questioning the Quality of each, from whence they came, after what manner they were made, to what use, and in what part of the World; as likewise how many Months Voyage it was from *Holland* to *Peking*? The Ambassadors having

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having fully satisfied the Curiosity of these Officers, they began highly to extol the Presents which the Ambassadors had brought with them, saying, That the like being brought thither the last Year by the *Liquesen*, were wholly spoil'd upon the Way, and so were sent back again without being seen by his Imperial Majesty. They enquir'd likewise whether the *Hollanders* were bred and born upon the Sea? if they had any Country? how and where situated? from whom, and why they were sent? what Name and Age their King was of? To which Questions the Ambassadors return'd for answer, That they were a People bred and born upon the Land, and had a Country commonly call'd by the Name of *Holland*, which had been possess'd by them for above a hundred Years; and that they were no ways given to Plundering or Stealing, as some disaffected Persons had reported of them. The *Mandarins* were further inquisitive to know of them in what Part of the World their Country lay? how far from *Peking*? and whether there was any travelling thither by Land? if so, through what Regions they must pass? To all which the Ambassadors gave them such Answers as they saw requisite. But in respect they seem'd not therewith fully satisfied, and could not be persuaded to believe that the *Hollanders* had any firm Country, but liv'd and dwelt upon the Sea, or at least in Islands; therefore, for a more clear demonstration, they desir'd to see a Map of our Country: Whereupon the Ambassadors produc'd a Map of the *Seven United Provinces*, with the Territories thereunto belonging, which they took with them to shew the Emperor. They ask'd likewise after the Government of *Holland*, and the Power of those that had sent them? to which the Ambassadors return'd for Answer, That *Holland* was never Govern'd by any one single Person, but by a select number of the chiefest of the Country. They specifi'd also the Names of the Councils by which *Holland* was Govern'd, and said, That besides this high Council, there was yet another, which had receiv'd their Power and Authority from the Supreme Council, and the Prince of their Country, to Govern the *Indian* Affairs; and that the Ambassadors, upon their Order given to the Governor-General of *Batavia*, were expressly sent to congratulate the Emperor of *Tartary*, unto his Vice-Roys in *China*, and to wish him a long and happy Reign.

But in regard these Commissioners could not well understand nor apprehend this Form of our Government (because the *Tartars* and *Chineses* know no other than Monarchical) neither could they tell what the Name of *Prince* signified, the Ambassadors had no little trouble to work them into a good Opinion of our State: therefore they were forc'd to make use of the Name of the Prince of *Orange*, as if they had been sent by his Highness; concerning whom they ask'd several Questions, and among the rest, Whether the Ambassadors were ally'd to their Prince? for they have a Custom, That no Foreign Ambassadors are to bow their Heads before the Emperor's Throne, unless they be such as are a Kin to him that sent them, as the Ambassadors of *Corea* and the *Liquefe* Islands, who came hither the last Year, were the Brothers and Kindred of those Kings that sent them, without which they would have no great Credit and Reputation with the Emperor: To which the Ambassadors reply'd, That they were not in the least ally'd to their Prince; for besides that the Governors of their Country knew nothing of this Custom, so likewise such Persons as were related to their Prince, were employ'd at home in the most considerable Charges. But these Gentlemen were of opinion, That the Dignity and Majesty of the Emperor would be much lessen'd, if he should
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give Audience to such as were not so related to their Prince. They then ask'd the Ambassadors, What Offices do you bear in the Court of your Prince? How runs your Title in your own Language? How many Men have you under your Command? And how do you live? To all which Questions the Ambassadors return'd particular Answers.

They ask'd likewise, Whether all the Presents they had brought with them came directly out of *Holland*? Whereupon the Ambassadors told them, That some of those Goods came out of *Holland*, as the Cloths, Looking-glasses, Corral, Perspective-glasses, all manner of Arms, and the Furniture for Houses; but the rest were added by the Governor-General of *Batavia*, by Order of the Council for the *Indian* Government in *Holland*. Hereupon arose another Question, namely, What manner of Place *Batavia* was, and what manner of Man the Governor? The Ambassadors reply'd to this, That the Governor-General, in regard of his Command, might be compar'd with the Vice-Roys of *Canton*: And in regard the *Hollanders* were not subject to any King, nor their Country a Kingdom, therefore he could not have the Title of *Vice-Roy*, but only be call'd by the Name of *Governor-General*, as one that had the Command over other Places and Countries. And as for *Batavia*, that (they said) was a Place which for its conveniency was appointed for a *Rendezvous* for all Ships which should come out of *Holland* and other Parts; and consequently held for the Chief City of the *Netherlands* in *India*.

The Ambassadors having satisfied the Curiosity of these Persons, in giving such a full Answer to all their Demands, they took leave, and presented to each of the Ambassadors fifty *Toel* of Silver. But not long after, these Gentlemen, one after another, came again to ask after some Particulars. The first came by Order of his Imperial Majesty and his Council, to fetch the Credentials, which were carried to him in great State, being put into a large Silver Dish, cover'd with three Pieces of Scarlet. Another came to see our Arms, about which they were very inquisitive to know how and where they were made. The third ask'd what manner of Arms the *Hollanders* us'd in their Wars, and against whom they had warr'd. He ask'd likewise particularly, Whether we had War or Peace with the *Portuguese*, and with those of *Macao*? and whose Country lay nearest to *China*?

The Ambassadors having fully answer'd all these Questions, they departed, but return'd at least six or seven times, and ask'd, among the rest, after the Quality of the Ambassadors: At last they ask'd Pardon for the trouble they had given them, saying, That they had done it by the Emperor's Order, who was always very inquisitive in things of this nature.

After the Chief Governor of this Imperial City had been made acquainted with the Report of the Commissioners, he sent the next day two Gentlemen to the Ambassadors, with express Order that they should appear with the Presents before his Majesties Council; but it proving a very rainy day, the Ambassadors, lest the Presents might be spoil'd, desir'd to be excus'd from coming till another time: yet it would not be granted, notwithstanding all their Endeavors: For though the Ambassadors went to Court without the Presents, they were not admitted till such time as they had brought them; for the Emperor was resolv'd to see them that day. As soon as the Presents were come, they were admitted, and order'd to sit down, without shewing any manner of Respect to that great Assembly. The Chief Commander sat at the upper end of this Assembly, upon a broad low Bench, with his

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Legs across, like our Taylors in *Europe* : Next him, on his Right-hand, sat two *Tartar* Lords ; and on the left hand a *Jesuit*, Father *Adam Schaliger*, a Courtier in *Peking* almost fifty Years, living in great Honor and Repute ; he was, as he told us, born at *Cullen*, and went shav'd and cloth'd after the *Tartar* Fashion ; a very comely old Man, with a long Beard. All the Lords who were at this Assembly sat one among another, without any Splendor, Order, or State ; the Benches were onely cover'd with an old white Linnen Cloth, upon which sat likewise his Highness himself, with his Legs naked, and a little slight Mantle about his Body.

No sooner had the *Providore* made a short Harangue to the Ambassadors, and had order'd them to sit, but Father *Adam* the *Jesuit* came likewise to salute them, which he perform'd with great civility in his own Language, asking them (amongst other things) after several *Roman Catholics*, whom we knew to have liv'd at *Amsterdam* ; a sign that he had formerly been conversant in those Parts.

In the mean time the *Canton Mandorins*, and *Pinxenton* himself (who had carried it so high upon the Voyage) were as busie as Porters, to help away the Chests and Cases in which the Emperor's Presents lay.

The *Rix-Providore* himself took the Presents out, and ask'd particularly from whence they came, how they were made, for what use, and where they were bought ? as also, how many days Voyage between *Holland* and *Peking* ? Father *Adam* was his Interpreter, and affirm'd the Answers which the Ambassadors made to the several Questions, to be real and true. As often as the *Rix-Providore* took out any thing that was very rare, Father *Adam* fetch'd a deep sigh. The *Rix-Providore* ask'd also, among the rest, after the Value of the *Alcatives* ; and receiving for answer, That they were worth above 200 *Ryals*, he said, That they were both brave and large, and would be very acceptable to his Imperial Majesty : He also commended the Saddles, Arms, Corral, and the like.

Mean time came an Order to the Council from his Imperial Majesty, That Father *Adam* should ask the Ambassadors that Night several Questions, and set down their Answers in writing for his Majesties satisfaction ; which were to this effect : Whether the *Hollanders* had any Country or no ? where situated ? and how far from *China* ? how their Prince was call'd ? and what Form of Government they had among them ? The *Jesuit* therefore ask'd the Ambassadors, at the Command of the *Rix-Chancellor*, Whether the Prince of *Orange* was yet in being ? and whether their High and Mighty Lordships did still Govern the State of the *United Provinces* ? To all which they return'd him such Answers as very well satisfied the Chancellor. The *Jesuit* having taken in writing the Answers of the Ambassadors, carried them to his Highness, who caus'd him to blot out some Passages which he suppos'd might give offence to the Emperor ; for he had added of his own, That the Country which the *Hollanders* did now possess, did formerly, and does by right belong unto the *Spaniards* : Which Words he made to be put out, telling him, It is enough that you know that these People are possess'd of a Country, and have a Form of Government among them.

Whilst the Clerks were taking several Copies of the Writing which the *Jesuit* had brought into the Assembly, his Highness found himself hungry, and sent for a piece of Pork to satisfy his Appetite, which was half raw, whereof he did eat most heartily in so slovenly a manner, that he look'd more like a

Butcher than a Prince. No sooner had he stay'd his Stomach with this Collation, but he order'd the Son of the old *Canton* Vice-Roy, who had his Residence in this Court, to provide an Entertainment for the Ambassadors; which was accordingly perform'd, in some better order and fashion than the former. When Dinner was brought up, his Highness and the rest of the *Tartar* Lords fell on again as greedily as if they had eat nothing all that Day; but neither the Ambassadors nor Father *Adam* could eat of their Cookery, most of the Meat being raw; which his Highness perceiving, caus'd the Dishes to be taken off, and a Banquet of Fruit and Sweet-meats to be set upon the Table, earnestly urging the Ambassadors to send home to their Lodgings what was left, which they civilly refus'd.

Father *Adam* inform'd the Ambassadors, that about four Months since there came an Ambassador from *Muscovy* with a Train of a hundred Men, to desire leave to come once a Year into *China* to Trade with the Subjects thereof; but as yet had not prevail'd with the *Great Cham*, who seem'd very unwilling to agree to any such thing. Night coming on, the Ambassadors took leave of the Assembly, and return'd to their Lodgings, conducted by the *Jesuit* in great State, who was carried by four Men in a *Palakin* or Sedan, attended by several considerable Persons on Horseback.

The next Day came the first Secretary *Thouglouja*, with the two other *Tartar* Mandorins, *Qualouja* and *Hoolouja*, to the Ambassadors, in the Name of his Highness, to direct the Presents in writing to whom they particularly belong'd. Afterwards they return'd immediately with Order, that the Secretary of the Ambassadors should appear with the Presents before his Highness and some of the Council, to make a farther Declaration upon the same: Whereupon Secretary *Baron* went with them, and having answer'd their Desires, the Mandorins came back to the Ambassadors Lodgings, with the Agents of the *Canton* Vice-Roys, to acquaint them that the Presents were very acceptable to his Majesty, his Mother, and his Empress; and that his Imperial Majesty had order'd them to enquire whether there were not fifty Pieces more to be had of the white Linen, because the Emperor, being much taken therewith, had a Design to Present the same to the Wives of the Sons of the *Canton* Vice-Roys. At his Request they made a shift to furnish him with thirty six Pieces, where-with the *Tarnars* were satisfi'd, and departed.

Afterwards the Commissioners came several times to visit the Ambassadors, and to inform themselves further about the Character of *Holland*, and the Extent of that Country.

Upon the third of *August* we understood, that an Ambassador from the *Great Mogol* was likewise arriv'd at *Peking* with a great Train of Attendants, to accommodate and determine the Difference lately risen between these two People; and also to desire that their Priests might Preach freely, and without any molestation in *China*, which had for some time been forbidden upon high Penalties.

The Presents (without which never any Foreign Ambassador appears in this Court) which he brought with him for the Emperor, the better to effect that which he came about, consisted of Three hundred and thirty six very brave Horses, two Ostriches, a Diamond of an extraordinary bigness, and several other Precious Stones. All these Presents were no less acceptable to the Emperor, than what we brought him; so that the *Mogol* had quick dispatch of his Business.

The Ambassadors being visited by some Tartar Lords, together with the Mandorin Pinxenton and others, who had conducted them from Canton to Peking, thought good to shew them the Credentials which they had brought to the Emperor and to the Vice-Roys of Canton, which they had deliver'd upon their arrival both at Canton and in Peking: and after they had opened the same, the Tartars ask'd what the meaning of the word *July* was; whereupon answer was made, That it was the Name of the seventh Month, according to their Account, or the last Month of the Year, according to that of the Tartar. They ask'd moreover, whether the Netherland Government had lasted 1655 Years? and if it began at that time? The Ambassadors made answer, That *Holland* from that time to this had been always Inhabited and Govern'd by one and the same People, and that the number of those Years only put them in mind of the Birth of our Saviour, born at that time. Hereupon they departed, taking the Credentials with them, without speaking one word.

The Emperor being thoroughly inform'd concerning of the Affairs of the *Hollanders*, sent upon the 31. of *July*, a Mandatory Letter to the Lords of his Council, wherein he declar'd, That his Imperial Majesty did admit of the Ambassadors as such, and would give them Audience, as soon as he could sit in his new Court upon his Throne. And after his Majesty had caus'd the Credentials of the Ambassadors to be once more Translated by *Schaliger* the Jesuit, and read unto him by some of his chiefest Councillors, he seem'd so well pleas'd therewith, that he sent a second Summons to his Council, to be assisting and serviceable to the Ambassadors during their abode in his Empire. The first of these Letters or Orders is as follows.

Great and Worthy Lypeos, (Counsellors,)

THe *Holland Ambassadors* are come hither with their Presents to Congratulate the Emperor, and to shew their Obedience unto him, which was never done to this Crown before: And because this is the first time, I think fit to accept of them as Ambassadors, and have promis'd them, that they, whensoever I shall be seated upon my Throne in my New Palace, shall be brought before me, to do their Obeisance, that so they may be well receiv'd, and upon their Request obtain a favourable Answer, in order to their Return; the more, because they being come from a far and remote Country, both by Sea and Land, will be able to spread the Fame and Renown of my Person and Empire: Therefore we think fit not to deny or refuse any thing to such Foreign People, who are come such a long Voyage, from the furthestmost part of the World, which in reason they can desire of us.

The second Letter was almost *verbatim* as the former, to quicken his Ministers of State, to dispatch them with a satisfactory Answer to their Proposals.

The Chancellor hereupon desir'd to know of the Ambassadors, whether the *Hollanders* could not send every Year to Peking, or at least every second or third Year, to do Obedience to the Emperor? To this they answer'd, That for the more certainty they could better make Addresses every fifth Year at Peking, desiring in the mean time that they might come annually with four Ships to Canton, to Trade there. Afterwards the Chancellor summon'd the Tartar and China Councils together, to consider of the Proposals of the *Hollanders*, alledging (he being President) that they ought to give them leave every fifth Year to come and Salute the Emperor. Most of the Tartars were of this

this Opinion ; but the *Chineses* seem'd outwardly willing to shew far greater favour to the *Hollanders*, namely, That they should come but once every nine Years to *Peking*, by reason of the vast distance from *Batavia* to the Imperial City : But herein they thought to have out-witted the *Tartars* ; for they understood that the *Hollanders* were not to be permitted in the mean time to Trade at *Canton*. They propos'd also to the Assembly, Whether under the notion of *Hollanders* the *English* might not likewise appear, who about thirty Years since came with four Ships into the Harbor of *Heytamon*, where they took away four Vessels laden with Salt, the *Mandarin* Prisoner, and shot down a Fort, committing several other Violences, for which, from that time they were held and declar'd Enemies of the Empire : therefore they should be satisfi'd of the Integrity of the *Hollanders*, before they were permitted to Trade in *China* : for to suppose that it was contrary to the Custom of the Countrey to let them have a free Trade in any part of the Empire, it did not appear by their Credentials that any such thing was desir'd ; so that they concluded they had exceeded their Orders.

The Ambassadors were not a little surpriz'd at these Proceedings of the Council ; for they understood no otherwise, but that the Emperor had, according to the Contents of the second Mandatory Letter, formerly procur'd by the Vice-Roy of *Canton*, fully agreed to the Request of the *Hollanders* concerning a free Trade in *Canton* ; and that they were only thereupon to go and return their Thanks to his Majesty at *Peking*. The Ambassadors were well enough inform'd of the Designs and Practises of Father *Adam* and some other *Jesuits*, who had lived there for some Years, and had been Brib'd under-hand by the *Portugueses*, to oppose the *Hollanders* in this their Design of free Commerce in *China* ; therefore they endeavor'd to perswade the *Tartars*, That the *Hollanders* under colour and pretence of Merchandizing, design'd nothing less than to get footing in their Country, and then to make use of all opportunities to Plunder, and carry away whatsoever was portable. The Ambassadors were also inform'd, that these *Jesuits* had likewise perswaded the Council, That *Maccao* would be utterly ruin'd and impoverish'd by such a Trade ; and withal, that they had told the *Tartars*, to make them the more averse to the *Hollanders*, That they were a People made up of several Nations, without any Habitations, and only subsisted upon what they got by Piracy at Sea.

But that which most of all surpriz'd the Ambassadors, was to find themselves deceiv'd of their Money by the *Canton* Vice-Roys, unto whom they had paid thirty five hundred *Toel* of Silver ; which Sum the Vice-Roys promis'd to pay the Chancellor and some others of his Majesties Council, to procure their Favor and Assistance for a dispatch of their Business. Now perceiving that they were Trepann'd by the Vice-Roys, they were forc'd to consider of some other way to obtain their Purpose ; wherefore they first thought good to propose to the Council the Point of coming to Trade yearly at *Canton*, and to endeavor to effect the same. Afterwards the Ambassadors sent the *Mandarin* of the old *Canton* Vice-Roy to the Prime Chancellor, to entreat him to stay so long in *Peking*, till his Majesty should be fully assur'd that they were *Hollanders*, and no others. They likewise desir'd of the Emperor and the Council, That they would favor them with some Token or Emblem cut in Brass, to Seal therewith all the Passports of their Shipping, which should distinguish them from any other Nation, and impower them either to pass by, or come to an Anchor upon their Coast. At last they propos'd to the Council,

That

That they would be pleas'd to admit of the *Hollanders* to Live, Converse, and Trade in *China* as their own Subjects, paying the usual Duties and Impositions, as had been formerly granted to those of *Lieugiow*, *Amiam*, and *Siam*, according to the ancient *Chinese* Laws; adding farther, That if they might be admitted to Trade upon equal Terms with those three Nations, they would in acknowledgment thereof, every third Year come and Salute his Majesty, bringing Presents; but with this *Proviso*, That the Ship or Ships which brought the Ambassadors, might have Licence to depart in due time, without staying for the return of them; because the Vessels which were us'd to salt Water, could not be continu'd in fresh, without very great damage.

But the Ambassadors, after all their Endeavors, were not able to effect any thing, being not well furnish'd with Money, the Key of the Work, and that which gives a quick dispatch to all Affairs in *China*; for they had already disposed both of their Presents, and Silver, and to take up Money at Eight or Ten per Cent. for a Months time, they did not think it convenient; and therefore they resolv'd to apply themselves to the Emperor himself, who was pleas'd to send to know how far the Council had proceeded in the Business; and understanding that the Ambassadors offer'd every five years to come and Salute the Emperor, he himself was pleas'd to put out with his own hand the number of Five, and to insert that of Eight, out of a particular Inclination to the *Hollanders*, alledging, That they had need have five whole years to go and come, if so be they would only Travel by Day; for said the Emperor, *How is it possible for them to continue such tedious Voyages, if you allow them no longer time? Beside, why should we straiten them in such a Point, who do not stand in need of me, nor fear me, but out of a singular Respect and Affection come to Salute me with their Goods and Presents? Certainly we ought to use these People more kindly, that so after they have perform'd such Undertakings, they may tarry at home and rest themselves for two or three years.*

This favorable Answer of the Emperor gave great encouragement to the Ambassadors to hope well of their Business; but the Chancellors chief Secretary did all that possibly he could, to dissuade them from making over much haste with what they had to desire further of his Imperial Majesty, saying, *Is it not enough that such, who never till then address'd themselves in Embassy to Salute his Majesty, and were so much prejudic'd by former Aspersions, as made them almost unacceptable to many great Persons in China, be receiv'd and admitted as Friends and Allies at the first Overture, and have leave to progress through the Country? wherefore he endeavor'd to perswade the Ambassadors not to insist too much upon a free Trade, that being the way to unhinge their well-begun Business; for they were not to imagine, that the Emperor and his Council were oblig'd to grant at first sight all what'ere they should desire; and therefore advis'd them to forbear mentioning a free Trade till their next Return, when they would have a better opportunity. But the Ambassadors did not think fit to follow his Advice, because the time drew near that the Emperor was to make his Entrance into his new Palace, when he had appointed and promised the Ambassadors to give them Audience: But before they could have a Hearing, they were first to perform Obedience in the old Palace, where the Emperor's Treasure and Seal are kept, in regard, according to a Proverb amongst the *Chinese*, this Place is older than the Emperor, and therefore chosen and bless'd by Heaven, and the first Honor doth also belong unto it; so that all Foreign*

Ambassadors who refuse to pay such Respects, must not appear before the Emperor, but depart without a Hearing, as it hapned to the Ambassador of *Muscovy*, who, to preserve the Dignity and Esteem of his Lord and Master, would not perform here the usual Complement and Ceremony. Likewise all the Grandees of the Kingdom must do their Duty here ere they appear before his Majesty; nay more, the Emperor himself, before he is Install'd, is oblig'd to come and bow here. This Custom is usually perform'd by Ambassadors three Days before their Audience.

Upon the 22. of *August* came the Agents of the *Canton* Vice-Roys, with the Mandorin *Pinxenton* and others of *Canton*, early in the Morning, to our Lodgings; and not long after also appear'd three *Chinese* Doctors, and some of the Court, in very rich Habits: These Persons conducted the Ambassadors and their Followers in great State into a Room of the old Palace, much like a Library; for we saw none but Scholars and Gown-men, with Books in their Hands: from whence after some short stay, we were conducted into an open Court, within a high Wall, where we were commanded at the voice of the Herald to kneel three times, and to bow our Heads to the Ground: after a short pause the Herald proclaim'd aloud in the *Chinese* Language, *Cashan*, which in *English* is, *God bath sent the Emperor*: afterwards he cried aloud, *Quee*, that is, *Fall upon your Knees*: then he pronounced the word *Canto*, signifying, *Bow your Head*: after that, *Coe*, bidding them *Stand up*; and this did he three times in order one after another, wherein we also conform'd: at last he signified to us that we should stand aside, which we did. All these Ceremonies were perform'd in presence of at least a hundred *Chinese* Doctors or Rabbies: after which we return'd to our Lodgings.

And now the Ambassadors, according to the Custom, were to appear upon the 25. of *August* before the Emperor, but were prevented by the sudden Death of the Emperor's youngest Brother, who being about six years of Age, hapned to die upon the 23. of the same Month, not without suspicion of Poyson by some of the Council, who it seems (as we were told) did not think him worthy to live, because he had provoked the Emperor in some ill Language before our arrival at *Peking*. But others ascrib'd his Death to a violent Cold he took by drinking a Glass of Ice-Water, being very hot, which put him into such a violent Distemper, that he died in few hours after: The Emperor seem'd very much to lament his Death; for he would not be seen by any Person in three Days. This young Prince was kept a whole Month before his Interment, so that the Ambassadors were held from having Audience of the Emperor until the second of *September*.

Upon the 14. of *August* they understood, that the Ambassador of *Muscovy* went from thence without Audience, becaus'd he refus'd to bow to the Seal of the Emperor, so to preserve the Honor and Dignity of his Lord and Master. One of his Gentlemen came about Noon, whilst the Ambassadors were at Dinner, and took leave in the Name of all the rest; and he desir'd likewise the favour of a Letter, to shew in *Russia* that he had found us here; which was presently granted. Afterwards we were inform'd, That this Ambassador was not suffer'd to depart, till such time as the Emperor had given him a Pass.

The next Day after the Funeral the Emperor sent word to the Chancellor, that he should conduct the *Dutch* Ambassadors upon that Day before his Majesties Throne, as also those of the *Great Mogol*. He accordingly gave notice by



by Proclamation to all the Grandees in *Peking*, that they were then to appear in the Court before the Royal Throne.

Upon the Day appointed for this long expected Audience, came the *Mandarin Pinxenton*, with the Agents and *Mandorins* of the *Canton Vice-Roys*, and some others of the Court, in very rich Habits, to our Lodgings, about two a Clock in the Afternoon, with Lanterns to conduct the Ambassadors, who were only attended by six of their Followers, the rest being order'd to stay at home. When they came to the Court, they were first conducted through the outward Gate, and afterwards over a Quadrangle with a well-built Gate, and plac'd upon the second Plain of the Court, where we sat all Night in the open Air, upon the bare Stones, till Morning, when his Majesty was to appear upon his Throne. We were no sooner seated, but the Ambassador of the *Great Mogol*, accompanied with five Persons of Honor, and about twenty Servants, came and plac'd himself next to our Ambassadors, as did also the Ambassadors of *Lammas* and *Suytadsen*, next to whom also sat several great Lords of the Empire. And because we were to continue in this Posture all Night, in expectation of his Majesties appearance in the Morning early upon his Throne, I shall defer a while acquainting the Reader with what pass'd upon that most glorious Day; and in the mean time give you a Description of the Foreign Ambassadors, who were also with us in this Emperor's Court.

The Ambassador of *Suytadsen* (who may be properly call'd *South-Tartars*) deserves here the first and chiefest Place, being he was most in esteem in this Court, and preferr'd before the rest. I could not certainly learn his Business, but only as they told me by guess, That the King of *Suytadsen* sent him with Presents to the *Great Cham*, according to the Custom of their Country; the Frontier People and Borderers using to pay such Homage to this their Grand Lord.

He had a Coat on which came down to his Knees, made of Sheep-skins dy'd Crimson; his Arms were naked up to the very Shoulders, his upper Garment being Sleeveless; his Cap sat close to his Head, turn'd up or edg'd with Sables, the Crown whereof was plum'd with a Tuft of a Horses Tail, colour'd Red also, which is with them in as much esteem as Ostrich Feathers; his Breeches made of a slight Stuff, hung down to his mid-legs, in a most slo-

venly



venly manner; the Boots he wore were so heavy and large, that he could hardly walk in them; upon his right Thigh, mounted according to the *Tartar* and *Chinese* fashion, was a broad heavy Sword, so that he looked more like a Soldier than an Ambassador. All his Attendants were Cloth'd after the same manner, each having a Bow and Arrows at his Back.

The *Mogol* Ambassador (of whose Business and Request we have already made mention) had a very rich blue Silk Coat on, so richly embroider'd, that it look'd like massie beaten Gold; which hanging down almost to his Knees, was girt about his Waste with a Silk Girdle, with great rich Tassels at both ends; he wore neat Buskins of *Turky* Leather, and a large *Turbant* of several Colours.

The Empire of the *Great Mogol* (who had sent this Ambassador to the *Great Cham*) comprehends properly the Northern part of *East-India*, or the Country situate between *Mount Caucasus* (now call'd *Delauguer*) and the Sea between the *River Ganges* and *Indus*.

This Empire, call'd *Mogol*, had its Name from the *Tartar* Kings, who formerly made themselves Masters of it, and is divided into several Kingdoms, though some of them belong to other Princes. The chiefest Kingdoms over which the *Great Mogol* properly Commands, are *Cambaya*, *Dely*, *Sanque*, *Mandro*, and *Bengala*. This great Prince commonly keeps his Court in the City of *Dely*.

All the Countries over which the *Great Mogol* Commands, are very fruitful in the product of all manner of Cartel and Fruits, as Rice, Corn, Wax, Silk, Sugar, and Cotton; and all sorts of Spices, which are brought from thence in great abundance. Upon the Mountains are found the Onyx Stone, Diamonds, and other Precious Gems.

It is held for certain, that this *Great Mogol* can bring into the Field, in a very short time, three hundred thousand Fighting Men, and five thousand Elephants.

Most of the Inhabitants are *Mahumetans* and other Idolaters. In those Parts there are also abundance of *Jews*, who drive a subtle Trade amongst them, and some *Abyssine Christians*, allur'd thither by a profitable Commerce.



The Ambassadors of the-Lammas was Cloth'd in Yellow; his Hat much like a Cardinals, with broad Brims; at his side hung a Crucifix, which these Church-men commonly carry about with them, by which they say their Devotions after the manner of the *Roman Catholics*. Those of *Lammas* are a sort of religious People, who had liv'd a long time in *China*; but the last Emperor of *China*, before the *Tartars* conquer'd it, had banish'd them his Country, from whence they went and settled themselves in *Tartary*, where they had the free Exercise of their Religion. Now these banish'd People had sent this Ambassador to the *Great Cham*, with Request that they might have leave to return and Exercise their Devotions as formerly. What success he had in his Business I could not learn, but his Reception at the Emperor's Court was very Friendly and Civil.

Now I shall proceed to relate what pass'd during our stay in the Emperor's Palace.

At the Court-Gate, in which we sat expecting the Dawn, we saw first three black Elephants, gallantly adorn'd after the *Chinese* manner, standing there for the greater State as Centinels: They had well girded upon their Backs gilded Towers, artificially built, and beautifi'd with Carv'd Works and Figures. The concourse of People was here so great, as if the whole City had been throng'd together in this one place; the Gates were also kept with an incredible number of the Emperor's Life-guard, all of them in very rich Habits after the *Tartar* fashion.

By day-break all the Grandees, who likewise repair'd thither over Night, came gazing and looking upon us with great admiration, as if we had been some strange *Africk* Monsters; but they demean'd themselves very civilly, without giving us the least Affront. About an hour after, a sign was given, at which all started up on the sudden, as if there had been an Alarm, when the two *Tartar* Lords who usually were sent to the Ambassadors, came and conducted them with their Followers through another Gate into a second Courtyard, guarded round with *Tartar* Soldiers and Courtiers; and from thence to a third Court, which was the innermost, where the House of the Emperor's Throne stood, and the Lodgings for the *Great Cham*, his Wife and Children.

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This Court, which contains four hundred Paces in the square, was lin'd on all sides with a strong Guard, all of them in rich Coats of crimson-colour'd Sattin.

On either side of the Throne stood a hundred and twelve Soldiers, each whereof bore a several Flag, and likewise wore colour'd Habits sutable to his Ensign, only they had all black Hats with yellow Feathers. Next to the Emperors Throne stood twenty two Gentlemen, each with a rich yellow Skreen or Umbrello in his Hand, resembling the Sun; next to these stood ten other Persons, each holding a gilt radiant Circle in his Hand, resembling the Sun: next to these stood six others with Circles, imitating the Moon at the Full: after these were standing sixteen other Persons, with Half-Pikes or Poles in their Hands, hung full of Silk Tassels of several colours: near to these stood thirty six more, each holding a Standard, curiously adorn'd with Dragons (the Emperor's Coat of Arms) and other such Monsters, after the *Chinese* fashion. In this manner were both sides of the Emperor's Throne guarded and adorn'd; besides an infinite number of Courtiers, all of them in very rich Habits, of one Colour and Silk, as if a Livery; which added very much to the Splendor of the Place.

Before the Steps leading to the Emperor's Throne, stood on each side six Snow-white Horses, most curiously adorn'd with rich embroider'd Trappings, and Bridles beset with Pearls, Rubies, and other Precious Stones.

Whilst we were beholding with admiration all the Pomp and Splendor of this Court, we heard the noise and jingling of a little Bell, sounding sweet and delightful to the Ear.

Hardly had this Clock or Bell finish'd the Alarm, but we saw the old *Tutang*, with thirty of the most eminent Persons and chief Councillors of the Empire, in very rich Habits, go and make their Obedience in great State and Humility to the Emperor's Throne, which was after this manner: There stood a Herald who first made Proclamation, and then the *Tutang*, with those that accompanied him, fell upon their Knees, and bowed down their Heads nine times to the Ground, whilst delightful Musick, both Vocal and Instrumental, fill'd up the vacancies of the Ceremony.

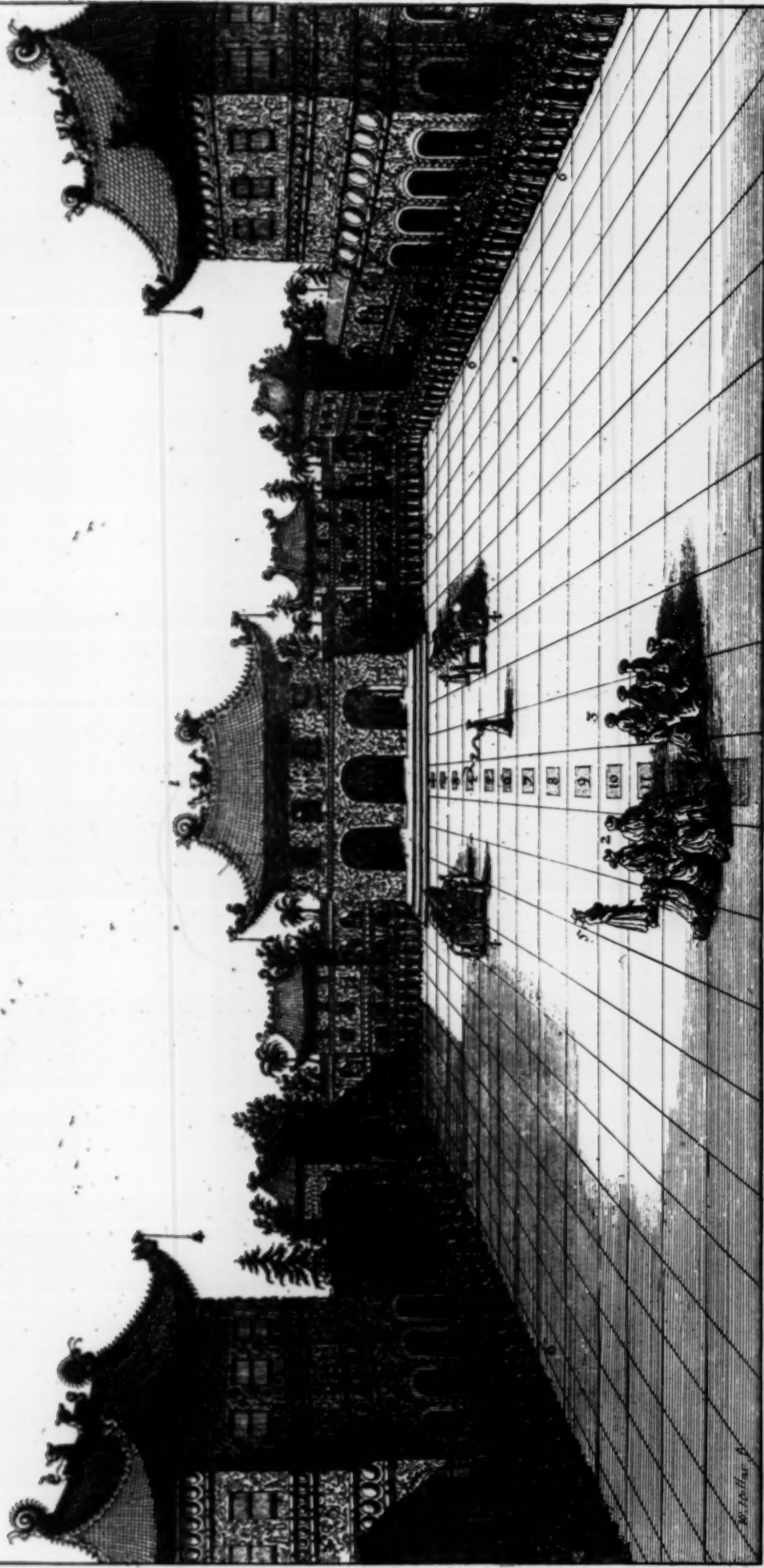
No sooner had these Lords perform'd their Obedience to the Emperor's Throne, but immediately another Sett of very eminent Persons came, doing the like in the same manner: Then followed the Ambassador of the *Suytadsen*, and the Ambassador of the *Lammas*, who were conducted to the Throne in extraordinary State by the first and second Chancellors: and after these had done all their Reverence to the Chair, the Chancellor came to our Ambassadors, and ask'd them what Quality or Dignity they had; they answer'd him, That they had the same with the Vice-Roys: After the same Chancellor went to the *Mogol* Ambassador, and asked him the same Question likewise; who answer'd, That he was of that Quality with the *Dutch* Ambassadors; whereupon he was plac'd by the Chancellor in the like degree of Honor and Dignity with them.

In the Centre of the Quadrangle, over against the middle Gate of his Majesties Throne, stood twenty extraordinary Mark-stones, which were Inscrib'd with *Chinese* Characters, cut upon Brass Plates, signifying the Quality of the Person which must stand or kneel upon them.

The Under *Tutang* went on the left-side, and made signs to the Ambassadors that they were to make up the tenth Stone, and there was to be their Station.

Being

PROSPECT OF Y INNER COURT OF THE EMPEROURS
PALACE at PEKIN



1 Palace where the Emperor's Throne is. 2. The two Ambassadors. 3. Ambassadors from the Great Mogul. 4. Twelve Snow-white Horses. 5. A Herald. 6. Emperor's Light-guard.

Being thus plac'd, the Herald call'd to them aloud, saying, *Go stand before the Throne*; hereupon we made up to the Throne: then the Herald call'd again, and said, *Step into your Place*; which accordingly was done: then he spoke again, saying, *Bow your Heads three times to the Ground*; which we did: at last he call'd to us, and said, *Rise up*, and we rose; and this hapned three times one after another: Last of all the Herald cried aloud, *Return to your Place*; whereupon we retir'd to our Stand.

The *Holland* Ambassadors, together with the *Mogol's*, were afterwards conducted to a Stage or Theatre, which propt the Seats of the Throne, about twenty Foot in heighth, and curiously built, and adorn'd with several Galleries of Alabaster, or such like white Stone: And after they had kneel'd and bow'd their Heads once more, they were order'd to sit down, and then Treated civilly with *Tartar Thea*, mingled with Milk, in wooden Dishes and Cups; but the Ambassadors Attendants stay'd below, not wanting the same Liquor. Soon after the Bells rung again, which cast all the People upon their Knees. We endeavor'd what we could to get a sight of the Emperor in his Throne as he sat in State, but the crowd of his Courtiers about him was such, that it eclipsed him from us in all his Glory.

He sat about thirty Paces from the Ambassadors; his Throne so glister'd with Gold and Precious Stones, that it dazled the Eyes of all the Beholders. The Ambassadors themselves, being confin'd to keep their Station, could discern very little of him. Next, and on both sides him, sat the Vice-Roys, Princes of the Blood, and other Great Officers of the Court, all likewise drinking *Thea* in Wooden Dishes, and that in great abundance. These Grandees wore all one sort of Habit, which was extraordinary rich; they had Blue Satin Coats on, curiously interwoven with Golden Dragons and Serpents (the Emperor's Blazonry); their Caps embroider'd with Gold, and deck'd with Diamonds and other Precious Stones, which signified their Degrees and Qualities. On each side of the Throne stood forty of his Majesties Life-Guard, arm'd with Bowes and Arrows, who hindred the Ambassadors from seeing the Emperor.

This Mighty Prince having sat thus in Magnificent State about a quarter of an Hour, rose up with all his Attendants; and as the Ambassadors were withdrawing, *Jacob de Keyser* observ'd the Emperor to look back after them, and for as much as he could discern of him, he was young, of fair Complexion, middle Stature, and well proportion'd, being cloth'd and shining all in clinquant Gold. We much admir'd that the Emperor suffer'd the Ambassadors to depart without once speaking to them; but this is a Custom not only among the *Chineses*, but also amongst other Eastern People, That their Kings and Emperors seldom appear to their own Subjects, much less to Forainers: besides, it has been observ'd through all Times amongst the Emperors of *China*, That they never shew themselves to any Stranger whatsoever, but only to their own Domesticks, and then seated in State upon the Imperial Throne.

The Ambassadors departed; and the Courtiers, Soldiers, and Life-Guard march'd off in much disorder. By reason of the infinite concourse of People, we had trouble enough before we got to our Lodgings, though we had a sufficient Guard, to clear the Way before us.

We were no sooner come into our Lodgings, but two of the chiefeft of the Council repair'd thither in the Name of his Majesty, to request the sight
of

of a Pack of *Dutch* Cloths which the Emperor was desirous to see. The Ambassadors presented them with a black Velvet Suit and Cloke, a Pair of Boots and Spurs, a Pair of Silk Stockings, Boot-hose-tops, Drawers, a Band, Shirt, Sword, Belt, and Bever; all which seem'd so very rich to the Emperor, that he said, *If the Ambassadors wear such Habits, how must their Kings be cloth'd then?* In the Evening the Emperor sent back all the Cloths by one of his Council, who very much admir'd the Stuff of the Hat, and ask'd of what and where the same was made.

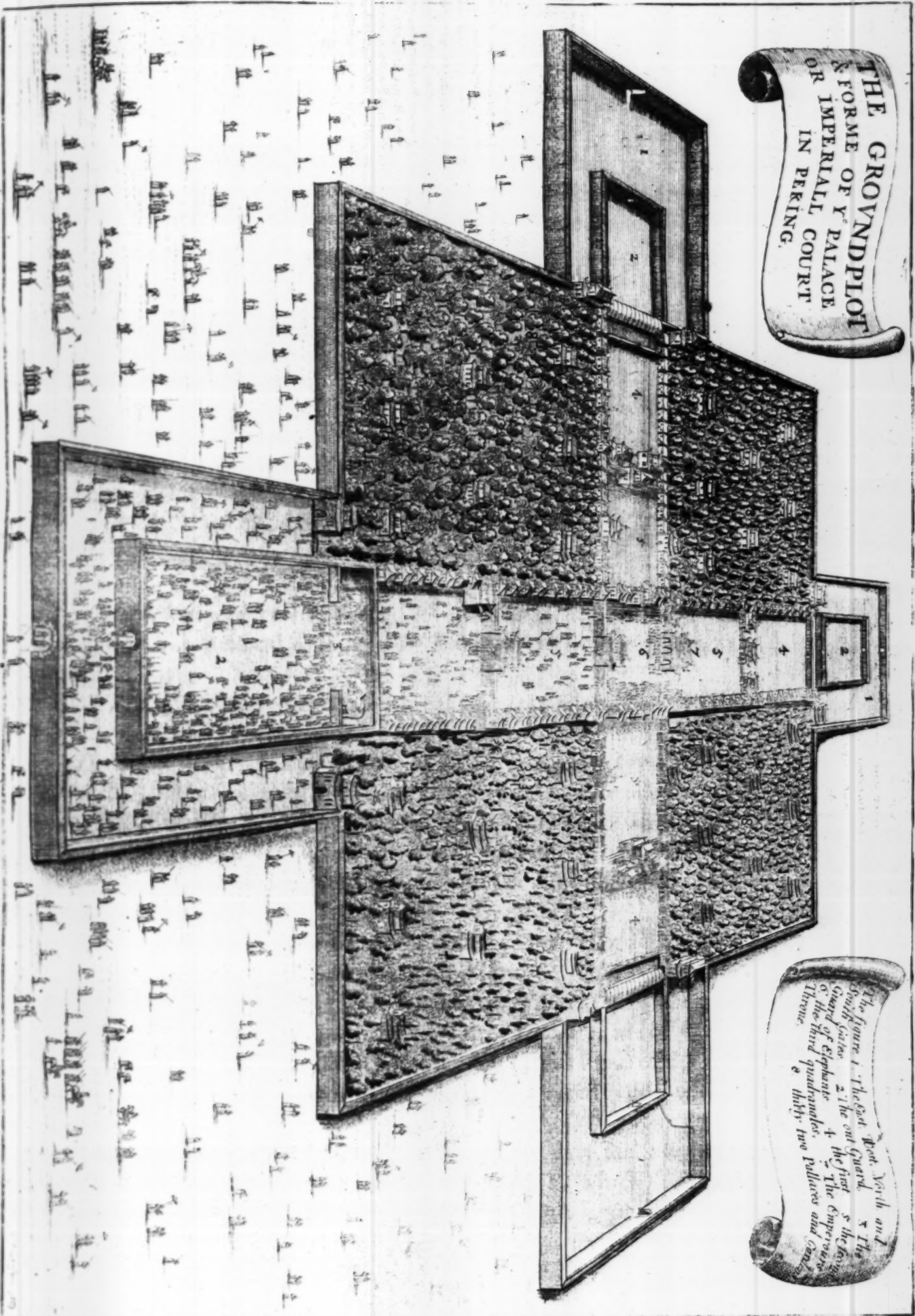
And to the end all Men may be sensible how far this Court exceeds all the Royal Palaces in *Europe*, for Splendor, Art, Wealth, and Pleasure, I shall give you a large Account thereof, and of the Platform of it, which I took my self.

This Imperial Court, which is exactly square, contains three Miles in circumference; within the second Wall of the City on the North-side, being fortifi'd also with strong Stone Battlements fifteen Foot high. In this Wall are four Gates, (in the middle of each side one) which have their Prospects to the four Angles of the World, and so nam'd after the four Cardinal Winds; but that which stands toward the South, is the chiefest, and most us'd. We pass'd through this Gate when we went to appear before the Emperor's Throne, and from thence into a base Court, which had a well-pav'd cross Way of four hundred Paces, with a Water-Trench cut through the middle, and over it a Stone Bridge of fourteen Paces, very curiously built; but the Water was in some places cover'd over with Weeds. Before this Graff or Channel stands also drawn up upon the Plain, a great number of *Tartars*, Horse and Foot, who as Sentinels suffer none to pass through: when you are over this Bridge, you come to the first Gate, guarded with the black Elephants; through this Porch, being fifty Paces long, and built upon five stately Arches, you come into the first Quadrangle, which is also four hundred Paces large, and whether we were brought by *Pinxenton* (as hath been already said) to expect with the other Ambassadors the coming of the Emperor. This Plain is well built, with uniform and stately Houses, standing in the midst of three more lofty and fortifi'd Edifices, which are so strengthened with high thick Walls and Bulwarks, that they are able to defend the Place. From this Court there are Passages underneath the three great Structures, which leads into a second Quadrangle of four hundred Paces wide, built and adorn'd with brave Buildings as the former. From hence you pass into the third and last Plain, also square, and of the same bigness with the former. This Quadrangle which lies directly in the Cross, and pav'd with gray Stone, the *Great Cham* chose himself for his own Residence. Here also are most sumptuous and costly Buildings; but the chiefest among these are four, which exceed all the rest in Magnificence, Art, and Beauty, and take up at least a third part of three sides of the Court.

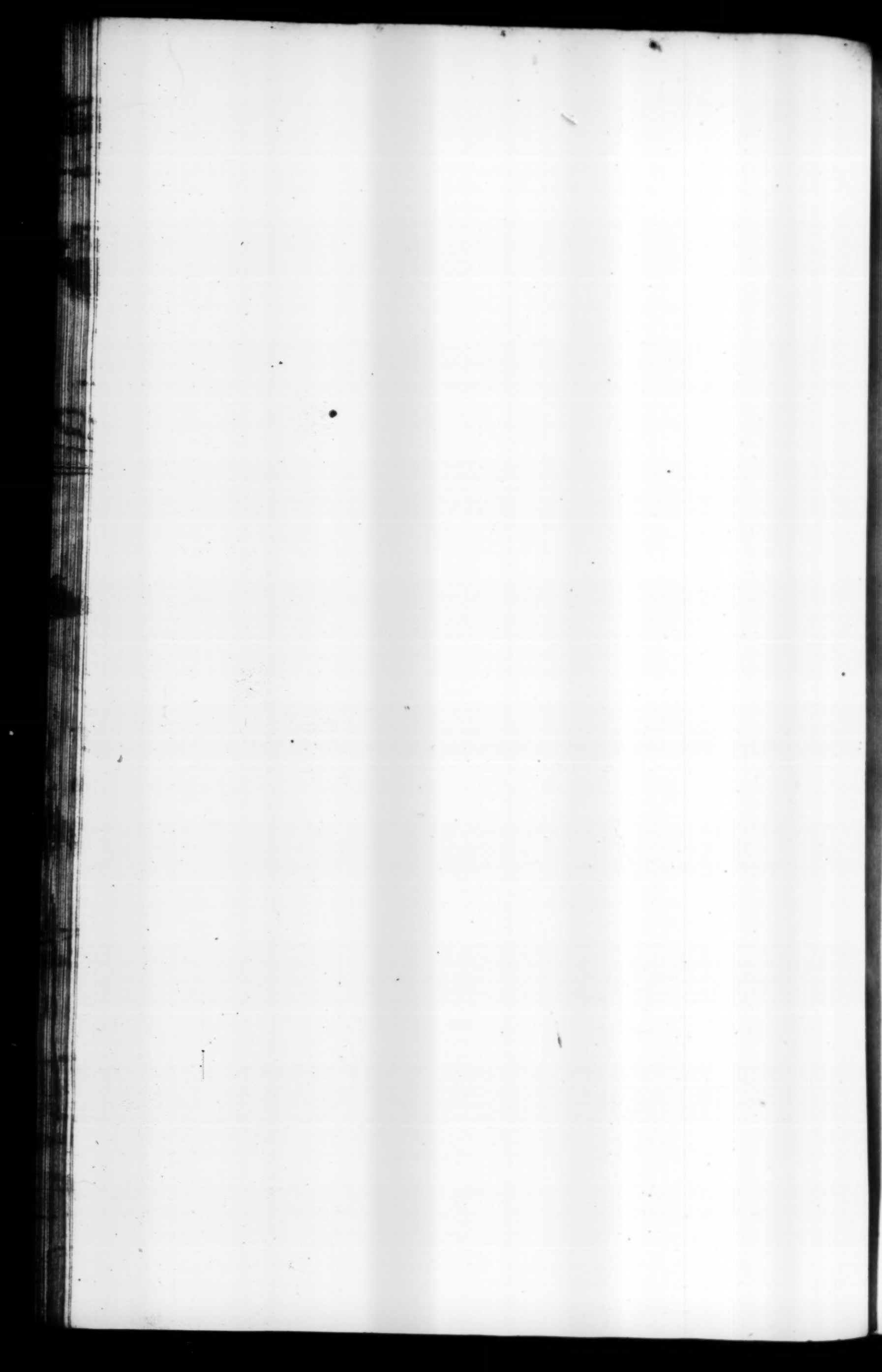
Directly forward appears the Building where his Imperial Majesty sat upon his Throne, and which is far more stately and sumptuous than the former, into which you enter through three ample and curious Arches. In this third Court reside only the Emperor and Empress, and none are permitted to enter here but their Attendants.

The Emperor, according to the Custom of the *Heathen* Princes, maintains several Women in this his *Seraglio*; but amongst all those, only one assumes the Title of *Empress*, all the rest are his Concubines, performing Duties in several

THE GROUNDPLOT
 & FORME OF Y^e PALACE
 OR IMPERIAL COURT
 IN PEKING.



The figure 1. The East Gate North and South Gates. 2. The east Guard. 3. The Guard of Elephants. 4. The first of the third quadrangle. 5. The Empress's throne. 6. The two Palaces and 7. The



veral Degrees ; some wait on the King himself, others look to the keeping of the Rooms and Chambers decent and clean ; some take care of the Children, others only of the Emperor's Bed-Chamber, Kitchen, and Table. Of these Concubines, in their several Attendants, there are at least five thousand, most of them no more than Maid-Servants.

Such shews this Palace within, if you go through the South-Gate straight to the third Plain, or the Emperor's Abode. The like Courts, and as many, appear going through the other Gates, with all such Buildings and Adornments ; for the whole circumference of the Court is cut through in the middle in the form of a Cross, and in several places equally and orderly divided. Without the third Plain, which lies in the middle of the Court, and upon which stand the Emperor's Buildings, are several pleasant Gardens, Palaces, Woods, Pools, Rivers, and delicate Summer-Houses, which the Emperor caus'd to be made for his Pleasure ; and each is so large, that it is fit enough for any Prince to live in ; so that this Palace contains several Courts for Kings within the Walls.

Each of the Emperor's Children, so soon as they are ten years old, are settled in one of these Quadrangles. The four Concubines whom the Emperor hath chosen from amongst the rest for his peculiar Pleasure, have also each of them without the third Plain, a particular Dwelling or Court, where they keep State ; and which are built opposite to the four Corners of the World, facing the four principal Winds.

There are besides in this Court a great many other Houses and Dwellings for their Priests, Artificers, Servants, and others ; it was affirm'd to me, That the whole number of Persons residing here amounts at least to fifteen or sixteen thousand.

All the Edifices, which are very many, are most richly adorn'd with gilt Galleries, Balcones, and Carv'd Imagery, to the admiration of all that ever saw them. Each Dwelling hath a large Pent-house, so that you may walk dry in Rainy Weather. Most of the Timber which appears on the outside of the Houses, is either gilt, or colour'd over with a certain Gum which they call *Cie*, much in use amongst them, and wherewith they colour or paint their Household-stuff, Ships, and Houses, that they make them shine and glitter like Looking-glasses.

All the Roofs of the Buildings are cover'd with yellow glaz'd Pantiles, which shine, when the Sun reflects on them, brighter than Gold : And this has given some occasion to think, that the Roof of this Royal Palace was cover'd with pure Gold ; whereas, in truth, the Tiles are only made of Clay, and glaz'd and neil'd over with artificial Yellow : But yet, as I was told, each of these Tiles are fastned with an Iron Nail, whereof the Head is gilt, which makes so much the more Splendor.

Beside the above-mention'd Channel or Graff, which is very shallow, and over-grown with Weeds, there is yet another in this Palace, Which doth run through the whole Court, with several Windings and Turnings, and serves to water the Gardens and Woods. This receives its Water from the River *Yo*, which springs from a Pool call'd *Si*, near to the Mountain *Jaciven*, and is within the Emperor's Court so broad and deep, that it will bear great Vessels, which come laden in, to the great convenience of the Inhabitants. This River sends also its Streams to those Rocks or Cliffs made by Art, whereof we formerly made mention.

There is not any thing wherein the *Chineses* shew their Ingenuity more, than in these Rocks or artificial Hills, which are so curiously wrought, that Art seems to exceed Nature. These Cliffs are made of a sort of Stone, and sometimes of Marble, and so rarely adorn'd with Trees and Flowers, that all that see them are surpris'd with admiration. Rich and wealthy People, especially the great Lords and *Mandorins*, have for the most part such Rocks in their Courts and Palaces, upon which they squander a good part of their Estates. It was told me of a certainty, that somewhere about *Peking* there are some Rocks which contain Chambers, Closets, Parlors, Vyvers, Stairs, and all manner of Trees so curiously wrought and adorn'd by Art, that the like is not to be seen in the whole World. These artificial Mountains or Cliffs are commonly contriv'd with Chambers and Anti-chambers, for a defence against the scorching Heat in Summer, and to refresh and delight the Spirits; for they commonly make their great Entertainments in these Grotts, and the Learned seek to Study in them rather than any other Place.

If I should relate all the other artificial Ornaments, as of Gardens, Wildernesses, Pools, and other Particulars, which adorn this Court, I should far exceed the bounds of what I intend, and perhaps to some, of belief; but what hath been already said shall suffice, to set forth the Wonders of this most magnificent Palace.

Great Endeavors were us'd by me to observe what was most remarkable and worth taking notice of, as far as the shortness of our stay would permit, especially concerning its Situation.

It is an ancient Custom at *Peking*, That the Ambassadors (after their Addresses to the Emperor) in token that their Affairs are dispatch'd, are Entertain'd with three Treatments in the name and behalf of the Emperor, upon the tenth, twentieth, and thirtieth days after their Audience, so that these Entertainments take up a whole Month before they are ended: but in regard our Ambassadors were desirous to make what haste they could home again, the *Providore* had obtain'd leave of the Emperor, not without great difficulty, that these three Feasts should be given them upon three following days.

At two of the clock in the Afternoon (upon the same day that we had been at Court before the Emperor) the Ambassadors were invited, together with the *Mandarin Pinxenton*, and others, as also the Captains and Soldiers who conducted them from *Canton* to *Peking*, in the Name of the Emperor, to the first Feast, at *Providore Lipu's* House, which was most Noble and Splendid. To the same Banquet or Entertainment were also invited the Ambassadors of the *Great Mogol*, *Suytadsen*, and *Lammas*. Our Ambassadors sate on the same side of the Table with him of the *Mogol*, and the other two over against them, with their Followers next unto them. The Dinner consisted of two Courses: The first Table was full of Fruits and dry'd Sweet-meats; and the second of boyl'd and Roasted Mutton, Beef, and other Meat. For each of the Ambassadors, and for two of their Followers, a particular Table was cover'd with thirty Silver Dishes, full of rare Fruits and Sweet-meats. The Emperor's Controller (who likewise appear'd at this Feast, representing the Person of his Majesty) sate alone upon a broad Side-board, with his Legs across, like a Taylor on his Shop-board; next him sate two other great Lords, who took order to see the Ambassadors well entertain'd. The Servants who brought the Meat to the Table, and waited all Dinner-time, were no ordinary Persons, but of good Quality, and cloth'd all in Cloth of Gold.

Before

Before the Ambassadors sat down, they were oblig'd to turn themselves toward the North, and bow three times, as if the Emperor had been present, and as they had done when they were before the Imperial Throne.

The Banquet being taken away, the boil'd and roasted Meats were brought to the Table, but only in three Dishes, and so ill dress'd, that we hardly durst venture to taste of the Cookery of the *Tartars*.

Dinner being almost ended, the Emperor's Steward call'd his Servants, and gave them all the Dishes which stood before him, only he reserv'd one Dish, being a roasted Rib of a Camel, of which he eat so heartily, as if he had been fasting all that Day.

This splendid Treatment finish'd, the Ambassadors, according to the Custom of the Country, were to put up what they left into their Pockets to carry home. It was a pleasant Sight, to see how these greasie *Tartars* stuffed their Pockets and Leather Drawers of their Breeches with fat Meat, that the Liquor dropt from them as they went along the Streets; so greedy were they in eating and carrying away, that they were more like Peasants than Courtiers.

After Dinner the Waiters brought up several Gold and Silver Pots full of *Zamson*, and pouring it out into wooden Dishes or Cups, gave round to the Company, drinking of it lustily themselves. They told us that this Drink was distill'd from new Milk, and came out of the Emperor's Cellar; and that this great Favor and Kindness was done to us, because we came from so remote a Country, and so we must drink away Sorrow. And though this Liquor was almost as strong as Brandy, yet the Ambassadors were forc'd to pledge the Steward several times, and to take what was left home with them; but they gave it away to the Soldiers and others who stood at the Gate, who were better pleas'd with it.

This Dinner being thus ended, the Ambassadors, as formerly, must once more, in thankfulness for this their splendid Reception, return to the Emperor's Palace to perform their Obedience; which being likewise dispatch'd, they retir'd to their Lodgings, sufficiently weary with the Ceremony of that Day.

The next Day being appointed for the second Treat, came the Under-Tatang or *Rix-Providore*, to visit the Ambassadors in their Lodgings, and ask'd them among other Questions, whether it were true, That the *Dutch* could live under Water for three Days and three Nights together? for thus had our Enemies, especially the *Portuguese Jesuits*, reported of us; as also (as has been said before) that we had no Country, but liv'd as Pyrats on the Sea: The Ambassadors satisfi'd him in every thing, and told him, That they came thither to settle a continu'd Trade and Commerce in *China*, as they did in several other Kingdoms, wishing that their Business might be effected. To all which the *Tatang* reply'd, That he desir'd nothing more, and would endeavor to further and promote the same with all his power. Thereupon the Ambassadors acquainted his Highness, That as yet they had done very little in their Business. To which he answer'd, That at present it could be no otherwise, but if so be they would once more come and Salute the Emperor, before they were admitted as Friends and Subjects, he would then assure them, that the *Hollanders* should be allow'd to Trade freely in all the Emperor's Dominions; that they needed not to put themselves to any great Charge; and that a few Presents would effect their Desires.

The

The Ambassadors having been thus kindly and nobly receiv'd and treated upon the first day, as has been said, went the next day at Noon to the second Imperial Banquet, where likewise repair'd the Ambassador of the *Great Mogol* (who sat over against our Ambassadors) with some other *Mandorins* and Prime Persons of the Empire. They observ'd in short, That the second *Providore* was more kind and open-hearted to the *Mogol* Ambassador, and to the *Moors* and other Guests, than to them; whereat they very much wondred, and ask'd the Interpreter what the cause might be; who intimated, That this great Lord had not yet been Presented by them as he ought: Concerning which Omission the Ambassador took speedy order, little suspecting such neglect; for they knew not but that *Pinxenton* and the *Canton Mandorins* had Presented all the *Grandees* as they ought according to their Qualities, having receiv'd enough from them for that purpose at *Nanking*: but mistrusting that they were trepann'd as well by the Servants as by the Masters, they enquir'd civilly how all their Presents had been dispos'd of; which they in plain terms refus'd to give an Account of, alledging, That they durst not name those Persons of Honor to whom they were Presented, lest it should come to the Emperor's knowledge: for this reason, and because our Business with the Emperor was not yet dispatch'd as it ought, the last Banquet was deferr'd till the 14. of *October*.

Upon that Day the Ambassadors appear'd with all their Followers, to partake of the last Treatment: And now the second *Providore* having been likewise Presented by them, they were receiv'd by him with all manner of seeming Respect and Affection; so great an alteration had the same wrought upon him, that his Carriage and Language were both of another piece and colour, all soft and melting. Having sat about an hour at the Table, and drank once or twice about, they were afterwards Presented in the Name of the Emperor with these following Presents, after this manner:

On the side of the Hall, where the Ambassadors were receiv'd and Treated, stood two long Tables, upon which the Gifts were spread in great order. First of all they deliver'd the Present for the General *John Maatzuiker*, which the Ambassadors receiv'd kneeling, with both their Hands; after which they and all their Followers were call'd by Name, and had each their Presents deliver'd to them likewise upon their Knees. Lastly, as the Ambassadors were ready to depart, we all of us perform'd our Obedience to the Imperial Throne, by thrice kneeling and bowing our Heads.

The Presents, and Persons to whom the same were given, are these following.

To the General *John Matzuiker*,
 Three hundred Toel of Silver,
 Four Packs of Damask,
 Four Packs of Black, and four of Blue Sattins,
 Four Packs of Blue Damask,
 Four Packs of Cloth of Gold, amongst which, two with Dragons,
 Four Packs of Thuys,
 Twelve Packs of Pelings,
 Ten Packs of Hokiens,
 Four Packs of Blue Flower'd Damask,
 Four Packs of Gasen,
 Four Packs of Foras.
 Four Packs of Black Velvet.

To

To each of the Ambassadors,

One hundred Toel of Silver,
Four Packs of Pelings,
Four Packs of Gasen,
Four Packs of Hokiens,
Three Packs of Blue Sattins,
Three Packs of Black, and three of Blue Damask,
One Pack of Black Velvet.

To the Secretary Baron,

Fifty Toel of Silver,
Two Packs of Pelings,
Two Packs of Gasen,
One Pack of Damask,
One Pack of Cloth of Gold,
One Pack of Velvet.

To each of their Followers,

Fifteen Toel of Silver,
Two Packs of Hokiens.

To the Interpreter Carpentier,

Thirty Toel of Silver.

To the Interpreter Paul Durette,

A Damask Gown.

The Mandarin Pinxenton had given him

A Mandorins Gown, embroider'd with Golden Dragons, which he was to wear immediately.

Each of the other two Mandorins, who were Gentlemen or Knights, receiv'd

One Horse, without a Saddle.

Each of the two Captains who had the Command over the Soldiers, and conducted us from Canton to Peking,

A Gown of Blue Silk Damask.

Each Soldier, to the number of Twenty, receiv'd

A Coat of Black and Blue Silk Damask.

Two Days after, upon the 16. (the Day of our departure out of Peking) the above-mention'd Tartar Lords, who had been often sent to the Ambassadors on the behalf of the Emperor, caus'd fifteen Wagons to be brought to carry the Goods.

Upon the same Day the Ambassadors were sent for to appear before the Council by the Mandarin Pinxenton, in the Court of the Lipu, to receive the Emperor's Letter, written to the Governor-General at Batavia: They rode thither about one of the clock, and were conducted into an Anti-chamber,

K k

where

where one of the Council took the Letter off the Table, which was cover'd with a yellow Carpet, and opening the same, declar'd to them the Contents thereof: It was written double, in the *Chinese* and *Tartar* Tongues, gilded on the edges, and painted on both sides with golden Dragons: After he had open'd it, he made the Letter up again, and wrapt it up in a Silk Scarf, putting it into a Box, to be preserv'd from sullying; then he deliver'd it to the Ambassadors, which they receiv'd kneeling, with all Humility and Respect: Afterwards the said Councillor took the Letter again from them, and binding it to the Back of one of the Interpreters, he went along with it before the Ambassadors through the biggest and middle Gate of the Court, which was set wide open on purpose to make the more way for this Imperial Missive: which Ceremony was perform'd in great silence; neither was there any mention made at any of their Feasts and Entertainments of our *Netherland* Affairs.

The Emperor's Letter runs thus word for word:

THE King sends this Letter to the Holland Governor, General John Maatzuyker, at Batavia. Our Territories are so far asunder as the East from the West, so that we can hardly come near one another; and from many fore-going Ages to this present time, the *Hollanders* were never seen before by us. But those that sent Peter de Goyer and Jacob de Keyser to me, are a wise and brave People, who in your Names have appear'd before me, and brought me several Presents. Your Country is ten thousand Miles distant from me, but you shew your Noble Mind in remembring of me; for this reason my Heart does very much incline to you, therefore I send to you two Rolls of Sattin with Dragons, beside two other Rolls of Sattin, four Rolls of Flower'd Sattin, four Rolls of Blue Sattin without Flowers, four Rolls of Kin, four Rolls of Chamelot, ten Pieces of Pelinx, ten Pieces of Phansy, ten Pieces of fine Stuffs, and three hundred Toel of Silver. You have ask'd leave to come and Trade in my Country, to Import Commodities into it, and to Export others out of it, which will make very much to the Profit and Advantage of my Subjects: But in regard your Country is so far off, and the Winds very high here, which will very much endanger your Ships, it would very much trouble me if any of them should miscarry by the way; therefore if you please to send hither, I desire it may be but once every eight Years, and no more than one hundred Men in a Company, whereof twenty may come up to the Place where I keep my Court; and then you may bring your Merchandizes ashore into your Lodging, without Bartering them at Sea before Canton. This I have thought good to propose for your Interest and Safety, and I hope it will be well lik'd of by you: And thus much I thought fit to make known unto you.

In the thirteenth Year, eighth Month, and twenty ninth Day of
the Reign of

SUNGTE.

Underneath stood
HONGTEETHOEPE.

The Rix-Prouidore was busie at Court about some State-Affairs when the Ambassadors were there, so that they could not speak with him, which they would willingly have done; for he was their Friend, and could procure any thing from the Emperor.

The

The Ambassadors being return'd home with this Letter to the General at Batavia, they were urg'd by the Commissioners to depart, who alledg'd, That it was a Custom among the *Chineses*, after their Dispatch from the Emperor, not to continue two hours in the City, if they would avoid falling into some Inconvenience; so that we were necessitated to depart at Noon out of this Imperial City of *Peking*, and had no time to take a view of the Circumference of the Place, or of any thing else that was rare and worth the notice: for during our stay, we were continually kept close in our Lodgings, as Recluses in their Cells, without once stirring abroad to take our Pleasure, though we were well receiv'd by the Emperor, and provided with a rich Allowance; for the Ambassadors receiv'd daily

Six Catti of Fresh Meat,
One Goose,
Two Pullets,
Four Cups of Samsou,
Two Toel of Salt,
Two Toel of Thea,
One Toel and one Measure of Oil,
Six Toel of Mison,
One Measure of Pepper,
Six Catti of Herbs,
Four Catti of Meal,
Two Fresh Fishes,
Two Toel of Suttati.

The Secretary *Henry Baron* receiv'd daily

One Catti of Fresh Meat,
Five Measures of Thea,
One Catti of Meal,
One Measure of Tausoe,
Five Coudrine of Pepper,
Four Toel of Suttati,
Four Measures of Oil,
Four Toel of Mison,
One Catti of Herbs,
One Cup of Arack.

Each of the Followers receiv'd daily

One Catti of Fresh Meat,
One Cup of Arack,
Two Toel of Herbs,
One Catti of Rice.

We had Wood and Fruit of all sorts sent in daily in great abundance; as also China Dishes for the Table, according to their manner. But the Ambassadors, to hint to them how they far'd in *Holland*, bespoke several other Dishes at their own Charge; but we receiv'd, after we had been before the Emperor, a double Allowance, which was seldom done to any other Foreign Addressors.

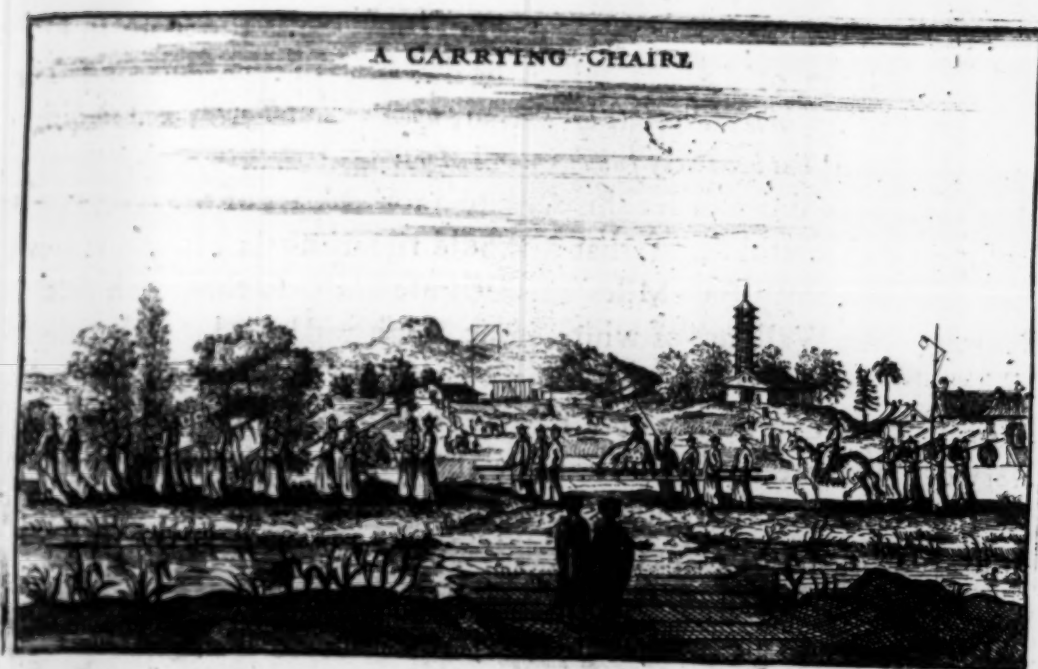
In the first place you must know, That the Province wherein this Chief Imperial City of *Peking* is situate, as also the City it self, have been call'd in several Times by several Names, in regard it is an ancient Custom among the *Chineses* (as has been already said) that when the Race which Commands and Rules over them happens to be alter'd, commonly also then the chiefest Cities, nay, the whole Kingdom, change and alter their Names. In the Times of the Race of *Chiya*, this Province and Chief City was call'd *Jeu*; under the Race of *Cina*, it was call'd *Xangho*; when the Race of *Hana* Reign'd, 'twas call'd *Quangyang*; and under the Race of *Cin*, *Eanyang*. But the Race of *Taiminga*, which drove the *Tartars* out of *China*, nam'd it *Peking* and *Xuntien*, by both which they now call it.

The City is call'd *Peking*, which signifies *The Northern Chief City*, to distinguish it from *Nanking*, which we Interpret *The Southern City*. But the other Name *Xuntien*, whereby it is so commonly call'd by the *Chinese* Geographers, signifies *Obedient to Heaven*. It is call'd by the *Tartars*, *Cambalu*, that is, *The City of the Lord*. It lies in 40 Degrees Northern Latitude, almost upon the outward Northern Limits of this Province, and the whole Kingdom, not far from those high Mountains, and that great and famous Wall which separates the *Tartars* and *Chineses* in the North from each other. It exceeds the Southern Chief City of *Nanking* in number of Inhabitants, Soldiers, and Magistrates; but, on the other hand, is not to be compar'd with *Nanking* for largeness, regular Streets, and Fortifications. Its South-side lies vested with two high and thick Walls, which are so broad, that twelve Horses may go abreast upon them, without any hindrance to one another. The inner Wall, which extends about ten Miles in circuit, is so thick set with Bulwarks, that one may easily fling a Stone from Tower to Tower. This Wall is all of Stone, and so very high, that I believe the like is not to be found again in all *Europe*; the outward Walls, within which the Suburbs lie environ'd, have very slight Fortifications, only on both sides of the Gates are three strong Out-works. In these Redoubts and Towers the Soldiers by Night keep strict Courts of Guard, as if the Enemy were at the Gates.

The *Chinese* Emperor *Taicungus*, who Reign'd over *China* in the Year 1404. did very much embellish this City, and bestow'd several Priviledges upon it. Amongst the Emperors which belong'd to the Race of *Taiminga*, this *Taicungus* was the first that left the City of *Nanking*, and settled his Imperial Court and Residence in this Chief City of *Peking*, the better to hinder and resist the Inroads and Excursions of the *Tartars*, driven out of the neighboring Countries by his Grandfather.

The City has twelve Gates. All Rarities in *China* are brought hither, so that this City abounds in every thing, fit either for Pleasure or humane Sustenance. Several thousand Royal Vessels (beside those of private Persons) are continually employ'd to fetch all manner of Wares and Curiosities for the Emperor and his Council at *Peking*. Hither comes all the Revenues which each Province of the Kingdom pays yearly to the Emperor's Exchequer: and the better to effect this, for the Importing of all Wares to *Peking*, the *Chineses* use great Endeavors to make all Rivers Navigable, that so they may come with ease by Water to the Emperor's Court, with the Products of several Provinces. Justly may a Man admire at the Workmanship of the *Chineses*, which partly by Art, and partly by Nature, is so brought to pass, that you may come to this City hundreds of Miles by Shipping from most Parts of the Kingdom.

By



By this Importation this Place, though in an unfruitful and barren Soil, possesses every thing in great abundance, and may be call'd the Granary of the whole Empire; for they have a Proverb amongst them, *That there grows nothing in Peking, yet there is no want of any thing.*

All Commanders and Officers, as well Civil as Military, who have a mind to be preferr'd, must betake themselves to this City, which prescribes Laws to all others; and upon this Place alone depends the whole Government of China, so that a very great number of Learned Men and Officers are always resident here.

The Streets are not pav'd, insomuch that in wet weather (which is seldom) they are hardly passable; but when the Northern Winds blow, and the Weather is dry, the Soil, which is of a light substance, makes a Dust far more noisom to Passengers than the deep and miry Streets; for such it is, that it blinds a Man as he goes along. The Inhabitants therefore, to prevent this inconvenience, are fain to wear Silk Hoods over their Faces; and the extraordinary foulness of the Way makes very many to keep Horses to carry them after a rainy Day: for the infinite number of common People that are continually up and down, turns this dusty Soil into Mire and Dirt after a little Rain.

There are also Horses or Sedans to be hir'd at any time for the accommodation of Passengers; but none make use of Sedans or Chairs but Persons of Quality, in which they are carried in great State.

These Sedans are made very artificially of Bamboes or Rushes, in the middle whereof stands a Chair, which is cover'd with a Tygers Skin, upon which he that is carried seats himself, having behind him a Boy with an Umbril in his Hand to keep off the Sun: His Servants likewise attend him, some of them going before, and others following after, with Ensigns upon their Shoulders, whereby the Quality of the Person is known, and he respected accordingly as he passes along.

The City abounds in extraordinary brave Building, famous Idol-Temples, high and artificial Towers, and Triumphal Arches, which exceedingly adorn the same: But we had not so full a view thereof as we could have wish'd, in regard we were little better (as hath been already said) than confin'd to our Lodgings by order of the Emperor:

Marcus Paulus a Venetian, who was in this City in the Year 1275. when the Tartars conquer'd the Southern Provinces of China, calls the same in his Writings by the Name of *Cambalu*, which he describes in this manner: *The City Cambalu, which lies in the Province of Cathai, upon a great River, and signifies The City of the Lord, has been very famous in all Ages.*

The *Great Cham* did transfer this City to another part of the River; for the Astrologers had foretold him, that it should rise up against him. It lies four square, and is twenty four Miles in circumference, so that each side is six Miles long; the Walls are of white Stone, high and broad; each side of the Wall has three chief Gates, which make twelve in the whole; and next to each of these stands a most stately Edifice, wherein the Arms of the City are preserv'd. The Streets run so straight, that you may see quite through the City from one Gate to another, and built on both sides with brave large Houses. In the midst of the City stands a most noble Idol-Temple, wherein hangs a very large Bell, which they ring three times in an Evening, after which no body is to go out of his House till the next Morning, unless it be for the Sick, or to visit their Friends: and whosoever goes out after the Bell has rung, must take a Light with him. Each Gate is watch'd by a thousand Soldiers, not out of fear of an Enemy, but against Thieves and Rogues, who are very numerous about this City.

The Ambassadors having taken their leaves of all the Grandees, and the chiefest of the *Rix-Council*, departed out of this famous Imperial City of *Peking*; and being come without the Gates thereof, they made a halt, to stay for some of the Wagons that were behind, by which means I had an opportunity to take a further view thereof, how the same is situate, and how that famous and far renown'd Wall doth separate *Tartary* and *China*, and takes its course quite through the Mountains; a true Description whereof I here give you.

So far doth this Wall reach from East to West, that it takes in four Provinces, as *Leaotung*, *Peking*, *Xanfi*, and *Xenfi*: It contains three hundred Dutch Miles in length, and begins at an Arm of the Sea, which is situate between the Province of *Leaotung* and the hanging Island of *Corea*, where the River *Yala* flows out of the Eastern *Tartary*; from thence it reaches toward the West to the Mountains of the City *Kin*, in the Province of *Xenfi*, near to the side of the *Yellow River*: It runs quite through in a direct Line, but has Turnings and Windings in some places, yet is no where broken off or parted; only near to the Frontiers of the Province of *Xanfi* lies a very high Mountain, which makes a separation in the Wall to give way to this Mountain; also where it gives passage to the *Yellow River*, it has a breach for so much space; but for other small Rivers, they run through the Wall, without any separation, by Arches and Sluces; otherwise it is every where alike: It is about thirty Cubits, or forty five Foot high, and some fifteen Cubits broad. Several strong Watch-Towers are built upon this Wall, which stand at a distance from each other, and were formerly guarded by Soldiers.

Heretofore the *Chinese* Emperor, as also at present the *Great Cham*, maintain'd for the defence of this Wall, and against the Inroads of the *Tartars*, ten hundred thousand Men, who kept Watch Day and Night by turns in the said Watch-Towers.

The building of this Wall was begun under the Government of the Emperor *Chins*, who was a brave Prince, and did many great and noble Deeds, as well in time of Peace as War; there was never any *Chinese* Emperor, before
nor

nor since, to be compar'd with him. When this Emperor had conquer'd the Race of *Cheva*, and had brought all *China* under his subjection, he was prefer'd to the Imperial Throne, being before but a petty King. Being seated in the Throne, he caus'd this Wall to be built, having conquer'd the *Tartars*, the irreconcilable Enemies of the Kingdom of *China*, to hinder and prevent by that means their Inroads into the Kingdom. This great Work was begun by him in the twentieth Year of his Reign, two hundred years before *Christ's* Birth; about which he employ'd so great number of Workmen, that it was finish'd in five years. Through all *China* the Emperor commanded three Men out of ten to work upon this Wall, which is so well built, and so strong, that there is not the least crack in it. This Wall is admirable, not only for the length and breadth, but in regard of its durableness, having lasted for so many Ages without alteration, being as entire as when it was first built.

After some short stay without the Gates of the City, we got all our Carriages together, and then began our Journey back with all our Followers, by the same Way we came.

We Lodg'd that Night in a Village call'd *Pekinsin*, and the next day pass'd by the City of *Tongsiou*, and in the Afternoon came to the City of *Sancianwey*, where the Emperor's Vessels were still lying which brought us from *Nanking*, expecting our coming: The Skippers came to meet the Ambassadors, to bid them welcom, and help carry our Goods Aboard; but the *Mandorins*, whom the Emperor had order'd to wait upon us, to conduct us to *Canton*, would not suffer the Ambassadors to Embarque in those Vessels, but in others which were provided by order of the Emperor. These Vessels they call'd *Jonken*, and were very large, having several Conveniences, but lay so low and sluggish upon the Water, that they durst not venture themselves in them, lest they should not arrive at *Canton* soon enough, but be forc'd to Winter there; therefore the Ambassadors, to make no difference or hatred between the *Mandorins* and our old Skippers, took neither the new *Jonkens* nor their old Ships, but hir'd small Vessels, to make the more speed. And having taken order about our Business, and shipp'd our Goods, we set Sail again from this *Sanfianwey*, with the *Tartarian* Lords whom the Emperor had order'd to attend the Ambassador's, together with the *Mandorins* of *Canton*, and came late in the Night to a small Village upon the River *Guei*, where we continu'd till Morning. *Pinxenton* in the mean time parted from us at *Sancianwey*, and took his Way over Land to *Lincing*, where we had left his Wife and Children as we went to *Peking*.

In our Return from *Peking* to *Canton*, we took the same Way we came, but pass'd by several Cities and Villages without entering into them.

Upon the 23. of *October* we came to *Singlo*, and the next day to *Sincocien*; upon the 25. we got to *Tonquam*, and the 27. to *Tacheu*.

Upon the 31. of the same Month we got to *Lincing*, where the Ambassadors were nobly receiv'd and Treated by the *Mandarin* *Pinxenton*. We stay'd here two or three days at the Request of the said *Mandarin*, who made very much of us all that while; and then we set Sail with a good Wind at North, which blew so very hard and cold, that we were hardly able to endure it.

Upon the fifth of *November*, having undergone much hardship, we got to *Tunchant*, and the next day to *Xansiu*, where we could procure no fresh Men to Tow forward our Vessels. The Ambassadors, to lose no longer time, hir'd such as they could meet withal in the Streets.

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Upon the eighth of November we came in sight of Cinning, and on the 13. following to Tamincien.

From thence we got into the *Yellow River*, and on the 17. to the City of *Jamcesu*, where the Ambassadors were heartily welcom'd by the Base Brother of the young *Canton Vice-Roy*, and nobly Treated at his House. After this friendly Reception we took leave, and came upon the 20. into the River of *Kiang*, and the next day got before *Nanking*.

We came with our Vessels before the Gate where we had Anchor'd in going; and in regard the Governor stood upon his departure, we could not procure other Vessels with that speed as we desir'd, whereby we had an opportunity to take a more exact view of the City, and to refresh our selves a while after so tedious and troublesom a Journey in the heart of *China*; but the Weather prov'd so very bad and cold, that there was no going abroad all the while we continu'd here.

The Ambassadors themselves were often invited by several Grandees to Dinner; but the Weather proving so extreme ill, they could go no where: only they gave a Visit to the two Chief Toll-masters, who liv'd in the Suburb, whereof the one was a *Chinese*, the other a *Tartar*, and both very brave Persons. These two Gentlemen shew'd a very great Respect to the Ambassadors, during their stay before this City.

Having provided our selves with Necessaries, we departed from *Nanking* upon the 10. of *December*; and the 15. we pass'd by a high Rock, which we, in memory of *William Vander Beek*, in our Journey forward, call'd by the Name of *Beekenburg*. The River *Kiang* is about this Place almost a Mile broad, and in foul Weather proves very rough and dangerous; on the Bank of which lie a great many Rocks under Water.

Upon the 19. at Sun-set we came to *Nankang*: It blew very hard all that Night, and continu'd so till the 21. when it began to abate: we then set Sail again, and pass'd over the Pool of *Poyan*, and from thence came to the famous Village of *Ucinjeen*, where we were forc'd to stay a while to get fresh Men to Tow our Vessels. We found that in our absence a violent Fire had destroy'd at least a hundred brave Houses in this Place.

Upon the 23. we came again to the famous City of *Kiangsi*, which I have already describ'd at large, and given you an account of what I then saw in our Journey forward; but in regard we continu'd three days in this City, I had an opportunity to satisfy the Curiosity of the Reader with a further Description of the Situation thereof.

After we had furnish'd our selves here with other Vessels, we set Sail again upon the twenty sixth; but having gone about a League, it began to blow so very hard, that we were forc'd to return back for shelter under the Walls of the City, where we Lodg'd all Night in safety. The next day we departed early in the morning, and saw the Hills on both sides of the River cover'd with Snow.

Upon the first of *January* 1657. we arriv'd at the City of *Kinnungam*, where the next day, though with much difficulty, we procur'd fresh Men to Tow our Vessels, and about two of the clock in the Afternoon set Sail again to prosecute our Voyage.

Upon the fifteenth day of the same Month we got before the ruin'd City of *Vannungam*, where the Ambassadors were no sooner gone Ashore, but the Governor of the Place came to bid them welcom; and likewise when we departed from thence, he Presented the Ambassadors with some Refreshments for the Kitchin, and amongst the rest, with some Candles, which were made of a thick oylie Juice, taken off of some Trees: These Candles burnt very clear and sweet.

After we were provided with fresh Men to Tow our Boats, and expert Pilots (for without such there is no venturing upon this River) we set Sail again, and pass'd by very many Rocky and dangerous Places, which were not as we came observable, the Water then being three Foot higher, but now they appear'd above the Stream: and notwithstanding all our care, the Vessel in which the Ambassadors were, hapned to strike against one of them, but with the turning and Eddies of the Stream she got off again without any considerable damage. About eleven of the clock we got safe beyond all these threatening Dangers, which appear'd first at the City of *Vannungam*, and ended over against an Idol-Temple, extending about three Leagues. The *Chineses* and *Tartars* who frequent this River, do commonly Offer at the fore-mention'd Temple, that they may have a speedy and safe Voyage through these Difficulties.

Upon the 10. we came before *Canchen*, where the Governor in great State came to welcom and receive the Ambassadors in the Name of the *Tutang*; and after the Ambassadors, at the Request of the Governor, had inform'd him with all their Transactions at *Peking*, he went back again into the City to acquaint the *Tutang* therewith: with him went likewise *Jacob de Keyser* (the other Ambassador being at that time indispos'd) to thank the *Tutang* for the high Honor he had done them, and to take leave of a Person who had been so civil to them.

Upon the day following, being the 11. we set Sail again, the Weather proving exceeding cold; and upon the 15. we came with all our Vessels to the most famous City of *Nangan*, where the Ambassadors were Lodg'd in a very large House on the South-side of the Suburbs; for the Place where they lay before, the *Tartars* had burnt to the Ground; who since our departure had march'd through with a flying Army, and committed several Outrages upon the Inhabitants.



On the nineteenth of *January* we departed from thence, and having pass'd those Waters which were the most dangerous and troublesom, we were now to Travel some part by Land, to get from *Nangang* to *Nambung*: The Ambassadors were carried in Chairs or Sedans, which they had order'd to be made at *Nanking*, wherein they were so speedily convey'd over the Mountains by thirty Soldiers, whom they had hir'd for that purpose, that they came to *Nambung*, though late that Night, without Lodging on the Mountains, as they did in coming.

We lay here at a famous House of Entertainment, which belong'd to the Vice-Roy of *Canton*.

I have already given an Account at large of the Situation of this Place, in the Draught I took thereof in our Voyage to *Peking*. Now in our Return I thought it worth the while to make this further Addition, setting before you the Prospect of this City on the other side, as exactly as I could take it.

Having procur'd new Vessels, and put our Goods aboard, we left this City upon the 21. of the same Month, and passing by several dangerous Waters, we came to those wonderful and strange Mountains of *Suytieen*, and from thence to the Hills which we mention'd formerly by the Name of *The Five Horse Heads*.

Upon the 25. Instant we got with good success before the City of *Saochen*: And here we began to put on our Sails again (which before we durst not bear) being now past the narrow of the River, and the danger of the Rocks; and the next day, being the 26. we came to the Mountain *Swanghoab* before spoken of: And in regard the Water was now at least twenty Foot lower than when we came, we discover'd here the tops of several dangerous Rocks, which appear'd very dreadful to us, and made us sensible of the great danger we had escap'd in our going, they being then unseen.

Upon the same Day, late in the Evening, we came to *Sanyrum*, where we lodg'd all Night, and early in the Morning set Sail again, and came that day before the small Town call'd *Xantsui*. We saw here the adjacent Fields full of Tents, Horses saddled, and a vast number of Soldiers, all standing ready for the March.



After a few Hours Sailing, we came in sight of the Village *Faesjan*, which appear'd very pleasant and delightful at a distance.

And in regard as we went to *Peking* we pass'd by this Village late in the Evening, so that there was no taking notice of the same; I thought good (having now in our Return a full view thereof) to give you an Account of its Situation: It lies near the River side, being encompass'd with very pleasant Fields.

Upon the 28. of the same Month we arriv'd again before the famous Chief City of *Canton*, which we have already describ'd at large. *Francis Lantsman*, who when we were going to *Peking* took care for all our Concerns left there, with the two Ships and the rest of the Men, came immediately to welcome and receive the Ambassadors, and had order'd the Gunners of the Ships to discharge all their Ordnance upon their Landing, which was accordingly perform'd, to the great admiration of the *Tartar* Lords, whom the Emperor had appointed to attend the Ambassadors upon their Voyage for their better accommodation; who were no less surpriz'd to see such Vessels, having never seen the like. No sooner were the Ambassadors Landed, but they betook themselves to their old Lodgings, and found all things safe, and in very good order, to their great satisfaction.

The Letter of the Emperor writ to the General *John Maatzuyker*, was taken and carried by the Secretary *Henry Baron* upon both his Hands, having a Skreen before him; next to him follow'd the Ambassadors, according to the State of the Business, in solemn Order: And for a more publick demonstration of Joy, the Cannons aboard the Ships were discharg'd thrice; the Walls and Streets of the City were full of People to see the Ceremony, and to understand the success of their Negotiation; for the Inhabitants desir'd nothing more than a free Trade with the *Hollanders*.

The next day, being the 29. the Ambassadors went in great State to Salute the Vice-Roys, the young King's Mother, and the *Tutang*, and to acquaint them with the sum of their Business. The old Vice-Roy receiv'd them very friendly and heartily, with a Dish of *Thea*, and some Discourse concerning their Voyage: The like did also the young Vice-Roy; but the Mother of the young Vice-Roy did not appear, only sent a Complement to the Ambassadors, to
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thank them for their Visit. The *Tutang* suffer'd them to wait two hours at his Secretary's House, and afterwards sent them word, That he would hear them when *Pinxenton* was arriv'd.

The following day, being the 30. of *January*, the Ambassadors were Treated by the young Vice-Roy's principal Commander at a noble Banquet, who laid the fault upon the *Portuguese* Priests at *Peking*, that our Business succeeded no better there; and he carried it so, as if he had been very much offended with them, telling us, That they had every where reported, That there were but three Kings in *Europe*, whereof *Don John* was one; and that the *Hollanders* possessed but a small corner of the World, and were his Tributaries; with much more of this nature.

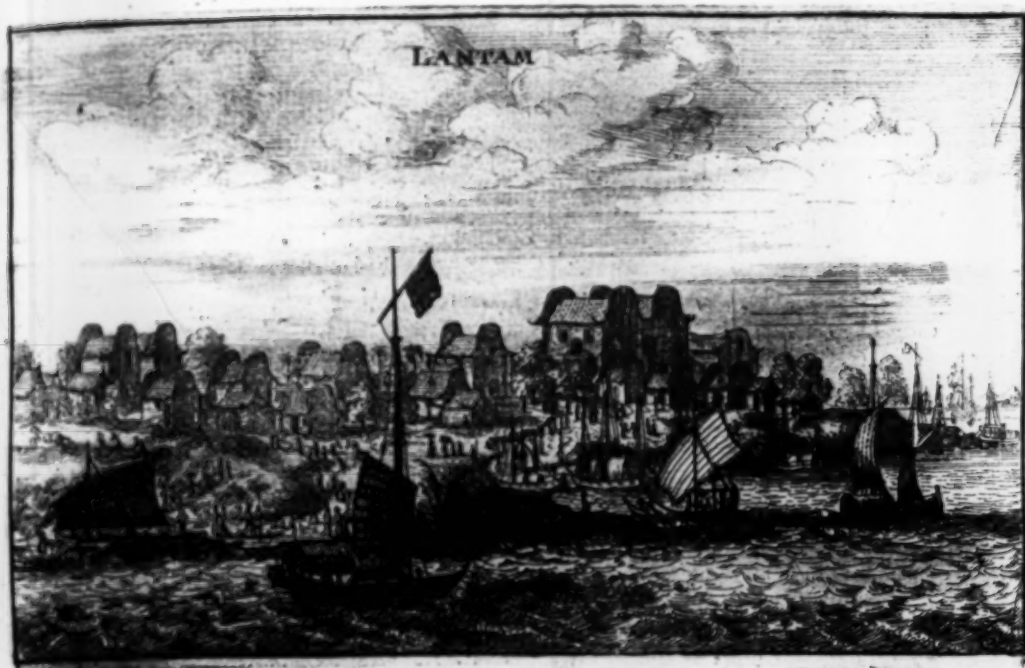
The Ambassadors went the same day to Salute the Mandorin *Toju*, who receiv'd them very courteously, and told them, That *Poetsiensie*, and other Lords, durst not hold any Conference with them, because the *Tutang*, whom they stood in awe of, had not yet granted them Audience.

Upon the first of *February*, the Ambassadors, with the Merchant *Lantsman*, and some other of their Attendants, to the number of twenty Persons, were most nobly Treated at a Dinner by the old Vice-Roy, who Entertain'd them first with *Thea* out of wooden Dishes, wishing the Ambassadors to be merry, and to drink Sorrow from the Heart, since they had now pass'd the greatest Danger. After drinking of the *Thea*, the Trumpets sounded, and Dinner was serv'd in: Each Ambassador had a particular Table full of Dishes; but before they began to eat, the King call'd for a Gold Goblet full of Wine, and commanded two of his Gentlemen to carry one to each of the Ambassadors, and to let them know they were heartily welcom: As soon as they had pledg'd his Majesty, they fell to their Meat; and whilst they were at Table, the King ask'd them several Questions concerning the State and Affairs of *Holland*. Dinner being almost ended, several Comedians, according to the Custom of the Country, began to shew themselves before the King; but the Ambassadors being in haste, desir'd his Majesty to excuse them from further Attendance; so after a Health or two had pass'd about, they took leave, and came back to their Lodgings.

The next day they were Treated by the young Vice-Roy after the same manner, only there pass'd no Discourse at Table, but what was tending to Mirth and Jollity.

Upon the third of *February* came *Pinxenton* to *Canton*, with all his Train; and as soon as the Ambassadors had heard of his Arrival, they went to welcom and Salute him in his Lodgings. On the seventh the Ambassadors (now *Pinxenton* was come to *Canton*) had Audience of the *Tutang*, who had deferr'd them till his Arrival.

The Ambassadors having dispos'd of 160099 *Guilders* in Presents for the Grandees at *Peking*, were somewhat straightned to find wherewithal to purchase a New-years-gift for the Vice-Roys that might be acceptable unto them; which at last was obtain'd by the Interest of *Lantsman*, which he had made during his abode at *Canton*: But when the Presents were brought to the Vice-Roys, they seem'd dissatisfi'd with them, and demanded not only Interest of 1500 *Toel* of Silver, which they had disburs'd for the use of their Servants upon their departure to *Peking*, but they likewise insisted, That the Ambassadors should immediately pay the 3500 *Toel* of Silver which they had promis'd to the Vice-Roys for a free Trade at *Canton*, before their departure
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for *Peking*. This Business occasion'd much trouble; and at last the Ambassadors were necessitated to comply with their Demands, to prevent further mischief; for they found that the Common People had been dealt withal, to affront them as they went along the Streets: and not long after, one of our best Interpreters, by Name *Paul Duretti*, was barbarously murder'd in his own House. Whereupon the Ambassadors resolv'd to depart with all speed for *Batavia*, and went immediately to take leave of the Vice-Roys, who refus'd to give them Audience, and only sent out word, That they were not to Export any *Tartar Arms*.

The Ambassadors finding they could not effect any thing with their Visits, return'd to their Lodgings, and went aboard that Night, and set Sail early in the Morning; but after a few hours Sailing, the Wind turn'd, and we were forc'd to come to an Anchor not far from *Canton*, where we lay all Night.

Upon the 23. came the Stewards of the Vice-Roys, and the Captains of the Guards, with the *Mandorins* who had accompanied the Ambassadors forward and backward from *Peking*, and Treated them in the name of their Masters with their strong Liquor *Samson*, in the Kings own Dishes: They wish'd the Ambassadors a speedy and successful Voyage, and that they might suddenly return again; and after some Healths had gone about, they took leave, and went back to *Canton*, and we immediately hoisted Sail, and came upon the 28. about Sun-set to an Anchor in the Harbor of *Heytamon*. The Ambassadors had sent the Governor a Princes Flag, which he caus'd to be hung out with the *Tartar Standard* upon the Fort, as a sign that the Ambassadors were welcome to him.

Upon the second of *March*, about mid-night, we weighed Anchor, and set Sail with an Easterly Wind from the Harbor of *Heytamon*, steering our Course South-East. At break of day we came in sight of the famous Village of *Lantam*, which lies in a very commodious place, adorn'd with goodly Buildings, and may be seen at a great distance off at Sea. We made so much speed that day, that before Sun-set we got beyond the Eastern Islands of *Maccao*.

Upon the fourth Instant we came in sight of the Northern Mountains of *Aynam*, which lay about six Miles North-West from us.

On the eighth of the same Month we came again to the Island *Pulo Tymon*;

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where we anchor'd, and sent ashore to know whether any Ships had been lately there. The Islanders told us, That about a fortnight since there Sail'd by a *Jonck* for *Batavia*, but they could not tell whence she came. With this advice we set Sail again, and were no sooner got out to Sea, but we saw whole shoals of flying Fishes, leaping out of the Water, and sporting themselves in the Air. These Fishes are commonly of the bigness of a Smelt, and have Wings like those of Bats; they never swim alone, but keep together in shoals; as soon as they discover any other sort of Fish that use to make a prey of them, they take Wing and save themselves: they are not able to continue long above Water, but must immediately return under Water again. No Creature either upon the Land or in the Sea suffers greater persecution than these Fishes, for under Water they are pursu'd by Soals, and other Fish, and have no way to save themselves but by flight; and they are no sooner out of the Water, but they are presently set upon by Sea-Fowls; so that they are continually in jeopardy, either in or out of the Water.

Upon the 21. of *March* we came in sight of the Island *Linga*, situated upon the Coast of *Sumatra*. Early in the Morning we spy'd a Sail, whereupon we Mann'd out our Boat to discover what she was, and whence she came; by whom we understood, That it was our *Bloemendaal*, which had lost us by the way: so we joyn'd together, and steer'd our Course South-west.

Upon the 24. we came into the Streight *Banca*, between the great Island *Borneo* and *Sumatra*; and upon the 26. we past by the Island *Lucipara*, and so through the above-mention'd Narrow.

On the last of *March* we arriv'd in our long-desir'd Harbor of *Batavia*, after we had spent twenty Months and six Days in this tedious and expensive Voyage.

The Ambassadors immediately went ashore, to give an Account to the Governor-General, and the Council of *India*, of their Transactions in this their Voyage to and from *Peking*; and to inform them what ill success they had in their Business with the Emperor there, notwithstanding all their Endeavors, and the rich Presents they had given, as well to the Emperor himself, as to the *Mandorins*, and the rest of the Grandees of his Court. The Value of these Presents amounted in the whole to 5555 *l.* 1 *s.* 7 *d.* *Sterling*; and the Expenses of

of our Expedition forward and backward came to 4327 l. 10 d. Sterling : which together amounted to the Sum of 9882 l. 2 s. 5 d. Sterling.

And for all these Presents, and great trouble of so dangerous and long Travel, we effected nothing else, but that the *Hollanders* were receiv'd as Friends by the Emperor of *China*, and might return eight years hence to Salute his Imperial Majesty, according to the Contents of the foremention'd Letter, which the *Great Cham* writ to the Governor-General at *Batavia*.

And though through the means and Designs of the *Portuguese Jesuits*, as has been often mention'd, our Business did not succeed with the Emperor according to our wish, yet we hope that in a short time, and before the date of eight years shall be expir'd, something will be done to the advantage of our Traffick, by sending a few more Presents to the Emperor; which several of the *Grandeas* of *Peking* did more than hint to our Ambassadors. Beside, the *Great Cham* having Wars with that Arch-Pirate *Coxinga*, if we should but propose to assist his Imperial Majesty with our Ships, for the subduing of the said Pirate, I make no doubt but he would quickly consent to give us a free Trade in his Dominions.

Amongst so many Alterations hapned since our departure, we understood at our Arrival, with great joy, that the strong City of *Columbo*, in the Island of *Ceylon*, was fall'n into our hands, by the Conduct and Courage of the General *Dirck Hulst*, who Commanded over those Forces that were sent to subdue it. This valiant Commander was unfortunately slain in an Assault made by him upon the said City; which being perceiv'd by his courageous Soldiers, they fell on with so much fury, that they would not be satisfi'd for the loss of their Commander, with any thing less than the taking of the Town; which was soon after deliver'd up to them upon terms. How great an advantage this will prove to the Affairs of the *East-India Company*, any one may easily guess, if they do but know, that from this Place comes the best Cinamon.

We likewise understood, that the troublesome and contentious Business in *Amboyna*, which threatned this Place with great danger, was accommodated and reconcil'd, through the wise management of *Arnold de Vlaming*; so that one might live freely and peaceably there, and drive their Trade with the Inhabitants as formerly.

Lastly, We were inform'd, that the *Bantam Javaners* were grown weary of the War, and sought to live in Peace with the *Hollanders*; which will highly make for the Interest of our *East-India Company*.

I have treated thus far in short concerning what hapned upon our Travels forward and backward to the Emperor's Court at *Peking*; wherein, to my knowledge, I have not in the least said any thing contrary to the Truth: and as I began in giving a Description in short of the whole Empire, for as much as concerns the Country it self; so I conceive it not improper, for a more full and perfect knowledge of all *China*, to continue my Relation of the Government, Letters, Learning, Manners, Customs, Fashions, and Modes of the Inhabitants; Creatures, Beasts, Herbs, Fruits; Wars, and Peace, in this vast Dominion of *China*.





A
General Description
OF THE
EMPIRE
OF
CHINA.

CHAP. I.

Of the Government and several Chief Officers in China.



OUR Statists in *Europe*, and most else that follow Science and Literature, are not ignorant in the least of the three Forms of Government, *viz.* That of *Monarchy*, or the absolute Power of a Single Person; *Aristocracy*, being the Authority of the Nobles; and *Democracy*, the Sway of the Multitude.

Now the Kingdom or Empire of *China* hath been Govern'd from Age to Age, in a series or long prescription of Time out of mind, by a Single Person, the Supreme Authority being always *Monarchical*; for both the Power of the Nobles and that of the Populacy are so altogether unknown to the *Chineses*, that we had a difficult Task when we were at *Peking*, to make them understand what our Government of the *United Provinces* was, and what were our *High and Mighty Lords*, the *States General*.

The Emperor of *China* Commands over the Lives and Estates of all his Subjects, he alone being the Supreme Head and Governor; so that the *Chinese* Government is absolutely *Monarchical*, the Crown descending from Father to Son; and for want of Issue-Male it comes to the next of Blood, the eldest Son first resuming the Paternal Throne; only we read, That two or three Kings in old Times disinherited their Children, being held unfit to Govern, and put the Scepter into the Hands of Strangers, no way related to them. It has also

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often hapned, that the Subjects have by force wrested the Government out of the hands of their lawful Prince, for being too severe, harsh, and cruel in his Reign, and conferr'd it on one more agreeable to their Humor, whom they have acknowledg'd for their lawful Prince. Yet herein are the *Chineses* to be commended, that many amongst them had rather die honorably, than swear Fidelity to any Prince that gets the Crown by force of Arms, having no just Title to the same; for they have a Proverb amongst them, *That an honest Woman cannot Marry two Husbands, nor a faithful Subject serve two Lords.*

When the Heir (which generally is the eldest Son) comes to the Crown, the rest of the Children are Treated with Royal Dignity and Honor; but they must not use any Regal Authority. The King allots to each of them a City, with a Royal Palace, where he lives in Princely State, being serv'd and waited on with extraordinary Pomp and Splendor, but has no Command in the least over any of the Inhabitants; neither may they depart from that City without the King's special Licence.

In this Government are found no old Laws, as among those of *Europe*; no Imperial Edicts, which had their original from the ancient *Romans*: but those that are the first Founders of their own House, and have by Conquest, or otherwise, resum'd the Government, make new Statutes according to their pleasure. This is the reason why the Laws which were in use before this last Invasion of the *Tartars*, and are in part observ'd to this day by the People, are of no longer standing then the Emperor *Humyuo*, whose Race, for his most heroick Actions in the Expulsion of the *Tartars*, was call'd *Tamin*, which signifies *Great Courage*. This Emperor made several Laws, and confirm'd others made by his Predecessors.

Their Emperor is commonly call'd *Thiensu*, which signifies *The Son of Heaven*; and this Name is given him, not that they believe he had his Original from thence, but because they believe he is better belov'd, by being preferr'd to so great a Dignity above all other Mortals, for his eminent and natural Vertues, and because they adore and worship Heaven for the highest Deity; so that when they name *The Son of Heaven*, 'tis as much as if they said, *The Son of God*. However, the Commonalty call not the Emperor *Thiensu*, but *Hoangti*, *The Yellow Emperor*, or *The Emperor of the Earth*; whom they name *Yellow* of colour, to distinguish him from *Xangti*, which signifies *The highest Emperor*. Two thousand six hundred ninety seven years before *Christ's* Birth, their first Prince Reign'd, who bore the Name of *Hoangti*; and because of his extraordinary Vertues, and valiant Deeds, the *Chineses* have ever since call'd their Emperors *Hoangti*.

None are chosen or employ'd in the Government and Management of Publick Affairs, but such as are held capable, and have the Title of *Doctors of the Law*, Men of great Learning and eminent Parts; for whosoever is preferr'd in *China* to Places and Offices of Trust, has given a clear testimony of his Knowledge, Prudence, Vertue, and Valour; neither the Favor of the Prince, or Grandeur of his Friends standing him in any stead, if he be not so extraordinarily qualifi'd.

All Magistrates, both Civil and Military, are call'd in the Country Idiome, *Quonfu*, which signifies *Men fit for Council*: They are also call'd sometimes by the Name of *Lavie*, which signifies *Lord*, or *Master*. The *Portuguese* call these Magistrates in *China*, *Mandorins*, it may be from the *Latin* word *Mandando*; by which Name the Officers of that State in that Country are also receiv'd and understood by us of *Europe*.

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And although I said at the beginning, that the Government of this Kingdom or Empire consisted of one single Person ; yet it will appear by what has been said, and what shall follow, that the Government has also some Commixture with that of *Aristocracy* : for although that which the Magistrate concludes, and fully determines, must afterwards be ratifi'd by the King upon Request made to him ; yet he also finisheth nothing himself in any Business, before he is thereunto first desir'd by his Council.

It is also very certain, That it is no way lawful for the King to confer any Office, Dignity, or Place in the Magistracy, upon any, unless he be first requested by one in special Authority : But yet he hath Power to present his Courtiers with some special Gifts ; and this he often does, according to an old Custom, *whereby it is free for any one to raise his Friends at his own Charge.*

The Publick Taxes, Assessments, Impositions, and Revenues, are not brought into the King's Treasury ; neither may he dispose thereof at his Pleasure : but they are deliver'd either in Money or Goods into the Treasury and Granary of the Empire ; which Income dischargeth the Expence of the King's Family, consisting of Wives, Concubines, Sons, Favorites, and the like.

There are two distinct Councils in *China* ; one whereof not only officiates in Affairs of State at Court, but has likewise the Care of the Kingdom : The other is made up of Provincial Governors, who Rule particular Provinces and Cities. A Catalogue of which Officers fills up five or six large Volumes, Printed every Month, and to be sold at *Peking*, where the Court resides. In these Books are mention'd only the Names of Provinces and Cities, and the Qualities of those who for that end are employ'd in the Magistracy through the whole Empire.

These Books are always re-printing, in regard so vast a number of Alterations happen daily ; for some die, others are laid aside, and new ones chosen in their Places, or else preferr'd to higher Offices ; so that there is hardly an hour but some Change happens amongst them.

The Grand Council divides it self into six other great ones : The first is call'd *Pu*, or *The Council of State* ; for they nominate and chuse all the Magistrates of the whole Nation : these, as they are most powerful, have also the greatest Parts, Persons able to judge of whom they confer such Dignities ; for they must be all qualifi'd with Philosophical and other Learning, that come to any Place in the Magistracy ; the general Maxim there being, *To prefer none but meerly upon Merit* ; and whosoever happens to be degraded for any Misdemeanor, they never admit him to his Place again.

The second, call'd *Hopu*, hath the Management and Inspection over the King's Exchequer, pays the Armies, and other Charges of the Kingdom.

The third they name *Limpu* ; this takes care of the common Offerings, Temples, Priests, the King's Women, Schools, and publick Places of Learning, to see that all things be done in order ; likewise orders their Holy-days, and the Obediences which are to be perform'd to the Emperor, upon certain Times and Occasions ; also disposes and confers Titles of Honor upon such as deserve them, takes care for the encouragement of Arts and Sciences, sending and receiving of Ambassadors, and the writing of Letters into all Parts.

The fourth Council is call'd *Pimpu*, or *The Council of War*, to whom is left the management of Peace and Military Affairs ; wherein however they are not to conclude any thing without the consent of the Emperor. They dispose

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of all Places and Offices in the Army, and confer Titles of Honor and Dignities accordingly upon such as behave themselves bravely in Conduct, and valiantly in Battel.

The fifth Council, call'd *Cumym*, has the care about Buildings committed to it; and also appoints Surveyors to look to the Repairs of the Edifices and Palaces belonging to the Emperor, his Favorites and Magistrates: they also look after the building of Vessels, and the equipping of Fleets.

The sixth Council, call'd *Humpu*, Examines and Judges all criminal Causes, and appoints their Punishments.

All Affairs of the whole Kingdom are dispatch'd by these six Councils; wherefore they have in each Province and City, Officers and Notaries, by whom they are inform'd of all Transactions which happen in each Quarter; so that they are all continually busie about weighty Affairs: but the number and good order of the Officers very much facilitates their Work; for in each Council is a President, whom they call *Ciu*, who has two Assistants, one on his right side, call'd *Coxilam*, and another on his left, term'd *Yeuxilam*: These three, both at Court, and through the whole Empire, have the highest Dignity, except those who sit in the supremest Council, call'd *Colao*. Beside these three Principal Councillors, there are belonging to each Council ten others, who differ but little in Dignity from the rest, being always employ'd, together with a great number of inferior Officers, as Notaries, Scribes, Secretaries, and Clerks.

The Jesuit *Semedo*, in his Relation of *China*, mentions several other Councils, whereof some have a like Authority with the before-mention'd six; all which are call'd in the *Chinese* Tongue, *Cien*, *Cim*, and consist of several Offices, belonging particularly to the King's Household.

The first of these is call'd *Thai Lisu*, that is, *The Council of the great Audite*: This Office seems like the great Chancery of the Kingdom, and therein all weighty Affairs receive a determination; it consists of thirteen *Mandorins*, one Councillor, two Assistants, and ten under-Officers.

The second is call'd *Quon Losu*, and provides for their Imperial Majesties Tables; and for all the Expences of the Emperor's Court. This Council has one Councillor, two Assistants, and six Officers.

The third, call'd *Tbaipocusu*, has the Power of the Emperor's Stables, and makes provision of all Post-Horses for publick Use and Service. It consists of one Councillor, and six Officers.

Beside all these, there is yet another Council higher than all the rest, and of the greatest Dignity, having Place next the Emperor in all publick Solemnities. Those that sit in this Council are call'd *Colaos*, being seldom above four or six in number, and the most select Persons of all the other Councils, and of the whole Empire, and are honor'd and reverenc'd accordingly. No private Affairs are brought to them, for they only mind the Publick Good and Government, sitting with the Emperor in private Council; for the above-mention'd six Councils intermeddle not with the Affairs of the State, as to make any Conclusion upon them, they being only to Debate and Consult, and afterwards by way of Petition to offer their Advice to the Emperor, who either altereth or confirmeth what they have done, according as he sees cause. But in regard he will not seem wholly to rely upon his own Judgment, some of the chiefest Philosophers always attend upon this *Colaos* or Council, and come daily to the Palace to answer Petitions, which are brought continually to the Emperor

Emperor in great numbers. This last Conclusion the Emperor Signeth with his own Hand, that so afterwards his Command may be Executed.

There are yet two Councils more, whereof the one is call'd *Choli*, and the other *Tauli*, each consisting of above sixty Persons, all choice Philosophers and wise Men, whose Fidelity and Prudence both the Emperor and People sufficiently have approv'd, and therefore they hold them in great honor and esteem. With these his Majesty adviseth upon all extraordinary and weighty Affairs, but more especially when any thing has been committed against the Laws.

Beside these, there are several other Councils, whereof the chiefest is call'd *Han Lin Yuen*, where are employ'd none but Learned Men, who busie themselves with no Affairs of the Government, yet exceed all in Dignity, except such as sit at the Helm. Their Charge is to take care of the Emperor's Writings, to compile Year-Books, and write Laws and Orders. From among these are chosen Governors and Tutors for the Princes; they only are concern'd in Matters of Learning, wherein as they grow more and more excellent, they mount by several Steps to the highest degree of Honor, coming afterwards to be employ'd in Places of the greatest Dignity in the Court; neither is any chosen into the great *Colao*, who hath not first been of this Council. They delight in Poetry, and get a great deal of Money by their Writings, as in making of Epitaphs, Poems, and the like, to pleasure their Friends; and very happy he esteems himself that can obtain such a favour of them.

The Government of the City *Nanking*, where the *Chinese* Emperors formerly kept their Courts, is the same with that of *Peking*, save that at *Nanking* the great Council of the *Colao* is not in being; but the Esteem and Authority of the rest of the Councils here is as much eclipsed for want of, as at *Peking* 'tis advanc'd by the Emperor's Presence.

Thus far we have spoken of the Government in general: In the next place we will treat of particular and Provincial Jurisdictions. The whole Empire is divided into fifteen Provinces; in the principal Cities whereof the chiefest and supreme Courts of Judicature reside, differing little in Method and Rule from those of *Peking* and *Nanking*, and so not consequently one from another. The Regiment of each Province is committed to the care and fidelity of two Persons, whom they call *Pucinsu* and *Manganzasu*; the first whereof intermeddles only with Civil Affairs, and the other is altogether concern'd in Criminal Matters. They have both their Seats of Judicature in the Chief Cities of their Province, and live in great Magnificence, having beside several Officers assistant unto them, as also the chiefest Magistrates call'd *Tauli*; who in regard they Command over some other inferior Cities, it often happens that they are absent from the Metropolis of the Province, to take care of their Employments.

All the fifteen Provinces, as has been already said, are subdivided into several other less Portions, which the *Chineses* call *Fu*; over each of which is appointed a Governor call'd *Gifu*. These Divisions are again proportion'd into great and small Cities, the first whereof they call *Ceu*, and the last *Hien*: each hath a particular Magistrate, which in the great Cities are call'd *Ciceu*, and in the less are nam'd *Cibien*; for *Ci* signifies *To Govern*. Every Principal Governor of these Cities is aided by three Councillors, who assist them with Advice in all their Affairs and Undertakings: The first is call'd *Hun Chim*, the second *Chu Phu*, and the third *Tun Su*, and have their particular Courts and

Judicature ; but the Governor over the whole Division has no more Authority in the Place of his Residence, than in the other Cities under his Command : True it is, he may condemn a Malefactor to die, but he cannot put the Sentence in Execution, without the consent of the rest that are join'd in Commission with him.

But in regard an Account must be given of the whole management of Affairs, and the Transactions of all the Provinces, at the Court at *Peking* ; therefore in each Province there are appointed two other great Officers by the Court, who in eminency of Honor, and Grandeur of Commission, exceed the rest. The one of these always resides in some of the Provinces, and is call'd *Tutang* ; the other is sent yearly from the Court at *Peking*, and call'd *Chayven* : the first has a Superintendent Power over the other Magistrates and Subjects, Commands the Soldiery, and is concern'd in all the chiefest Offices of the Empire, by reason whereof he is not inferior to the greatest Vice-Roys in *Europe*, either for Power or Pomp. He continues three years in the Employment, and all that time has constantly Couriers going to, and coming from Court ; and this because he must daily give an Account of what passes in his Province. At his first going from Court, several Persons of great Quality (who also are of his Council) are sent to wait upon him to his Palace : The Inhabitants of Cities and Towns, through which he passes, go out to meet him with great Respect, and accompany him good part of his Way, both on Horse-back and on Foot, with great Honor and Reverence : At length, when he is arriv'd within three Miles of the Capital City wherein he is to make his Residence, the Garrison of the Place, excellently accommodated, meet him, to guard and conduct him ; after whom follow the Magistrates, with the chiefest Citizens.

The Office of the second, call'd *Chayven*, which signifies *An Examiner*, is likewise a Place of great Trust and Command ; but (as is said) expires with the Year. This Officer receives so large a Commission from the Emperor, that he may supervise and inspect all manner of Affairs, as well Civil as Military, and this he doth, giving an Account thereof to the Emperor, who thereupon immediately sends him further Orders what to do therein. He alone, amongst all the Magistrates, causes the Sentences of Life and Death, and other corporal Punishments, to be put in Execution through the whole Province ; so that all Persons equally fear and reverence him.

Besides these great Officers of the Emperor, there is another Examiner, call'd likewise *Tutang* ; but he is sent by the Empress from time to time, and his Business is only to visit the Prisons of the Province, with a full Power to release all such from them, as have been put in for trivial Matters. He hath a very great regard to the Poor, his chief Office being to perform Deeds of Charity, and extend Compassion.

In every Province is also a Treasurer, who takes care of the Royal Revenues arising within the whole Province : He receives his Commission from the *Rix-Council* appointed for the Emperor's Revenue. With him are join'd two Assistants, who both reside in his Palace : And he has under him twenty six *Mandorins*, who are employ'd in several Offices : He receives and takes an Account of all the Tolls, Impositions, and Royal Taxes ; takes a special care of all Weights and Measures, and determines all Causes and Differences that arise about the Emperor's Revenue : He is the Person that pays all Salaries, Wages, and Annuities, whether it be to the Magistrates, the Emperor's Kindred,

Kindred, or Soldiers; and likewise disburses all Moneys to be laid out for repairing of Bridges, Streets, and common Edifices, such as the Palaces of the *Mandorins*.

The fourth Council is *Gan Cha Sci*, whose Business is to inflict, or pass Sentence for corporal Punishments.

The fifth Council takes care to improve and reward Learning and Knowledge.

And thus I have given you an Account of the several sorts of *Rix-Councils* in *China*; but before I conclude with their method of Government, it will be worth our labor to make some mention of the strange and unusual Customs us'd amongst them, which other Nations have hardly heard of. And first of all, it is very observable, That the whole Kingdom is sway'd by Philosophers, to whom not only the People, but the Grandees of the Court yield an awful Reverence, insomuch that they submit with all humility to receive Correction from them, as Children from a Master. By these Philosophers are all Military Affairs order'd, over which they are appointed as Overseers; and their Counsel and Opinions make greater Impressions upon the Emperor, than all the most admirable Observations of the Commanders themselves, who are very seldom, and then but some few, taken into the Council. But that which will appear yet more strange, is, that these Philosophers far exceed the Military Commanders in Courage and Fidelity, and will hazard their Persons beyond any of them in the most imminent Dangers, for the good of their Prince and Country.

Secondly, But that which indeed to our *European* World will seem most admirable, is the Good Understanding and perfect Unanimity which is constantly held between the High and the Inferior Magistrates; as also between the Governors of Provinces, and the *Rix-Councils*, and between those and the Emperor himself; declar'd by that mutual Respect and Affection which they bear to one another, in making Visits, and sending Presents upon all occasions for the continuation of this so well knit Correspondence: and yet notwithstanding this constant and strict Amity, the inferior Magistrates never speak to the chief Ministers of State but upon their Knees, and that with singular Civility, and profound Respect. With like Respect and submissive Carriage the Subjects behave themselves to the Governors and Rulers of Cities.

Thirdly, No Person continues in Office through the whole Empire, longer than three years, unless he be confirm'd anew by the Emperor; which happens very seldom, because, as every Man merits by his upright Carriage and Deportment, he is still advanc'd to higher and more noble Promotions. And certainly this is done upon great and Political Reasons of State, as to prevent any such Governor from contracting near Friendship with the Inhabitants, whereby to draw their Affections to a by-Interest on his part, to undertake Factions or Novelties against the Interest of the Prince. For the better bringing to pass whereof, all the chief Governors of Provinces, Divisions, and Cities, are bound to appear every third year at the Emperor's Court, to do Homage and Obedience to him; at which time a strict Account is taken of their Carriages and Behaviours in their several Places: and after a thorough Examination of all Matters, the Emperor and his Council determine who are fit to be continu'd, who to be cashier'd, who to be preferr'd, and lastly, who to be punish'd; and this without any respect of Persons. Likewise, it is not in the power of the Emperor to make any alteration in what is concluded by the

the Council and Judges upon this Examination, which is so severe and impartial, that for the most part only the greatest Persons offending are punish'd. And to this purpose we read, that in the Year 1607. so strict an Examination was made, that four thousand principal Magistrates, who had misbehav'd themselves, receiv'd Rewards justly due to their demerits.

The Persons so condemn'd are divided according to the quality of their Crimes, into five Ranks: Under the first are comprehended such as take Bribes, and enrich themselves out of the Emperor's Treasury; these being turn'd out, are for ever made incapable of bearing any publick Office. Under the second Rank are set down those who are too cruel in their Punishments; these are likewise turn'd out of their Places, and sent home to live as private Persons. Under the third are reckon'd such as are decrepit, and too far stricken in years for Government, or else such as are too remiss in their Offices; these, though they are put by the Exercise of their Offices, yet enjoy all their Privileges as they were wont when they were in their Places, so long as they live. In the fourth Rank are put down such as have been too hasty and rash in passing Sentence, acting without any forecast in the Affairs of the Empire; these are degraded, and put in some inferior Offices, or else employ'd elsewhere upon less weighty Affairs. In the last place, all such as live imprudently, and unbecoming the greatness of their Station and Employment, are not only depriv'd of their Places, but also of their Liberties and Privileges for ever. The like general Inquisition and Examination is made every twelfth Year amongst the *Rix-Councils*, as also amongst the Military Officers.

Besides, the *Mandorins* and Assistants are oblig'd once a day to give an Account to the Governor of their City, of their own and other Persons Transactions under their Jurisdictions, as also what has past either in City or Country; and if they forbear to give notice of any thing that tends to the prejudice of the State, which afterwards comes to be known, they are most severely punish'd, without any delay, or respect of their Persons; an instance whereof hapned at *Canton* when we were there, the old Vice-Roy causing one of the chief *Mandorins* to be kill'd in his Presence for such a Crime, and would not delay the expiation of the Criminal's Offence by his Blood so long, till the Executioner could be fetch'd to behead the Offender, according to the Custom of the Country.

Fourthly, None may in the Province where he was born take upon him the Office of a Magistrate, but is admitted to be a Field-Commander; the reason whereof may be, lest he who sits in the Place of Justice should favor his Relations; but the Soldier being at home in his own Country, will Fight *pro Aris & Focis*, and the more valiantly defend it. The Sons of such as are Magistrates, are not permitted to go much abroad, that so they may not be corrupted with Bribes.

Fifthly, The *Chineses* will not suffer any Stranger to continue in their Country, who has an intention to return home into his own native Soil, or is found to hold any Correspondence with foreign Kingdoms; neither is a Foreiner permitted to come into the heart of the Empire: And this is the cause that no Stranger dares venture into *China*, otherwise than under the pretence of an Embassy; which is not only to be understood of such as are far distant from *China*, but also of their Friends, Allies, and Tributaries, who pay Taxes to them; of which sort are the neighboring Islanders of *Corea*, who for the most part observe the *Chinese* Laws; and if they discover a Foreiner to have liv'd
privately

privately in *China*, they restrain him from returning into his own Country, upon pain of death.

Sixthly, No body is suffer'd to wear any Arms within a City, nor the Soldiers nor Commanders, nor the Learned Philosophers, unless they are upon the March, and going to the Wars. Neither are any suffer'd to have Arms in their Houses, or to ride Arm'd, otherwise than with a Dagger to defend themselves against High-way-men.

In this Empire all Magisterial Officers whatever, whether Philosophical, or of the Council of War, are rank'd into nine Orders; according to which each has a monthly Allowance paid him, either in Money or Rice out of the Publick Revenue; which in regard of the State and Garb they live in, is not sufficient to defray the Charge and Expence they are at; for those of the highest Order, have but a thousand Crowns yearly, yet some of them grow to be very rich Men, but certainly not by what is given them under-hand for Courtesies done, notwithstanding all the Examinations aforesaid.

All the Magistrates, as well superior as inferior, wear for a Badge and Mark of Respect and Dignity, one sort and fashion of Hat, which none else is suffer'd to wear: These Hats or Bonnets are made of black Silk, and have on both sides two oval Flaps which cover the Ears, and are made fast to the Bonnet that they cannot fall off: In which manner and Garb when they appear in the Streets, they walk with great gravity, not differing from each other in the rest of their Habit, save only that they have distinguishing Marks upon their Clothes, whereby their Qualities are known to the Inhabitants, and to what Order they belong.

Lastly, you must know that the *Chineses*, though the *Tartars* have made themselves Masters of this Empire, yet sit every where in the Councils; they enjoy their old Laws, Customs, and Privileges as formerly; and it seems the *Tartars* suffer this, in regard they find the *Chineses* have more understanding, and are better vers'd in Governing the Country and People than themselves; who on the other hand are fitter for War, and more able by force to Conquer, than by Policy to Rule Kingdoms.

CHAP. II.

Of the Characters, Language, Writing, and Literature of the Chineses: And in what manner the Learned in China arrive to the several Degrees of Knowledge.

THE *Chinese* manner of Writing differs very much from the Language they speak; for there is not one Book in all *China* which is writ in their Mother-Tongue. All the Words in the *Chinese* Language, without exception, are Monosyllables: neither have they fewer Letters than Words; for each Letter is with them a Word: and though there be some *Chinese* Words which comprehend several Letters, yet every one of those Letters signifies a particular Word.

And although the *Chineses* have as many Characters as Business, yet they are so skilful in joyning them, that they make about seventy or eighty thousand; but about the certain number Writers seem to differ. The *Jesuit Athanasius Kircher* reckons them eighty thousand, in all which they must be

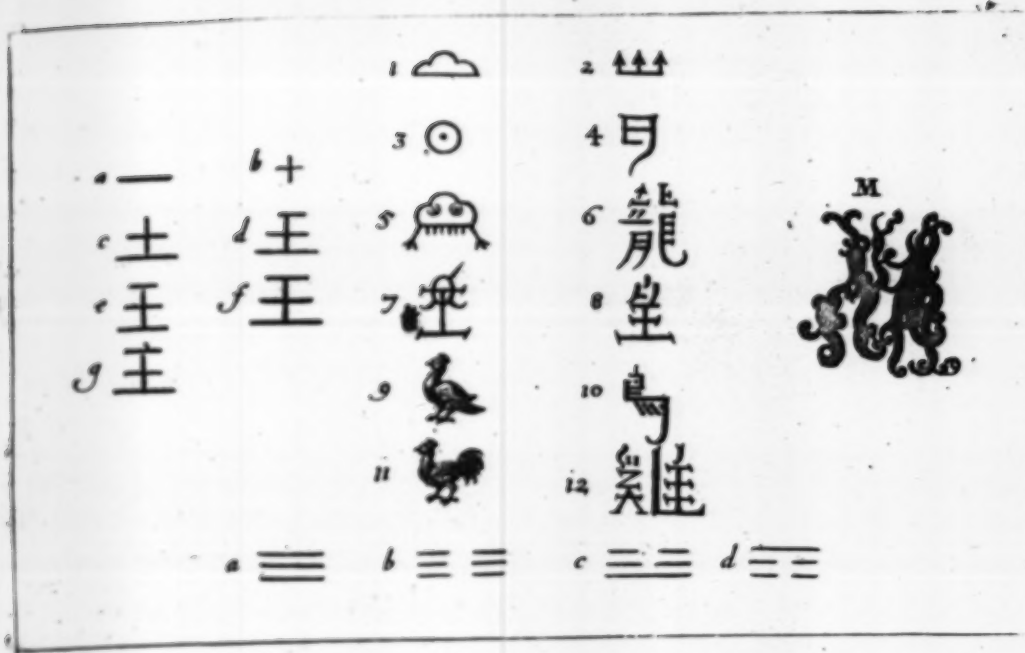
knowing and expert, who will aim at the highest Degree of Learning; although any one that knows but ten thousand of them, may perfectly understand the Language, and be able to write their Characters. *M. Martinus*, in his Prologue to the History of *China*, says, That the *Chineses* have above sixty thousand Characters, which have several distinctions and significations. This is confirm'd my *Mandello* in his *Persian Voyage*, though others raise the number to One hundred and twenty thousand; and which is worth observation, notwithstanding this almost infinite variety and difficulty, yet such is their diligence and industry, that all these words are found in a large Dictionary call'd *Holpien*, which signifies *The Sea*. Of this so great difference in the number of the *Chinese* Letters no other reason can be given, but that the original number hath been increas'd from time to time.

For the better understanding the method of the *Chineses* Writing, I conceive it not amiss to declare more plainly the form and difference of these their so varying Characters.

And to that end and purpose, in the first place you are to take notice, That the old *Chinese* Characters or Letters differ very much from those in present use: for at first the *Chineses* characteriz'd their meaning in a kind of hieroglyphick shape, as of four-footed Beasts, creeping Creatures, Fishes, Herbs, Boughs of Trees, Ropes, &c. which were variously made and contriv'd, as the Fancy of the User thought meet: But after-Ages, by a long series of time, and a constant practical use thereof, finding a great confusion in such a vast number of differing Creatures and Herbs, imitating the form of some of the Ancients in their Characters, made or added some little Points and Lines about them, to distinguish them one from another, and by that means reduc'd them into better order, and a less number, and those are the Letters they use at present.

Of the old *Chinese* Characters, there are to be seen seventeen sorts: The first and most ancient was invented by the Emperor *Tobias*, and compos'd of Dragons and Snakes, most strangely interwoven one within another, and cast into several forms. For this reason the Book which the same Emperor *Tobias* writ of *Astrology*, is call'd *The Book of Dragons*; but at this time those Characters are quite worn out of use in the Countrey. The second sort is fram'd out of several things belonging to Husbandry, and us'd by the *Chinese* Emperor *Xinnung* in all Treatises concerning Tillage. The third sort consists of the several parts of the Bird *Fumhoan*, and was invented by the Emperor *Xanhoan*, who has likewise writ a particular Book of Birds in these Characters. The fourth sort of old Characters is compil'd out of Oysters, and small Worms. The fifth, of several sorts of Roots of Herbs; and in this kind of form the ancient *Chineses* have writ several Books. The sixth sort is drawn from the Claws of Cocks and Hens, and other Fowl, and invented by King *Choam*. The seventh is compos'd of Tortoise-shells, and had for their first Founder the Emperor *Yoo*. The eighth is shewn in small Birds and Parrots. The ninth, in Herbs and Birds. The tenth is of *Co*, invented only for a token of remembrance. The eleventh is of Stars. The twelfth, of several other Letters, serving for Privileges and Immunities. To the thirteenth belong the Letters *Yen*, *Can*, *Cbi*, *Cien*, *Tao*. The Characters of the fourteenth sort are call'd the Letters of Rest, Mirth, Knowledge, Darkness, and Clearness. The fifteenth sort is of Fishes. The sixteenth sort is not yet known to us in *Europe*, nor indeed to any besides themselves, and not to all them neither. The seventeenth sort is us'd in sealing up of Letters, and writing of Superscriptions.

That



That the Reader may more clearly understand the matter, I will set down some of the old Characters, with those now in use.

As for Example, the Character number'd with the Figure 1. signifi'd with the ancient *Chineses*, a Mountain or Hill; at present as the number 2. does express. The Sun was demonstrated formerly by a round Circle or Ring, with a Speck in the middle, as the number 3. declares; but now it is express'd as in number 4. A Dragon was formerly depicted with the Figure, as is express'd in number 5. but now as it is by the Figure, number 6. A Scepter with one Eye, as is express'd in number 7. signifi'd formerly the King's Name, but now it is shewn with the Figure, as in number 8. A Bird, Hen, or Cock, were formerly express'd in full shape and posture, as is mention'd in the numbers 9. and 11. but at present those Creatures are describ'd as in number 10. and 12.

But the *Chineses* at present use no more such Characters to express the form of any such things, but only some certain Lines and Marks, which however different in form, in some sort obscurely resemble the Characters of the Ancients, which represented the shape of things. For a clearer demonstration of the Character in use at present among the *Chineses*, I have thought good to insert one of the Figures, mark'd with the Letter M.

Out of nine several Lines or Marks the *Chinese* Characters of these Times are compos'd, so that by adding or omitting of one Line or Mark, another signification properly arises; for example, a straight Line, as by the Figure a upon the left side of this Print, signifies *One*, or *The First*; with a Line drawn through it, as at b, denotes *Ten*; and with a Line underneath it, as at c, it signifies *Earth*; with another put over the down-right Line, as the Figure d, it speaks *King*; with a Point on the right side, as by the Figure e, it signifies *A Pearl*; but such a Point on the left side, as at Figure f, signifies *To Live*; Lastly, with a Point upon the head of it, as at Figure g, it signifies *Lord*.

Now though all the Subjects of the Empire use several Characters in their Language, yet in speaking there seems to be little or no difference in them, all their words sounding alike; notwithstanding the difference of form and signification in Writing; and this is the reason that there is no Language which has so many double-meaning words as the *Chinese*, being only distinguish'd by some sound or expression in use amongst themselves. Out of the double signification

nification of these words there arises a great Inconvenience; for no Person can transcribe any thing out of that Language which is read unto him, nor can any Book be understood by hearing another read it, because the double meaning and various sound of the words cannot be distinguish'd by the Ear, and are only to be known by the sight, or not otherwise to be understood; so that it often happens in common Discourse, that they are necessitated to put their Minds in Writing, else one cannot understand the other what he means, though he speaks very clear and plain. This double meaning is in some sort taken away by five several sounds now in use, which yet are very hard to be distinguish'd; so that many times very great mistakes happen between those that have not been us'd to these sounds from the very Cradle. An *Italian* telling a *Chinese*, That in Europe there were Ships to be seen as big as Mountains, he gave the word wherewith he would have denoted *A Ship*, the same sound that expresses *A Tyle upon the House*. The *Chinese* taking it according to the sound, seem'd to admire very much his Saying, and at length began to laugh at him, as though he had told them incredible things; asking him withal, *To what use they put a Tyle of such bigness?* and saying, *That it must have been a very large Oven that could bake such a Tyle*. By which appears how necessary it is, and withal how infinitely troublesome it is both to Strangers and Natives to learn these differences of Sounds and Pronunciations, or to be ignorant of them. The *Jesuits* therefore who are sent to propagate the *Gospel* in *China*, have found out five Points or five Marks, which they put over every word, and thereby know how to express the highness or lowness of the Sounds; which are as follow:
 ㄣ ㄣ — ㄣ ㄣ By the help of these Marks must the same word which is written in our Letters, and mark'd with these Marks, be severally pronounced, and then they intend several things. As for Example, *Ya* with this Mark over it signifies *God*; and with this Mark over it, *Ya*, *A Wall*; and *Ya* with this Mark signifies *Dumbness*. Yet notwithstanding all these Helps, the *Chinese* Language is very difficult to be learn'd and understood, as well in regard of the double signification of the words, as also because that in this Language there is no certain number of Letters, but every Business and Intention of the Mind must be express'd by a particular Character; which gives not only an infinite trouble to those that will learn it, but causes a vast expence of time, taking up ten or twenty years before a man can attain to the Art of speaking and writing this mysterious Language, wherein the Natives themselves know far better how to express their Minds in writing, than by speaking.

But in regard I have now spoken of the Character and Writing of the *Chineses*, I will add in a few Words in what manner they place them: And herein they quite differ from the Custom of *Europe*, and almost all other Nations. Hereof *Peter Jacius* thus, in his *Treasury of Indian Things*: The *Chineses* (says he) do not write from the left hand to the right, as the *Europeans*; nor from the right to the left, as the *Hebreans*: but they begin from the right side above, and write down to the bottom; so that they put the one Character under the other, and not one after another, as we in *Europe*: And when the Line is full from top to bottom, then they begin again at the top of another Line, and by degrees go down again to the bottom. And indeed (which is worth observation in this Particular) the *Chineses* differ from all others, who absolutely write after another manner; for at this day there are in all the known World but four several ways of Writing, upon the Account of placing the Letters: The first is from the right to the left side, and in this manner are written the Books of the *Hebreans*, *Chaldeans*, *Syrians*, *Arabians*,

bians, and *Aegyptians*. The second is from the left to the right side; and after this manner the *Greek* and *Latin* Books are writ, and so write at present all the People of *Europe*. The third sort of Writing is in the *Greek* call'd *Bustrophedon*, which signifies to Plough with Oxen; and this manner of Writing is done just as the Oxen make Furrows with the Plow, namely, to begin the second Line where the first ended: This way of Writing (as *Pausanius* relates) was us'd by the ancient *Grecians*; and so (as is reported) were writ the Laws of *Solon*. The fourth and last way of Writing is from the top to the bottom; and this manner of Writing, as has been said, the *Chineses* use, and some of the *Salvage Indians*.

But although this manner of Writing (whereby each thing is express'd by a particular Character) is very burdensom to the Memory, yet it is of very great use and advantage to the People, who differ very much in Language from each other; for hereby they are able to read the Books and Letters of each other (if they use common Characters in Writing) though the one doth in no wise understand the other in speaking. And in this manner it is that those of *Japan*, *Corea*, *Couchen-China*, use one and the same Books, though they differ so very much in the Pronunciation, that one cannot understand a Word the other says; yet they bear the same sence to the understanding of the most indifferent Reader, no otherwise skill'd than in the vulgar Idiom of his Mother-Tongue: And which is yet more of wonder, that although the several Natives in the Empire of *China* differ infinitely each from other in their several Dialects, so that their varying of Languages makes them seem as Strangers among themselves, their Tongues being useless Members to their Intellect; yet in their Books one General Character is us'd, so that the same are equally intelligible throughout the whole Empire.

Notwithstanding the great Confusion of Languages in the several Provinces, as is before declar'd, there is yet through the whole Empire another Common Tongue, by the *Chineses* call'd *Quinhua*, which signifies *The Court or Mandarin Chinesse*; and this at first took its rise from the Magistrates, or *Mandorins* residing in the respective Provinces, whereto they were sent with a Superintendent Authority; for coming thither as Strangers, and esteeming it below their Greatness to be necessitated to learn any other Tongue, this Courtly *Mandarin* Language was introduc'd through the whole Empire, wherein not onely all Affairs relating to the Laws are dispatch'd, but likewise all Persons of Rank or Quality use the same; so that it is as common, and as much in use with them, as *Latin* in *Europe*, or *Lingua Franca* among the *Turks*; and this is the Language that Strangers, Merchants, and others learn, when they come into those Parts.

This Court-speech, though it exceeds all the others for number of Letters, yet it consists of no more than 362 Words; so that the shortness or conciseness of this Courtly or more Modish manner of speaking, makes it flow so pleasantly from the Tongue, that it passes for sweet Elocution, almost all other Languages yet known: As for Example, When we will express the manner of taking a thing, either with the whole Hand, or with one or two Fingers; we are enforc'd to add the word *Take*; but the *Chineses* do express the same quite otherwise: for each Substantive, as a *Cup* or *Pot*, signifies the thing to be done, as likewise the manner of doing it. Thus *Nien* signifies to take with two Fingers, *Tzo* with one, and *Chua* with the whole Hand. The same is likewise observ'd in the word *Stand*; we say, *To stand in the House*, *to stand Eating*, *to stand*

Sleeping; but they have a Word which denotes the Infinitive Verb *To Stand*, and the manner of standing. So likewise when we will express the Leg of a Man, or of a Bird, we always add the same word *Leg*; but the *Chineses* express it all in one: for *Kio* is a Man's Leg, *Chua* a Birds, and *Thi* the Foot of any Creature.

Amongst all the several noble Arts and Sciences wherewith the *Europeans* are enobled, the *Chineses* have only some insight into that of Philosophy; for the knowledge of natural things is much more obscur'd among them by several interpos'd Errors, than any ways enlightned.

The greatest Philosopher of all that Nation, was one *Confutius*, born four hundred and fifty one years before *Christ's* Incarnation, and liv'd in such a manner for above seventy years, that not only by Example, but also by his Writings and Conversation, he stirr'd up all others to imitate him in a virtuous and orderly Course of Life; whereby he gain'd so great an Esteem amongst the People, that they believ'd him to have far exceeded in Vertue, Learning, and Integrity, all other Mortals that ever liv'd upon the face of the Earth: And certainly, if his Works, which are extant in *Chinese* Books, were minded with a due regard, Men must acknowledge him to have been a Person of great Learning and Vertue: In respect whereof the *Chineses* have to this day so great an opinion of his Name, that whatsoever he has writ is never call'd in question, but by all maintain'd for good, having gain'd to it self the authority of *Ipse Dixit* in the Schools. And not only the Learned, but the Kings also have ever since his Death perpetuated his Memory, and recorded his Name in their *Annals*, as a Reward of the Vertue and Learning they receiv'd from him: And such of his Posterity as yet remain, are to this day highly respected by all, and not without reason: for the Emperors of *China* have Enobled the Heirs of the Family with great Titles of Honor, and exempted them from paying any Publick Taxes or Impositions.

Nor doth the Knowledge of the *Chineses* end here; for they are great Proficients in the Art of *Astrology*, and in several other Arts and Sciences; as also heretofore in that of *Arithmetick*, in the understanding whereof they have of late years much decay'd, insomuch that now the Shop-keepers use Boards to tell upon, which are full of Holes; yet they are so ready at it, that with a Peg they know how to cast up an Accompt with as much Method and Expedition, as the most skilful *European* with Counters. In the division of the Hemisphere, Stars, and Constellations therein, they differ very much from us of *Europe*, having added to their number more than are known to the most critical of our modern Astronomers. The Star-gazers are chiefly employ'd in prognosticating the time of the Suns Eclipses, and to observe the various Course of the Planetary Motions. But herein they are like themselves and Brethren in the same Art, full of Errors and Mistakes; as also in their Astrological Observations, Calculating of Nativities, Horary Questions, or the like; concerning good or bad Fortunes in their Lives, as well as present Successes in their Emergent Occasions; together with the Fruitfulness and Barrenness of the ensuing Year: for they take it as a main Article of their Belief, That all things which happen here upon Earth, depend upon the Influences of the Stars, and are directed and order'd by the various Signatures of their several Configurations.

Of this Fortune-telling Part of the Art of *Astrology*, *Trigautius* the *Jesuit* gives this following Account in his *History of China*.

The present Emperor of China has strictly forbidden this kind of Learning to all but such who have a Right by Inheritance, or are otherwise appointed and chosen thereunto: And this Prohibition at first sprung from fear lest any having obtained to the exact knowledge of that Art, should by pretence thereof have an opportunity to erect any Novelty in the Empire. Yet that the Art, and the Masters of the same, may not seem to be utterly lost or neglected, the said Emperor maintains several Star-gazers, at a very great Charge, for his own use; and they are of two sorts, namely, the Celubden, who live within the King's Palace, and the Imperial Magistrates, who live without. Both these have at present at Peking two Benches, the one entituled The Bench of the Chineses, which is employ'd about making of Almanacks and Prognostications, the Suns and Moons Eclipses: The other is of the Saraceners, whose Studies tend to the same things, and are Methodiz'd according to the Grounds and Rules of the Western Astrology. After a time the Judgments of both these Benches are compar'd together, and any difference or mistake of either, or both, is then rectified. Both these Societies have a convenient Mansion provided for them, upon a very high Hill, that they may the better view the Stars, and raise Observations from the same. Several old Astrological Instruments, made of Copper or Brass, are kept in this Place: Every Night one of the Profession remains here, to observe whether any new Star appear in the Firmament, which might fore-tell some Novelty; and if any such thing happen, he immediately gives notice thereof to the Society, and they communicate the same to the Emperor, and consult with him what it may portend, and how relate to good or evil. And this is the Office or Duty of the Astrologers at Peking.

As to Physick and Chirurgery, they are very expert therein, and their Rules of Art differ not much from those of our European Physicians: for first, they feel the Pulse like them, and are very skilful in discovering by the same the inward Distempers of the Body: in each Hand they take notice of six distinct beatings of the same, namely, three high, and three low, which, as they conceive, have some secret Coherences with certain Parts of the Body; as that of the first, to the Heart; of the second, to the Liver; of the third, to the Stomach; of the fourth, to the Spleen; of the fifth, to the Reins, &c. And therefore that they may with the greater certainty of Judgment deliver their Opinions, they are at least half an hour in feeling the Pulse of the sick Person.

When by the Pulse they have found out the Distemper, then in order to the curing of the Patient, they apply and make use of several Simples and Roots; to say the truth, they are generally very well experienc'd in the knowledge of the several Vertues of all kinds of Herbs growing among them. And this is observable, that there are no Schools in all China for the learning of Physick, but every Master of Family teaches his Servant. And true it is, that although in both the Imperial Cities of Peking and Nanking, the Degree of Doctor of Physick is not granted but after Examination; yet this Degree, when obtain'd, doth advance neither the Honor or Respect of the Person. And for this reason it is probable, that few or none Study Physick but the meaner sort of People, because the very Profession thereof (which is so honorable in other Places) is there in no esteem, nor adds the least Reputation to him that gains it.

But it is quite otherwise with such as Study Philosophy; for whosoever hath attain'd to the Perfection thereof, is by them accounted to have arriv'd at the highest pitch of humane Happiness attainable in this World.

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The above-mention'd *Confutius*, the Prince of the *Chinese* Philosophers, has collected into order all the Writings of the Ancients in that kind, and contracted them into four great Books, to which he added a fifth of his own: In which Volumes are taught Rules Oeconomical and Political, as well the way to Live as to Govern well; as also the ancient Examples, Manners, Offerings, and several Poems of ancient Authors. But beside these five, there is another great Volume writ by some of the Disciples of *Confutius*, and is divided into four Parts, and call'd *The Four Books*. The last Volume, thus subdivided, treats of the same Subject with those other five: And these nine Books are all that are to be found in *China* amongst the Booksellers, out of which all others are compos'd: And certainly therein are contain'd most excellent Rules and Directions for the well ordering of all Civil Affairs, and such as have proved to the very great advantage of the Empire of *China*. For which cause a Law was made by the ancient Kings, That whosoever would be a Learned Man, or so reputed, must extract the principal Ground-work of his Learning from these Books: Nor is it enough to understand the true meaning and sense of the same; but he must likewise get them by heart, and be able to repeat a considerable part thereof, if he will be thought to have arriv'd at an eminent pitch of Learning.

There are no Publick Schools in all *China* (though some Writers have erroneously told us the contrary) but every Person chuses his own Master, by whom he is taught in his House, at his own Charge. And in regard of the great difficulty in Teaching the *Chinese* Characters, in respect of their vast number and variety, it is impossible for one to teach many several Persons; and therefore every Master of a Family takes an Instructor into his House, for his Children, of whom, if there be two or three to learn, they are as many as one Tutor can well teach.

All such as are found upon Examination to have made good Progress in Philosophy, arise to Promotions by three Degrees of Learning: The first is call'd *Siencai*, the second *Kiugin*, the third *Cinsu*.

The first Degree of Learning, call'd *Siencai*, is given in every City by a certain Eminent Learned Person, appointed by the Emperor for that purpose, and according to his Office bears the Name of *Tibio*. This *Tibio* goes a Circuit through all the Towns of his Province, on purpose to Promote Learned Men to this Degree: As soon as he is come into any City, he makes known his arrival, whereupon all such as stand for this Preferment address themselves unto him to be examined; and if he find them qualified, he immediately prefers them to this first Step of Learning: and that their Worth may be taken notice of, for a particular Badge of their Dignity they wear a Gown, Bonnet, and Boots, in which Habit none are permitted to go, but such as are in this manner become Graduates. They enjoy likewise several Honorable Privileges and Immunities, and are preferr'd to considerable Employments in the Government.

The second Degree of Honor to which the Learned *Chineses* are preferr'd, is call'd *Kiugin*, which is given with much more State than the former, and is conferr'd only upon such as they judge to be most deserving; and this Promotion is made but once in three years, and perform'd after this manner:

In each Capital City is a great and well-built Palace, encompass'd with high Walls, and set apart only for the Examination of the Scholars. In this Place are several Apartments and Mansions for the use of Examiners, when they

they come to Supervise the Scholars Works. Beside these Apartments, there are at least a thousand Cells in the middle of the Palace, but so small, that they will only contain only one Person, a little Table, and a Bench : In these no one can speak to his Neighbor, nor be seen by him.

When the King's Examiners are arriv'd in the City, they are lock'd up apart in this Palace, and not suffer'd to Discourse with any whatsoever while they are there. When the time of Examination is come, to which are appointed three whole days, namely, the ninth, twelfth, and fifteenth Days of the eighth Month; then are the Writings of the Scholars with great Judgment narrowly Examin'd, and several Questions propounded to be resolv'd by them.

The third Degree is call'd *Cinsu*, and is equal with that of Doctor of Divinity, Law, or Physick in *Europe*; and this is conferr'd likewise every third year, and to them only in the Imperial City of *Peking*. To this Honor can only three hundred out of the whole Empire arrive, and the Examination of them before they are chosen, is perform'd by the King's Examiners in the same Method and State as the former. And such as attain to this height of Honor by their Learning, are preferr'd to the highest Places of Dignity in the Empire, and are had in great Esteem and Reputation by the People.

CHAP. III.

Of several Chinese Handicraft-Trades, Comedians, Juglers, and Beggars.

THe *Chineses* are not altogether without some Experience and Skill in Architecture, although for nearness and polite Curiosity, their Building is not to be compar'd with that in *Europe*; neither are their Edifices so costly or durable, in regard they proportion their Houses to the shortness of Life, building as they say, for themselves, not for others : And this surely is one reason why the *Chineses* cannot comprehend nor imagine the costly and Princely Palaces which are in *Europe*; and when they have been told, that some of the said Edifices have stood for many Ages, they seem as it were amazed thereat : But if they consider'd the true Reasons of such continuance, they would rather applaud and imitate, than wonder; for that which makes our Building last so long, is, because we make deep Foundations; whereas in *China* they dig no Foundations at all, but lay the Stones even with the surface of the Ground, upon which they build high and heavy Towers; and by this means they soon decay, and require daily Reparations : Neither is this all, for the Houses in *China* are for the most part built of Wood, or rest upon wooden Pillars; yet they are cover'd with Tyles, as in *Europe*, and are contriv'd commodiously within, though not beautiful to the Eye without; however, by the curiosity of the People, they are kept very clean and neat.

Their Temples are most curiously built, some whereof in solitary places near the High-ways, to the great accommodation of Travellers. They are hung full of Images, and heavy Lamps, which burn continually, in memory of one or other that liv'd well, and died happily.

These People have made no small progress in several Sciences, by their early being acquainted with the Art of *Printing* : for though those of *Europe* do there-

in exceed the *Chineses*, having reduc'd the same to more exactness and certain Method; yet says *Trigautius*, in the fourth Chapter of his first Book, *The use of the Printing-Press was much sooner in China than in Europe*; for it is most certain, that the same has been in use amongst the *Chineses* for five Ages past; nay, some stick not to affirm, that they us'd Printing before the Birth of Christ. *Mercator*, in his great *Atlas* writes, That the *Printing-Press*, and the use of *Cannon*, are of so great Antiquity in *China*, that it is not known who was the Inventor of them. All which, if it were taken for granted, yet nevertheless they are too large in saying, That That *Printing* has been us'd by them ever since their Country hath been call'd the Empire or Kingdom of *China*. But how ancient soever it is, they use quite another manner and method therein than the *Europeans*: for in regard of the great number of Characters, they are enforc'd to cut them upon a smooth Board, made of Pear-tree or Apple-tree. Upon this Board they paste the Writing that is to be Printed, scraping the Paper so long when it is dry, till the Characters, by reason of the thinness, begin to appear through; and last of all, they bore the Board with an Iron, that only the strokes of the Characters are left standing: This done, they Print with this Board the Writing, which stands already Engraven upon it, upon other clean Sheets, but with so much ease and quickness, that one Man is able to Print five thousand Sheets in a day; and in the boring of the Boards they are so dextrous, that they will cut out one almost as soon as an *European* Compositor can make ready a Form to the Press. This manner of Printing is much more commodious for the *Chinese* Characters than for ours, theirs being great in substance and form, our Letters small, and consequently unfit to cut upon a Board.

Neither doth this Peoples Ingenuity end here, but dives into the quaint Fancies of the Painter's Art, arriving sometimes to great skill in Painting of Pictures; only herein they fall very much short of those who use that Art in these Parts, in regard they neither understand the making of Shadows, nor have learn'd to temper their Colours with Oyl. This is the reason why all their Pictures look so dull and dead, resembling rather inanimate Bodies, than lively Images; and yet they have as good Colours in that Country, as in any other part of the World, wherewith they depict all sorts of Birds and Herbs to the life.

They have also some little insight and skill in the Art of Carving or Graving of Images, and in Casting of Copper into the Portraiture of Birds, and all manner of other Creatures, with which they adorn the Cielings of their Houses; their Temples are likewise beautifi'd with Images of Copper, or other Pieces of Carv'd or Engrav'd Works. Their Bells, which for the most part are made of Brass, have wooden Clappers; for they cannot bear the striking of an Iron one, by reason of their brittleness; so that for sound, they fall infinitely short of the *European* Tuneableness. Why these People, who are ingenious and witty enough in other things, are so dull and unexperienc'd in these, proceeds in all probability from their general averseness to deal with Foreigners; it being a Rule among them, to prohibit them entrance into their Country, at leastwise not to admit them farther then Frontiers.

Several sorts of Musical Instruments are to be seen in *China*, the most whereof are loud Musick or Wind Instruments, to all which they use Snares made of Raw Silk; but they have neither Organs nor Harpsichords, nor any other the like Instruments, though there be some that have a great resemblance of our Virginals in *Europe*.

Their



Their Vocal musick consists of one Note and Tone as it were ; for they know not how to alter or raise their Voices higher or lower, nor is it in use amongst them ; notwithstanding which, they brag very much of their sweet Voices, which happily to their Ears, accusom'd thereto, may seem pleasant ; but sure I am, to ours they are both harsh and untunable.

They have very few Dyals, or Instruments to shew the Hour of the Day ; and such as they have, are made to operate by the means of Water or Fire : Those which shew the Hour with Water, bear a kind of resemblance to some great Hour-glasses for their shape ; but such as shew the Hour by means of Fire, are made of perfum'd Ashes. They have some other kinds of Instruments amongst them, to know the Hour of the Day by, somewhat like our Clocks with Wheels ; and they are made to turn with Sand, as Wheels of Mills with Water ; but they are not to be compar'd to our Clocks in Europe, for they seldom go true. Some inkling they seem to have of Sun-Dials ; but they are ignorant, and desire not to be inform'd in the use of them.

They are very much addicted to Shews and Stage-Plays ; and herein only do they exceed those of Europe. Their Comedians are for the most part young and active, and very numerous throughout the whole Empire ; some of them travel from Place to Place, and others resort to the Chiefest Cities and Towns, to be employ'd at Weddings, and other great and solemn Entertainments.

The Comedies which they Act are either Satyrical or Comical ; but true Relations of the present Times, or new Inventions of their own Fancies, to make the People merry : and the greatest part of them boast Antiquity ; for although it be *facile inventis addere*, yet they seldom add to, or refine what is old, much less invent any thing new. And by this means they are always in a readiness to act their Plays, whensoever, or how oft soever they are desir'd by any Company ; for the better satisfaction of whom, they always carry about them a Book, wherein the Names of their Plays are written, of which, when they are call'd out by any Persons, which frequently happens at times of Publick Feasting, they Play all the while Dinner lasts, which is sometimes seven or eight Hours, in which time their manner of Acting is such, that nothing therein proves tedious to the Company ; the
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cause whereof may seem to be, for that one Play is no sooner done, but they begin another; all their Actions being various, attended with their Singing Parts, and using strange expressions to amuse the People.

There are likewise a great number of Juglers and Hocus-Pocusses, who are very dexterous in their way: Some of them have Rats and Mice in a Cage, fastned to a Chain, which they have taught to Dance in several Postures: Others thrust Threds into their Eyes, and pull them out at their Noses. One I saw creep into a narrow Basket, while his Camerade ran thereat with his Sword so fiercely, that he pierc'd it through; whereupon the Blood ran down, as if the Fellow therein had been wounded in several Places; but immediately coming forth, it was evident he had receiv'd no hurt at all.

The People of *China* are great Lovers of Seals and Coats of Arms, where with they not only Seal their Letters, but make Impressions upon all manner of Writings, Verses, Pictures, and other things. But upon these Seals is no Device, as among the Gentry and Nobility of *Europe*, neither any thing besides the Name, Sir-name, Degree, and Quality of the Proprietor; and to make the Impression, they neither use Wax, nor any thing like it, but only colour it with a certain red Paint; to which end the chief Persons in *China* have a Box of these Seals always standing upon a Table, upon which are Engraven several Names, every *Chinese* appropriating to himself divers Denominations. These Sigils or Signets are either Engraven in the best and richest sort of Wood, or else in Marble, Ebony, Copper, Crystal, or the like; for the performing thereof, there are several Engravers very skilful in this Art, who are much respected by the People among whom they carry the repute of Learned Men.

There are not in this Country any swarming of Writers; but such as do write are esteem'd Artists of the best qualification. Their Ink is made of certain hard Cakes, which when they will make use of, they rub upon a smooth Marble Stone, with a few drops of Water, till the Colour comes off, into which they dip their writing Pencils, being made of Hair, and fairly appropriated to the writing of the *Chinese* Characters; and the making of these Pencils, but especially of the Ink, is amongst all there reputed a particular and ingenious Calling.

Other



Other Handicraft-Trades there are in *China*, among which the Fan-maker is not of least use and credit. These Fans are of such general use to cool the Face in the heat of Summer, that no Person, of what Degree soever, goes abroad without them : And of these there are several sorts, some being made of Reed or Wood, others of Ivory, Ebony, Silk, Paper, or perfum'd Straw ; nor is their variety greater in substance, than their difference in fashion ; for some are round, others four-square, &c : Such as are worn by the Grandees, are made of white Paper gilt, to open and shut at pleasure ; with one of which it is customary among them to Present each other, as a token of Love and Friendship. These Fan-makers also as aforesaid, are employ'd much in the making of *Quittefoles*, which are a kind of folding Canopies, carried over the Heads of the Grandees by their Servants, being made of the same Stuff with Fans, and Lin'd with Silk or Linnen.

The *Ruffians* Travel through all parts of the Country with Women in their Companies, and where by chance they find any handsom young Maids amongst the common sort of People, they use all art and means to entice them away, neither sparing Money or good Words ; whom if they prevail upon to follow them, they afterwards teach to Dance and Sing, so making them fitter for the Entertainment of their Hectoring Blades, and wild Gallants. When they are thus instructed, the Male-Bawds endeavor to sell them, either to the Grandees out-right, or else to prostitute them for Money for a certain number of days, which turns to a considerable advantage ; for every of these Brokers for impudence, have several Women that belong unto them, according as their ability is able to afford them a Maintenance : They seldom stay long in a Place, but go from Town to Town, and there residing longest where they can meet with the best Markets. Whosoever hires one of these Women for a Nights Lodging, must receive her in the publick manner hereafter described, viz. She is set upon an Ass, and so conducted with a Hood over her Face to the House of him that sent for her ; and when she is come to his House, she casts aside her Hood, and then he receives and conducts her into the House.

The Beggars here are generally not only bold, but troublesome ; for they ask with great importunity, yea, and oftentimes threaten such as refuse to give them : They are for the most part very ill featur'd and mis-shapen Creatures,

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for not one of a hundred but is mangled or deform'd in some part of his Body; whereof the Natives give this reason: That these Lazars take their Children in their Infancy, and break their Arms and Legs, or otherwise deform them, that so they may grow up in a mis-shapen form, on purpose to become fit to be bred up in their way of Begging. Besides these enforce'd Deformities, they are many times full of running Sores, that the very sight of them is enough to breed a loathing in the most settled Stomach: And all this misery is done and suffer'd by them on purpose, to stir up some pity and commiseration in such as pass by. Some there are that appear outwardly sound of Body; but such use another Art in Begging, which is, to knock their Heads together like distracted Persons, so that Spectators would believe that their Brains were ready to flie out, or themselves to fall down dead on the Ground; for such is their customary Humor, that they will never cease beating till they have prevail'd with you to bestow something upon them. There is likewise another sort, who in stead of knocking their Heads together, as aforesaid, strike their Foreheads so hard upon a round Stone four Fingers thick, which lies upon the Ground, that it makes the Earth seem to rebound with the blows; by means whereof many of them have contracted such terrible Swellings upon their Foreheads, that they can never be cur'd of them.

In the *Yellow River* a certain Armorer shew'd himself to us, coming Aboard our Barque from a small *Chinese* Boat call'd *Tsiapam*, which is an open Boat, flat before, and with a little Mast in the middle. This Armorer sat quite naked, only a Cloth cover'd his Privities, and drivell'd like a Man possess'd with some evil Spirit; and to make himself appear the more dreadful, he had run a sharp Dart through one of his Cheeks, which made him look with a Countenance full of terror. He carried likewise two sharp Darts in his Hands, wherewith he threatned either to wound or kill himself if nothing was given him. Next to him sat one of the Country Priests, who had a Book in his Hand, wherein he said every Person that gave him something was to write his Name; but the Ambassador's refus'd so to do. There were some *Tartars* with us, who all appear'd to be afraid; but some of them were so very much frightened, that their Hair stood an end at the sight of such an extraordinary mad



mad Creature; and (whether out of fear or folly it matters not) they gave him several Presents, that they might have good Weather, and a speedy and safe Passage: at which simplicity of the *Barbarians* some of our Company could not forbear laughing, and departed away without giving him any thing, saying, *That they feared God, but not the Devil; and would have nothing to do with his Adherents.*

There is also another sort of Beggars here, who set fire to a combustible kind of Stuff upon their Heads, which they suffer to burn there with such excessive pain and torment, till they have extorted some Charity from the transient Company with their howling and crying, enduring very great misery all that while.

And lastly, Upon every publick Market-day there are to be seen whole Troops of blind Beggars in the several Cities and Towns, who beat themselves upon their naked Breasts most furiously with great round Stones, till the very Blood drops from them.

Besides what is mention'd before, there are several other Trades in *China*, as the Baking of *Porcelane*, or *China-Ware*; the Gumming and Painting of Chests, Trunks, and Boxes; as also the Weaving of Carpents, Damasks, Cottons, and several other Stuffs, which I have thought fit to omit in this Chapter: First, in regard the same are already mention'd in the first part of our Relation; and also because the *Chineses* do so infinitely abound in all manner of Arts and Handicraft-Trades, that it would take up too much time to give a particular Account of the whole.

But notwithstanding this abundance of Trades in *China*, a great Defect and Abuse is observ'd in most of the Commodities which are made there, and it is this, that they only appear and seem fair to the Eye, but are really for the most part very sleight; and for this cause they may well be afforded much cheaper to the Merchant.

CHAP. IV.

Of some strange Customs, Fashions, and Manners, in use amongst the Chineses.

THE ancient *Chineses* call'd their Kingdom or Empire in old Times by the Name of *Courtesie* or *Civility*, and other known Manners; yea, and which is more, *Civility* or *Courtesie* is held with them for one of the five principal Vertues; amongst which, as chief, all others are comprehended. The nature of this Vertue consists, as they say, in the shewing of mutual respect: Now to be compleat herein, and to be Masters of Ceremony, they spend no small time to accomplish themselves; yet some of them of a higher Speculation, viewing humane Vicissitudes, lament themselves that they cannot reject and shun these Complemental Formalities, although they do therein far exceed those of *Europe*. Wherefore in this Chapter I shall shew in what manner they Salute one another when they meet, and afterwards Treat of some other Manners and Customs in use amongst them, wherein they differ from others, or amongst themselves.

It is held for no point of *Civility* amongst the *Chineses* to take off the Hat, or to make Legs, as it is usually term'd, much less to embrace any Person, or kiss his Hand, or make any outward shew of Complement. The most general and common way with them of shewing *Civility*, is done after this manner: They carry their Hands when they walk (unless they are to Fan themselves, or otherwise to use them) always folded together in the Sleeve of their upper Garment, which is made for that purpose; so that when they meet, they raise their Hands on high in the Sleeve with great Devotion, and then let them fall again after the same manner, Greeting each other with the word *Cin*, which signifies *Nothing*.

When one comes to visit another, or if two Friends meet in the Street, they bow (with their Hands in their Sleeves all the while) the whole Body, and their Heads three times to the Ground; and this manner of Salutation is call'd *Zoye*. In the performing of which Ceremony the Inferior always gives place to his Better, and the Party visited gives the upper Hand to him that makes the Visit: But in the Northern Parts of *China* the Visitant is plac'd on the left-hand: Oftentimes also, after they have done bowing, they exchange Places, and go off from the left to the right-hand, and from the right to the left; which is done for this reason, that so the Party that is receiv'd in the highest Place should shew some Respect to the other again. When this Ceremony happens to be in the Street, both Parties turn themselves side to side toward the North, and within Doors to the upper end of the Hall; for it is an old Custom amongst them, to lay the Threshold of the Palaces, Temples, and other Edifices, to the South; so that in regard this Ceremony is perform'd in the Hall next to the Threshold, they turn their Faces to the upper end, and then they look toward the North. If so be both Parties meeting or visiting have not seen one another in a long time, or perhaps never before, and have a desire to bestow extraordinary Civilities upon each other, then after performance of the first Ceremony, they fall upon their Knees, touching the Ground with their Foreheads; and this they do three times together. But when this *Civility* is to be shown by an Inferior to a Superior, a Child to his Parent,

Parent, or a Subject to his Prince, he receives the Honor done unto him either sitting or standing, and only bowing a little when the other falls upon his Knees. With the same, and no greater Reverence and Honor they pay their Religious Duties to their Gods and Images, as well at home in their Houses, as in their Churches before the Altars. Moreover, if a Master speak to his Servant, he stands next to him; but when he gives an Answer, he falls upon his Knees.

They use likewise several particular Forms and Methods both in Writing and Speaking: for in Speech they never use the second Person *Thou*; neither when they speak of themselves must they ever use their Proper Names, unless the Master speaks to his Servant, or a Superior to his Inferior. In their Discourse with their Betters they have several forms of Speech, by which, together with their submissive Behavior, the Reverence they give them is known: Amongst which the courtly and polite modish way of Speaking, is never to mention himself but in the third Person, as not *I*, but *He*, or *Such a one*; whereas we in *Europe* use the word *I*, or Pronoun in the first Person: and whatever a Man's Reputation may otherwise be, yet he is never thought, or thinks himself to have attain'd the Pinacles of Honor, wanting the most accurate ways both of Speaking and Writing.

When any makes a Visit, the Party visited is oblig'd in convenient times to make a return of the like Civility, *modo & forma*. Also when they send Presents, (which is very frequent) they write them down in a Book, with the Name of him to whom they are Presented, which are either receiv'd, or civilly sent back with a Complement: And if they are accepted, he Enters their Receipt likewise, and makes a Return accordingly, which he also Registers. It is also very common there for Presents to be made in Money, though not so usual with us in *Europe*.

Such as are preferr'd to any Place in the Magistracy, or have attain'd to be Learn'd in the several Arts and Sciences, put on distinct Habits when they go a Visiting, each according to his Place and Degree; and hereby he is known, although it differs not much from his daily Habit. And according to this Order, such as are not Learn'd, nor of the Magistracy, but yet are Persons of Quality, put on a distinct Habit when they make Visits, which however differing little from the ordinary Garb, is satisfactory to him that is visited, whereas the contrary is ill resented. And for this reason the *Jesuits* in those Parts, in point of prudence, Habit themselves in other than their common Vestments, when they are to Confer with the Grandees about any Affairs.

If several Persons are visited in one House, the chief among them places the Chairs in the best part of the Room, wiping the Dust off with his Hand, though made never so clean before; then he invites his Friends that came to see him to sit down, and taking a Chair (seeming to wipe off the Dust) seats himself: The Visitors being thus plac'd, presently after comes one of the Household Servants in a long Gown, bearing in his Hand a very neat Board, fill'd with Cups of *Cia*, or Liquor made of Beans (of which I have already made mention) in each a piece of Bisket, and a little Silver Spoon, lying by as a Nicety. The Servant Presents to each his Cup, but to him first that sits uppermost, and so going till he comes at last to his Master, who sits at the lower end of the Room, and then *exits*: If they continue any time together, the Servant returns and fills the Cups the second, third, and fourth time, and a fresh piece of Bisket is put every time into each Cup.

The Entertainment being in this manner ended, they take leave of each other after the usual manner, with bowing and lifting up of Hands; and being attended by the Master of the House to the Door, there again they bid farewell, for the last time, after the same manner: And now upon their departure the Master is very importunate with them to see them in their Chairs, or on Horseback, as they came; but they civilly excuse it, and desire him to return into his House: Hereupon he goes back to the Threshold, and there again bows and lifts up his Hands, to which the Guests make a suitable Return; and thus they part, without any other kind of Complement or Ceremony: It may be as they are riding away he will suddenly come again to the Door, and perform the last Complement, in using the word *Cin*, putting up his Hands on high, and then down again; in all which Actions the same Return is made by the Guests, who, notwithstanding these Formalities of Courtesie, make no stop nor halt by the Way: Last of all, he sends his Servant to see how they got home, and to Salute them in his Name; and this is likewise done by the Guests, who send their Servants to return him Thanks.

Thus far we have treated after what manner the *Chineses* Salute, Visit, and send Presents to each other. Now we will speak of their more solemn Entertainments, wherein they are much concern'd; for they dispatch most of their Business and Transactions at Feastings and Topings, (not only such as live a well order'd and more private Life, but the very Priests themselves) and count the greatness of the Friendship, by the value of the Entertainment of their Friends; and these indeed may rather and more truly be stil'd Drinking-Meals, according to the ancient Custom of the *Greeks*, than Eating-Meals; for though they sip but a little at a time, yet they sip often, and that for several Hours together.

They neither use Spoons, Forks, nor Knives at their Meat, but round Sticks about half a Foot long, like our Drum-sticks, wherewith they are very dexterous to take up Meat, and put it into their Mouths, without once touching it with their Fingers. These Sticks are made of Ebony, or other hard Wood, and tipp'd at the end with Gold or Silver. But here you are to take notice, that all sorts of Flesh are brought to the Table halst, cut in small pieces. They drink their Liquors, which are generally made of Beans, *Zia*, or Water, boiling hot in the heat of Summer, Wine only excepted, which is drunk as it is naturally: and they find by experience, that such hot Liquors are very good and comfortable for the Stomach, being very great Cordials, and much strengthening the inward Parts; and to these Means they attribute their long Lives and Healths, being very brisk and lively at seventy or eighty years of Age. And indeed by this means I conceive the *Chineses* are preserv'd from the Stone in the Bladder, wherewith a very great part of the People of *Europe* are very much afflicted, and which divers Learned Men have believ'd to proceed from no other Cause than their continual drinking of cool Drink.

When any Person is invited to a great Entertainment, the Inviter sends to his Guest, two or three days before, a Book, wherein is contain'd, beside the Inviter's own Name, the usual Form of Salutation in few words; then is declar'd, That he is preparing a Feast of green Herbs, and has rinsed his Bowls to Entertain them at such a Time and Hour, which commonly is in the Night; and therefore doth entreat him to do him the favor to give him a Meeting. On the outside of the same Schedule is fix'd a piece of red Paper, upon which is written the chiefest Names or Attributes of the Guests, (for, as

we said before every *Chinese* has several Denominations) with their Titles and Dignities; and in the same manner is ever individual Person invited. In the Morning of the Feast-day the Guests are again all sent to, with a further Entreaty, not to fail to meet him at the time appointed. Lastly, an hour before the Entertainment he sends the third time, which (as they say) is only done out of civility, to conduct the Guests to his House: whereinto being receiv'd, and having perform'd the usual Complements of Salutation, they are requested to sit down in the first Hall, where they are Entertain'd with the Bean-Liquor, or *Cia*; that perform'd, they are conducted into the principal Room of Entertainment, which is richly adorn'd and furnish'd, not with Carpets, as among those of the East, (for they are not in use here) but with Pictures, Flowers, Dishes, and the like Household-stuff: Each Guest is seated apart at a four-square Table, well furnish'd with Dishes upon Chairs, laid over with Gold in a most rich manner, in several Shapes and Figures. Before they sit down, the Master of the House takes a Bowl in his Hand of Gold or Silver, fill'd with Wine, and Salutes therewith those that are to sit uppermost, in the usual manner of bowing and holding up his Hands; which done, he goes out into the Court-yard, where first bowing, he offers up the Bowl, with his Face turn'd to the South, and pours out the Wine as a Libation upon the Ground: then bowing the second time, he returns into the Dining-room, takes another Bowl, and Salutes him that is to sit at the upper end, bowing to him but once only, and then leading him by the Hand, places him at the Table which stands in the middle of the Room; then invites the rest to sit down after the same manner: When all the Company is seated, the chief Guest receives a Bowl full of Wine from the Servant of the House, and drinks to the rest of the Guests, and to the Master of the Feast; whereupon they all bow in manner as aforesaid. And here observe, That the Table of the Inviter stands in the lowest part of the Hall; but with his Face he looks upon the chiefest Table, where he sits that is accounted the prime Guest of the Feast.

And in regard the *Chineses* do not touch the Meat with their Fingers, they neither wash their Hands either before or after Dinner. During the Repast, the Master of the House often calls for a Bowl of Wine, and drinking thereof, invites his Guests to pledge him, who likewise call for Wine to do him reason at the same time. They make several small Draughts before they empty their Cups, after the manner of Drinking in *Holland*; and this is duly observ'd, as well when they drink Water as Wine; for whatever the Liquor be, they do but sip it off by degrees, never Potations, as we say Pottle-deep.

Whilst the first Glas is passing about, Meat is brought to the Table; then the Master of the Feast performing the usual Ceremonies of bowing and putting his Sticks into the Dish, they all begin to fall to, and take two or three bits of a Dish, being the most they eat of one: all the Company hold their Sticks in their Hands till the chief Guest has first laid down his, and when that is done, the Servants fill into every ones Bowl fresh Wine; then they all drink, having first bow'd to one another. The greatest part of the time they squander away rather in drinking than eating; and so long as the Meal lasts, which is generally protracted to a great length, they use no other than merry Discourses, or else have Plays or Musick to exhilarate and revive their Spirits.

At these Feasts the Tables are generally furnish'd with such Meats as are eaten in *Europe*; and though they cannot Cook them with *European* Curiosity, yet they know how to dress them to please the Palate: neither are the Dishes cramm'd

cramm'd full, but of each sort a Modicum is only brought to the Table; so that the Magnificence of a Feast in *China* consists in the multiplicity and manner of Dishes of several sorts, with which they always fill the Table.

The *Epicurean* fashion of dressing Fish and Flesh at a Meal, is in use with them, as in *Europe*; but herein they greatly differ, for after once a Dish of Meat is brought to the Table, it is not taken away till the Dinner is ended, so that they pile up the Dishes one upon another, that the Table in a manner resembles a Castle. No Bread is set before the Guests at these great Feasts, nor Rice, which they use in stead of Bread, only at some ordinary Dinners perhaps they do, but then it is only at the end of the Meal; and if at any time Rice is brought to the Table, they eat of that before they drink any Wine. Neither are their Feasts lengthned out only by Eating and Drinking, for the Guests play at several Games, whereat whosoever loses, is oblig'd to drink. And this Custom is observ'd with so great delight by the whole Company, that they laugh and clap their Hands for joy.

After the Treatment is ended, they generally ply the Bowls with Wine; yet no Person is forc'd to drink more than he pleases: and though all their Cups are equal in bigness, they never pressingly urge one another to Pledge. The Wine they drink is Brew'd or Boyl'd as our Beer, but is not at all heady; yet nevertheless, such as drink too great a quantity of it, will find its strength so operate upon them, that here and there one may be heard of that hath been drunk with this Wine, which has one good quality, sufficient to encourage Ebriety, that it does not make the Head ake the next Morning, like the Wine of *Europe*. Notwithstanding all that hath hitherto been said, these People are very moderate in eating; for they always rise from the Table with an Appetite, so that is no marvel why they eat so often, as five or six times a day: but they never eat of the same Dish a second time, whatever is left being given to the Servants.

Most of these great Invitations or Feastings are made in the Night, and continue very frequently till late next Morning.

The ordinary or daily Meals are made by the *Chineses* very early; for they have an Opinion, That if they should fast till Noon, some Misfortune would befall them that day. They are not curious in their Diet; for they eat all manner of Flesh without difference, as well that of a Horse, as of an Ox. They are great Lovers of Swines Flesh, which they praise as the most delicious of any, and prefer before all other Meat: But the more ordinary sort of People will feed upon any Carrion, either of a Horse, Mule, Ass, Dog, or any other Creature. They are likewise greatly delighted with dried Sweet-meats, which they know very well how to order. The *Mandorins* have always Comedians to Act, and Musick to Play, whilst they are at Dinner, to excite them to chearfulness.

Their ordinary Drink is Hot Water, wherein *Thea* has been steep'd, which (as they do all other Liquors) they sip off warm. But the best of their Liquors is that which they call *Cia*, and is made after this manner: They take half a handful of the Herb *Cba*, and boil it in Spring-water; when it is well boil'd, they put to it four times as much New Milk, with a little Salt. This Liquor drunk warm, as they generally believe, has more vertue than the Philosophers Stone.

As to the rest of their Civilities, Manners, and Fashions, they consist chiefly in the Honor, Duty, and Obedience which is shewn to the Emperor:
and

and that is extraordinary ; for he is Obey'd, Honor'd, and Serv'd more than any Spiritual or Temporal Prince in the whole World beside. No Person, of what Condition or Quality soever, may speak to him, but only the *Gelubden*, who wait upon him in his Chamber in the Palace, and his nearest Kinred, as his Sons and Daughters that live with him in the same Palace. All the Magistrates without the Palace (for the *Gelubden* have their Degrees of Orders and Preferment) are only to speak to the King in Writing, in the manner of a Petition, wherein their Desires are set forth with the most humble Expressions imaginable.

When it is the new Year, (which always begins with the new Moon before or after the ninth Month of *October*, at which time also they begin their *Lent*) an Ambassador is sent from every general Province to Salute the King. This Duty is perform'd every third year with greater State, and such humble Submission, that it seems in a manner a servile Obedience.

So upon the first day of the new Moon the Magistrates, every one in his own City, meet, and bow to the Royal Throne, which is adorn'd with Pictures and Images ; then with exalted Voices pray, That the King may live ten thousand years ; and this is loudly seconded by the redoubled Echoes of the People purposely met together. The same Honor is done to the Emperor upon his Birth-day through the whole Empire ; and upon the same day the Magistrates of *Peking*, and the Ambassadors which are sent from other Provinces, as also the Emperors nearest and chiefest Friends, come into the Emperor's Presence, to let him know what Day it is, and to confirm their good Wishes for his long Life, by the greatness of the Presents which they then bring unto him.

All such as are preferr'd by the King to any Place of Magistracy, or other Office, are summon'd to appear early in the Morning before the King's Throne, to return Thanks for the favor shewn : At which time they are Cloth'd in red Sattin, with Silver-gilt *Turbants* upon their Heads ; in both Hands they hold an Ebony Board four Fingers broad, and a Foot long, which they put before their Mouths as often as they speak before the Emperor or his Throne.

When formerly the Emperor intended to appear upon his Throne, he shew'd himself first out of a large Window, in the highest Room of the House, holding an Ebony Board in his Hand before his Face, and another over his Head ; both which Boards were beset with so many Precious Stones, and of that bigness, that they cover'd his Face, and hindred any one from having a perfect sight of him : But how the *Tartar Cham* appears in this Age, we have already related.

It is only lawful for the Emperor to be array'd in Yellow, that Colour being forbidden to all others : his Raiment is chiefly Embroider'd with Dragons ; and not only are these Dragons upon his Garments, but likewise Engraven upon the Vessels of Gold and other Plate belonging to the Palace, as also upon all the other Furniture thereof ; insomuch that the very Tiling of the Palace is of a yellow Colour, figur'd with the shapes of Dragons, which has given occasion for some to believe, that the Roof of the Palace was either of Gold or Copper ; whereas in truth it is only cover'd with Tyles colour'd yellow in the Baking, and fastned with Nails, whose Heads are gilded, that so every thing outwardly seen may resemble the Emperor's Apparel : And if any Person should be so audaciously presumptuous as to venture to wear

this Colour or the Dragons, unless he be of the Royal Blood, it would endanger the loss of his Head, such an Offence being esteem'd criminal as Treason; and the Offender would suffer as a Traitor.

The Royal Palace has four Gates, toward the four Quarters of the World: All that pass by these Gates are oblig'd to alight, whether on Horseback or in a Chair, and to go on foot till they are beyond them. This is done by all the *Chineses* in general, but much more orderly, and with greater Reverence, by the *Grandees*; for they perform this Ceremony while they are yet at a good distance from the Court: and this is duely observ'd, not only at *Peking*, the present Imperial Residence, but also at *Nanking*, (the ancient Seat of the Emperors) though of late years deserted by the Court.

The Emperor oftentimes, for some certain Reasons and Causes best known to himself, doth confer Titles of Honor upon the Ancestors of the chiefest Magistrates, by a certain Writing formally drawn up by his Majesties Philosophers: They put a high value upon such a Writing, and think nothing too much to give or do to purchase the same; which once obtain'd, they lay up carefully for their Posterity, as a Holy or Sacred thing. They likewise set a very high value and esteem upon other Titles, which are express'd with two or three Characters, and are granted by the Emperor to Widows, that in their old Age subject themselves again to Matrimony, or to any other extraordinary ancient People.

These Marks of Honor they hang over their Doors, to be as a Testimonial for them; and when any Magistrates have done their Country good Services, Statues of Marble are erected in their Honor, at the Charge of the Publick.

Whatsoever through the whole Empire is rare or costly, is sent to the Emperor at *Peking*; the Magistrates whereof appear with far less State and Magnificence abroad in the Streets than those of other Places; for unless it be some of the chiefest and more noble, the rest must only ride on Horseback, and not be carried in Chairs; and whosoever is permitted to keep a Chair, must use no more than four Chair-men to carry him. Without the Imperial City, the Magistrates thereof may appear abroad in a more glorious Grandeur; but their lowly Demeanor at *Peking* is done in submission to their Sovereign there resident. Every fourth year, at four distinct times, all the Emperor's Council assemble at the Tombs of the ancient Kings and Queens, and there offer up rich and costly Presents, with great Humility and Reverence; but the chiefest Honor is given to King *Hunvun*, who deliver'd the Kingdom of *China* out of the hands of the *Tartars*, and restor'd the same to Peace and Honor.

Next to the Emperor they observe and reverence their Superiors and Magistrates, which they do in particular forms and manners of Speech, as also in stately and noble Visits; neither is access free to them all, but only to such as have born some Office of Honor or Trust in the Kingdom, or serv'd abroad in some honorable Employments; for such when they return into their own Countries, are had in great esteem, as well by the Magistrates as People.

If any one has done his Country considerable Service, behav'd himself well in his Office, hath been preferr'd to some higher degree of Honor and Trust than ordinary, or for some Reason of State or Policy happens to remove from the City, he is Presented by the Country in his Passage with great Gifts; but at his departure he must leave behind him his Boots, Marks of Honor, &c. in perpetual remembrance of this Favor: His Boots are lock'd up in a Chest,

kept

kept on purpose for such uses, with great care and respect. Others of a higher Quality have a Pillar of Marble erected to their Honor, to preserve their Memory and Fame to Posterity, by inscribing thereon in the most legible Characters, the great Services they have done for their Country. Some indeed are more magnificently Signaliz'd, having Temples erected in Honor of their Names, at the Charge of the Publick, with Images of the Party deceased, drawn to the Life by the best Artists in the Country, and plac'd upon the Altars: nor is that all, but there is Incense, Vessels, Torches, and Persons appointed to look after the same, that they may always be kept Trimm'd, Perfum'd, and Burning; which to accomplish the more readily, they have great Vessels of Copper provided to burn in, as is us'd in their Idol-Temples; only there is this difference between the Worship of the one, and the Veneration of the other: for in that of their Gods they are always Desiring or Praying for one thing or other; but in this, appointed to the Memory of a deceased Party, they are always shewing their grateful Respects for the Benefits receiv'd by him. But it may be very soberly conjectur'd, that the ordinary Man, not able by the narrow scantling of his Judgment to discern this duplicity, makes no difference between the two Worships; and this seems the more probable, for that great numbers of People resort thither, and there bow and kneel, and Offer up what they have, with the same zeal to the one as to the other.

All the *Chinese* Books which treat of Manners and Fashions, contain no other Instructions but in what manner Children are to obey their Parents: and certainly herein these blind People are highly to be commended; for there is no Place in the World to be compar'd with them in this Particular, for the Honor and Reverence that is by Children yielded to their Parents, they being neither suffer'd to sit near them, or opposite unto them, but in some low place of the Room, and that with great Submission and Reverence. The like respect is shewn by Scholars to their Masters; neither do Children speak to their Parents, but in the most submissive Terms imaginable; and if perhaps either the Father or Mother, or both fall into want in their old Age, the Children freely work night and day to provide for them, and stint themselves, pinching their own Bellies, to fill those of their Parents: An Example truly well worth both imitation and praise, although, to their shame, not much practis'd by *Christians*. Such is their Behavior to their Parents living, however qualified; and it ends not with their Lives, but follows them to the Grave, attending their Funerals, not only in their Mourning, wherein they differ very much from other People, but likewise in the Coffin wherein the Corps is enclos'd, which is made of the richest and most durable Wood that is to be purchas'd in their own or the Neighboring Countries.

Every Person in *China* observes his Birth-day as Sacred, bestowing Presents upon his Friends, and withal making great Entertainments for them. Now although every Anniversary Birth-day is thus observ'd, yet there is one especially celebrated with a more Festivous Solemnity, which is when they live to the Age of seventy; for not till then are they reckon'd amongst the Old People: and then are the Walls of the Houses hung with Pictures and Verses, fill'd with Eulogies to the Party whose Birth-day is to be commemorated. There are also two others more remarkable than the rest, one whereof is that of the tenth Year; but this wants much of the Ceremonies of the former: The other, which is much honor'd by them, is that upon which they

they put on the Virile Hat, as formerly at Rome the Young Men did the *Toga Virilis*, or Manly Gown; and this is when they have attain'd twenty Years of Age.

But with far greater Splendor, and more extraordinary State, is *New-years-day* solemniz'd through the whole Country, to wit, upon the first day of the New and Full Moon; for that is the Emperor's Festival, on which day every Man lights in his House great store of Artificial Candles, made of Paper, Glafs, and Cloth, which are sold in the Markets in great quantities. These being lighted, and the Rooms hung therewith very thick, make a shew as if the House within were all of a light Fire: And as an addition to their Mirth, they run up and down the Streets, with the like Candles in their Hands, whooping and hollowing like mad People.

The *Chineses*, like the old *Romans*, have several Names by which they are distinguish'd: for first, they have a Sir-name, which is ancient, and never alter'd; then a Christian Name; and lastly a Proper Name; and this is still newly invented, and signifies one thing or other, as their Sir-names most commonly also do. This second Name, which the Father bestows onely upon his Sons, is always writ with one Character, and pronounc'd with one Syllable; but the Women have no such Name, being call'd by their Fathers Sir-name, and by the number of Place in which they stand in regard of their Birth among the Sisters.

When a Child is put out to School, he receives from the Master a new Name, and that is call'd the *School-Name*, whereby he is call'd by the Master and the Scholars onely. Again, when a young Man puts on the Virile Hat, or is Married, he is presented by some Person of Quality with a more Honorable Name, call'd *The Letter*, by which any Person may afterwards call him, except his Servants. Now when he is grown to Years of perfect Manhood, he is presented by some other Person with a very honorable Name, call'd among them *The Great Name*: By this Name he is call'd by all without any distinction, except his Parents, who think him unworthy of that Honor, and continue to call him onely by the Name of the *Letter*.

If any Person embraces a new Sect or Opinion, the Doctor who introduces him bestows upon him a new Name; and therefore the *Jesuits* have a higher Name given them than what they receiv'd in Baptism.

All manner of Antiquities are of great value and account among them, such as old Vessels made of Chalk, Wood, Marble, or Copper; but especially Pictures that are well Drawn, as also the Characters and Writings of famous Pen-men, writ upon Cloth and Linnen; and these two last they reckon as most precious. All the Magistrates wear a distinct Badge or Mark to be known by, as to their Offices and Employments, which they preserve with great care; for if they should unhappily lose it, they would not only be turn'd out of their Employments, but also be severely punish'd; therefore whenever they go from home, they nail it up in a Chest, and seal it with their Seal.

Men of great Places and Dignity never go on foot, but are carried on Mens Shoulders in Chairs, made close round about, so that they cannot be seen by such as walk the Streets, unless they draw open one of the Curtains; and this difference there is between them and the Magistrates, who are carried in open Chairs. The Women are also carried in close Chairs, but something different from those of the Men.

Coaches,

Coaches, Wagons, and Sledges, are not to be us'd in that Country, but only at *Peking* where the Court resides, as I have already said.

The School-masters there are in higher esteem than in *Europe*; and though a Scholar has been under the Tuition of a Master but one day, yet he calls him Master as long as he lives, and respects him as such, according to the Custom of the Country, in giving him the upper hand.

Neither is there among the better sort any kind of Gaming; but among the Vulgar, Cards and Dice are sometimes us'd. The Nobles and other Great Persons divert themselves with this Recreation: They play upon a Board which has a Hole in the middle, and three hundred little Houses circularly plac'd about it, with two hundred Pegs, the one half whereof is white, and the other black; which being divided betwixt the Play-mates, each strive to force the others Pegs into the Hole, and to get to himself all the Houses; for herein consists the winning or losing of the Game; but although he cannot attain all, yet if he can get the most Houses, he still wins the Game. With this sportive Diversion the Magistrates themselves are much taken, and spend much time at it; and if they play with Judgment, sometimes they spend a whole hour or more before they make an end of one Sett. And such is the Humor of this People, that whosoever are very skilful herein, are highly honor'd and respected, though they are excellent in nothing else.

Marriages are solemniz'd here with great State; and although the Parties are oftentimes Betrothed to each other in their Nonage, or rather Infancy, by the Parties of both sides, who never ask their Childrens Consent till all is concluded and agreed; yet such is their Obedience and Submission, that they comply with their Desires in this Particular. There is great variety of Customs in this Business; for Persons of Quality for the most part Marry with their Equals, only for Wealth and Honor, reserving besides what Concubines they please, which also is allow'd for others to do; and of these the handsomest of Face and Body carry the precedency, and are ordinarily bought for a hundred Crowns, and sometimes for less. The Commonalty and inferior Degrees of People buy themselves Wives, and sell them again when they please; but the Emperor and his Children neither look after the Birth nor Extraction of the Person, but only to the comely Shape, and extraordinary Beauty of the Face.

The Emperor has one more select and peculiar Consort, who only is call'd the lawful Wife, and is his Empress; yet he is also Married to nine others, who are of a more inferior Condition than the first; and likewise to thirty more of a third Degree, who are all call'd his Wives. There are several other Women that belong to him, but they are only stil'd *Queens*, which is a Title below that of *Empress*. Amongst all this variety of Women, such of them as are fruitful, and bring him Children, are most highly respected and lov'd by him; but she more especially that bears the first-born Son, in regard he is to succeed his Father in the Imperial Throne. And this is not only observ'd by the Emperor and the Royal Family, but all the *Grandeess* through the whole Empire by that Pattern, set an Estimate on their Wives, according to their fertility.

The Empress, which is his first and lawful Wife, sits only with him at the Table, while all the rest attend her, and are not permitted to sit down in her Presence, but must stand at her Elbow, as ready upon all occasions to serve her.

It is generally observ'd through all *China*, That none may intermarry with a Wife of his own Name, though there be no kind of Relation between them; but they may freely and legally couple, if they be of differing Names, notwithstanding any vicinity of Blood whatsoever; by which means it comes to pass, that a Father will marry his Child to the nearest Kindred of his Wife.

Whatever Household Goods any Maid or Woman is possess'd of in her own Right before Marriage, must not devolve to the Bridegroom; but he purchases them of her the day before the Wedding: yet she is oblig'd to bring with her a Nag bridled and saddled, four Maid-servants, and two Boys. But the Bridegroom is to furnish the House with Provisions of all sorts; and during the Treaty of Marriage, he presents the Bride with several sorts of Silks and Linnen; in return whereof, as an acknowledgment of a grateful disposition, and in token of an inviolable Love, she sends him a rich Suit of Cloth of Gold, or Silk. The Bridegroom, in the next place, gives to the Father of the Bride 100 *Toel* of Silver, and 50 *Toel* to the Mother; which Ceremony perform'd, and Presents on all sides given and accepted, they proceed to the Consummation of the Marriage: After which, the Bridegroom first solemnly Treats and Feasts the Bride and her Friends eight days together at his House; and then the Bride re-invites the Bridegroom and his Friends, and Feasts them for three days together in great State and Splendor. Yet notwithstanding all this Feasting, the next day after the Marriage the new married Woman is not neglected to be attended home to her Spouse, by the chiefest of her Kindred and Friends, who all the way are waited upon by the best Musicians they can get.

They are not so full of Circumstance and Ceremony in the foremention'd things, as they were heretofore remiss in the punishing of Theft, or other notorious Crimes; for they us'd not to put any to death for simple Stealing, unless to accomplish their Villany they us'd Force and Violence: If any taken the second time were found guilty of Robbery, he was branded upon the Arm with a hot Iron, with two Characters: If the third time, he is branded in the Forehead; but if he committed the like Fault the fourth time, he was then Whipp'd and Banish'd. This neglect of punishing Rogues for Stealing, was the cause why *China* did swarm so very much with Thieves and Vagrants: But since the *Tartars* have been Conquerors of this Empire, they have with great prudence and strictness redrest those Abuses, and put the Laws in force against all Offenders; insomuch that when I was in *China*, Petty Offences were made Criminal; for he that was found guilty of the least Fault, was punish'd with death: In the execution of which Sentence, as soon as any one is condemn'd to die, his Hands are bound behind him, with a Board upon his Back, whereon is writ his Offence; and so bound he is led by the Sheriff into an open place, according to custom, either within or without the City; and there he is beheaded without any further Ceremony. If it happen that any are Pardon'd, and have their Lives spar'd them, they are punish'd with that extream severity, that oftentimes they chuse rather to die, than to undergo the Torture which they must suffer to preserve their Lives, which is after this manner: Two lusty Fellows are commanded to beat the Criminal upon the Calf of his Leg, till all the Sinews and Nerves are miserably torn and bruis'd, if not broken. And this is their ordinary method of Punishment, which is inflicted without any distinction of Persons.

Now

Now as the Punishment is severe, to prevent all Disorders and Robberies which stir up this severity, there are strict Watches kept every Night in the Streets, which go the Rounds through the City at certain Hours, as the Guards are us'd to do in the best Govern'd Cities of *Europe*.

CHAP. V.

Of their Ceremonies, and manner of Burials; and of their Tombs or Monuments.

BY what hath been said in the former Chapters it may appear, That the *Chineses* may be compar'd, in many things which concern their manner of Living, with the Philosophers, and *Virtuosi* of *Europe*; but they differ very much in things relating to Funerals; among which this may be reckon'd the first, That those of *Europe* seldom think of their Mortality, and so consequently take little or no care of their Burials while they are living; but the *Chineses* are in nothing more serious and sollicitous, than to provide for their Interments whilst they live, and are in perfect health; and that ignorance may be no excuse, they put down in Writing how they will have the same perform'd, strictly charging their Children upon their Death-beds, and and even at their last gasp, to observe their Orders. Now there is one Custom through the whole Country inviolably observ'd, which is, never to bury any one without a Coffin, though it be a Child but of two days old; for every Person, according to his Quality, is laid into a Coffin, made of the best sort of Wood their ability will reach to: But Persons of more Eminency are at far greater Charge for a rich Repository for their poor Carcasses.

The first Ceremony they observe, when they perceive the Patient to lie a dying, is this; they take him and lay him upon a Mat, carry him into the outward Hall of the House, there to breathe his last. And this Custom, though it carries somewhat of Barbarism in it, is observ'd through the whole Empire by the Commonalty; but for what reason I could never learn, notwithstanding all the diligence of my curious and prying Enquiries. But among the better sort, a Person of equal Quality with themselves is suffer'd to die in Bed. Another phantastick Humor here is, whilst the sick Party is breathing forth his last, the eldest of his Sons puts on his Bonnet or Cap, and coming to the Bed in a distracted manner, tears the Curtain, and covereth therewith the dead Body, which after it hath lain a convenient time, is wash'd according to the Custom of the Country, and wrapt either in very fine Linnen or Silk: Some are yet more extravagant, and will dress out the Corps with new Clothes, and after they are Embalm'd, set them at a Table well furnish'd with Provisions of all sorts; and this a great, but not much commendable Fashion amongst the Grandees. The nearest Relations of the Deceased are invited to this solemn, though mournful Entertainment; who entreat him to eat and be merry with them, as if he were living. In the mean time the Priests are busied in Singing, and performing the other usual Ceremonies.

As to the Mourning Habit, it differs from all Countries that I have seen, not onely for its Colour, which generally is white, but for the form and shape of it: for Sons, when they Mourn for their Fathers, they Clothe themselves for the first Month in a course stiff Habit, hanging down to their Heels, and

and tied about the Middle with a Cord, after the manner of the *Monks* of the *Franciscan* Order. But although they lay aside that Habit then, yet it is a constant Custom for Children to Mourn three years for their Parents; the reason whereof they alledge in their Books to be this, because that Parents carry their Children for the three first years of their Infancy in their Arms, with great care and trouble; and therefore the Children ought to requite their Affection and Kindness, by shewing their Duty in Mourning after this manner. But the time of Mourning for other Friends is much abbreviated; sometimes it lasts a Year, otherwhiles but three Months, according as they stand related or affected to one another.

The legal time of Mourning for the Death of the Emperor or Empress, was formerly three years; and this outward shew of Sorrow extended even to the furthestmost Confines of the Empire: But now, with the Emperor's consent, which is openly proclaim'd, the Months are turn'd into Days, so that at the present they Mourn but only one Month for his Death; but still the extent reaches over all his Dominions. All the Funeral Ceremonies are written in a large Book, which those concern'd peruse when a Person of Quality dies, whereby they know how to order his Burial.

As soon as any Nobleman is dead, the Son, or who is next related to him in Blood, signifies the same by a Book to all his Kindred and Friends, upon the third or fourth day, wherein the Mourning is set forth in the usual terms. At the same time the Corps is incossin'd, and plac'd in the Hall or Chamber, which is hung with white Linnen; in the middle whereof is erected an Altar, whereon is plac'd the Corps and Portraicture of the Deceased. Into this Room come all the Kindred and Friends upon the third or fourth day, clad in Mourning, and bringing Incense and Wax-Lights to the Altar, which being once lighted and burning, they tender their Respects to the Dead, in bowing and falling upon their Knees four times, a while before burning a little Incense over against the Coffin and Picture. While these Ceremonies are performing, one or two of the Sons of the Deceased stand on one side of the Coffin in their white Mourning, with great modesty, and shedding tears plentifully. Behind it sits the Mother, with the Daughters and others of the Relations, in Mourning also; but they are so reserv'd in their manner of Lamentation, that they have a Curtain drawn before them, that so they may not be seen. In the Hall stand two Trumpeters, and at the great Gate of the Court within, two Drummers; over the Gate hangs upon a Board, a long Scroll of Paper even to the Ground, wherein is to be read who it is that is deceased, and what he had done in his Life-time for the Service and Benefit of his Country.

It often hapneth that the Children keep their Bodies three or four Years unburied in their Houses, in all which time they are never offended with any Scents proceeding from the same; the reason whereof may be their extraordinary skill in Embalming, and closing the Crevices of the Coffin: and so long as they keep them thus above-ground, they set before them Meat and Drink daily, as if they were living: During all which time, the Sons take not their Places, but sit upon a long Bench cover'd with White; and as a further Testimony of their obedient Sorrow, they sleep not upon Beds, but upon Matrasses of Straw spread upon the Floor near the Coffin, abstaining likewise all that while from Flesh, or any compound Meats, or drinking Wine, or using any Baths: and, that which is yet more to be taken notice

of, they forbear to accompany with their Wives in any way of Natural Affection. And this for the generality is voluntary; but what follows is forbidden, to wit, They may not go to any publick Invitations abroad, nor so much as be seen in the Streets for so many Months; but if their Occasions be such as call them out of doors, they are carried in a close Chair, cover'd over with Mourning. Although formerly, to the commendation of the Country, these things were perform'd; yet in this present Age few or none are found amongst them that are so strict in the observation of these Ceremonies.

Upon the day appointed for the Funeral, all the Friends meet, who are invited by another Book to accompany the Corps of their Friend to his Grave. The Solemnity is order'd and perform'd after the same manner as the *Roman-Catholicks* make their Processions at certain times of the Year. Several Images of Men, Women, Elephants, Tygers, Lions, and such like Beasts, made all of Paper, and Painted with several Colours, are carried before the Coffin, and at last burnt at the Grave; among whom also go some that carry Incense in large Copper Vessels, and Wax Torches burning: The Priests and others that belong to the Idol-Temples, follow after these with Drums and Pipes; After whom, next in place, is the Coffin, most curiously beautifi'd and adorn'd, born up by at least forty or fifty Persons, all very richly Habited. Behind the Coffin come the Sons on foot, but seeming to support themselves with Sticks in their Hands, as if Grief and Sorrow had brought them into a weak Condition: Then follow the Women in close Chairs, cover'd with White, so that they cannot be seen.

If sometimes it happen that the Fathers die when their Sons are from home, the Funeral is deferr'd till their Return, and notice thereof sent them; which as soon as they receive, they immediately put on Mourning upon the very Place where they are, and then hastens home with the first opportunity, to perform the Ceremonies in order as we have related. But this is not all; for a Son is oblig'd by virtue of the Laws, though he is in the highest Office of the Kingdom, and one of the *Colaos*, to return home, and there to Mourn for the space of three entire years; in which time he is totally forbidden to return to his Charge: Yet this is only to be understood of Mourning for Parents, and not for other Friends. Nevertheless the Soldiers and Military Officers are not subject to this Law.

If it chance that any dies either in Travel, or Employment, out of his native Country, he to whom the Charge and Care of his Funeral is committed, uses his utmost diligence to procure the dead Body to be brought back, that it may be buried in the Grave of his Ancestors; in the preserving whereof they are very curious, insomuch that none else are admitted to be Interr'd there: And therefore every *Chinese* who is able, erects a Vault with a Tomb over it, without the Walls of the City, in the Suburbs, to remain for a Burial-place to him and his Posterity, it being dissonant to the Grandeur of Noble Persons to have their Sepulchres within the City. They are generally of Marble, sometimes of other Stone, contain'd in a portion of Ground, according to the Greatness of the Person, and commonly Wall'd about; within whose circumference some make several little Rooms, which, together with the said Wall, are surrounded with artificial Groves of Cypress-Trees. Upon the top of the Grave lies a large Stone, rarely adorn'd with curious Images Engraven round about it; and upon its Surface are Engraven the famous Actions of the Deceased.



They whose Wealth raises them to the highest pitch of humane Felicity, and enlarges their Pleasures beyond the limit of a Satisfaction in this Life, such as the *Gelubden*, bestow vast Sums of Money upon their Tombs, building them little inferior to Palaces, with several Apartments within, and Triumphal Arches standing before them.

In the Province of *Xansi*, upon the Mountains, are several of these famous Sepulchral Monuments. Near to the City *Taming* is a very noble Piece of Antiquity in this kind, built by the Emperor *Cayus*, about 4000. years since, as they report. So likewise near to the City *Cinon*, upon the Mountains are built very sumptuous Tombs, as well of Kings, as of other Great Lords.

I my self saw some of these Sepulchres, very artificially built upon some solitary Hills, which were not the Products of Nature, but, to make the Work the more stupendious and considerable, were cast up with the Spade, and rais'd to almost an incredible height. In the middle of Wall was a Gate, through which we entred into the Sepulchre (to which belong commonly three such Doors) and ascended by easie Steps up to the Mouth of the same, which was Plaister'd on the insides and had Benches about it.

At certain times of the Year, the surviving Friends come and visit these Graves, bringing store of Provisions with them, and then express their Sorrow afresh, shedding Tears, and using other Lamentations for the loss of their dear Friends; nay, some of them do with such reality of Grief and Affection oftentimes take it to heart, that they will by no means be drawn thence, but desire to be reckon'd among the Dead.

Without the City of *Nanking* (heretofore the Court and Imperial Chamber of the ancient Princes) but not far distant from the Walls, grows a very pleasant Wood, full of Pine-trees, Wall'd in, and containing twelve *Italian Miles* in circumference; in the middle whereof rises a Hill, whereupon are to be view'd several well-built Tombs, and divers other very famous Works; among which a certain Idol-Temple may be accounted the chiefest Master-piece, for thereby doth sufficiently appear the great esteem these People had of their Burying-places, not only in regard of the pleasant solitariness, but of the almost infinite Cost bestow'd upon it. It is situate upon an high Hill, and built all of Wood, except the Walls, which are of Stone. The Entrance into this Temple

Temple is by four large Marble Staircases, each having several Steps, with Gates opening towards the four Quarters of the World; between which are four Princely Galleries, supported on all sides by curious Carv'd Pillars of Wood, each being at least four yards thick, and thirty six Foot high; all the Cielings being most exquisitely, and with great Art Painted and Gilded. The Doors are most admirably wrought with Imagery, and Painted; the outward Galleries and Windows have as it were a covering of Wyre-work, to keep the Birds from roosting upon, or fouling them, which is made so thin, that it doth not in the least darken the Temple.

In the middle or more inward part of the Temple stand two Thrones, wrought with extraordinary rarity, and adorn'd with all manner of Precious Stones. Upon these stand two Chairs, in one of which the Emperor sits when he Offereth, which in this Place is forbidden to all Persons, of what Condition soever, but only himself; the other continually remains empty, to be as it were a Seat for the Deity, suppos'd to be present and ready to receive the Offering; yet they permit no Image to be set before it. In the open Air, or as we say, *sub Dio*, stand several Altars of red Marble, by which the *Chineses* signify or denote the Sun, Moon, Mountains, and Floods; and these things, as by them is reported, are erected without the Temple, because none should worship them; and that every one should render Worship and Honor unto nothing, but what is venerated and ador'd by the Emperor in the Temple. Round about are several Cells, wherein formerly were Baths for the Emperor to wash himself before he went to Offer; leading to which are several broad Ways, planted on both sides with Pines, by them esteem'd so Sacred, that no Person is suffer'd to break a Bough from them, upon pain of death; all which, as well in the Walks as on these Hills, are said to be Planted.

Much more might be voluminously writ of the Tombs and Burial-places in general, but especially of those which the Emperors have caus'd to be Built near the Royal City *Peking*, the present Place of their Residence: But these, and most of the rest, have undergone one and the same direful Fate, not escaping the fury and rage of the *Tartars*, who in their late Invasions destroy'd and utterly laid waste all that was rare or worthy of Remark in this Empire.

And after this manner Persons of Quality, and such as are Rich, for the most part provide themselves Burial-places in their life-time; but the ordinary and vulgar sort of People have a Place deputed within the City, where they Bury promiscuously, and without any Ceremony or Charge.

CHAP. VI.

Of the Form, Shape, and Make of the Body, and the Fashion of their Clothes.

THE *Chineses*, for the greater part of them, are almost as White of Complexion as the People of *Europe*; though indeed some of them, who live in the Southern Countries, somewhat near the Line, are so scorch'd with the heat of the Sun, that they are of a Swarthy Colour. The Hair of their Beards, though thin and short, is yet very stiff and harsh, and long before it appears; so that a Man of thirty years of Age there, looks as young as
one



one of twenty in *Europe*: The Colour of their Hair is generally Black, which they wear of a reasonable length; but if any happen to have Red Hair, which is seldom seen, it is a discredit to wear the same long. Their Eyes are little, somewhat long, yet inclining to round, and black of colour: Their Noses small, and not rising very high; yet their Ears are of the largest size: but in the other Parts of the Face they differ very little from those of *Europe*. This Description reaches not all Parts of *China*; for in some Places the People have flat and almost four-square Faces. In the Provinces of *Quantung* and *Quangsi* the greatest number have upon the little Toe two Nails, which is common likewise to those of *Cochinchina*; the Reason whereof haply might be, that they had formerly on each Foot six Toes.

All the Women are short, and low of Stature, and their chiefest Beauty (as they imagine) consists in the smallness of their Feet; and therefore when they are young, they bind and swath their Feet, they keep them from growing to their natural bigness, and by that means they become generally very small: But this is not all the care; for they are taught very young, That it is a principal part of modesty to keep within doors, and not to be seen frequently abroad in the Streets: and therefore they account it, especially in Persons of Honor, a great shame to appear openly in the Streets; yet they are brought up to Dance, Sing, and Play upon such Musical Instruments as are in use amongst them.

They are for the most part Handsom, Complaisant, and Ingenious, and exceed in Beauty and exact Symetry of Body all other Heathenish Women; their Complexion tends to whiteness; and their Eyes are brown: All their natural Beauties and peculiar Excellencies they heighten with Gold and Painting. But amongst all the rest, they have this one single Humor proper to themselves, that they never pare the Nails of their left Hand; and I my self saw a Gentlewoman at *Peking*, who wore a Case made of Reeds about her Fingers, to preserve her Nails from breaking. Such as are rich are tenderly Educated, observe Set-times of Eating and Drinking, but with great moderation, being stinted to a Measure which they must not exceed; and by this strict manner of Living, most of them grow very slender and handsom.

Heretofore both Men and Women in *China* wore long Hair upon their Heads,



Heads, never permitting it to be cut, only the Youth of both Sexes cut off all theirs, but one Lock upon the Crown, till they were fifteen years of Age; then they began to let it grow till they came to be twenty, at which time they put on the Virile Hat; and all the time before-mention'd they wore it as the ancient *Greeks*, or modern *English*, hanging down about their Ears; but then they tied it up, and wore it under their Hats, or else Caps made of Horse-hair, Mens-hair, or Silk. This Hat had a Hole in the Crown, through which the longest Hairs, neatly pleited, were seen.

The Women wore no such Hats, but went in every respect as they do at this time, with Hair neatly pleited, and curiously adorn'd with Precious Stones, Gold, Silver, and Flowers: But since this famous Empire fell under the tyrannous Yoke of the *Tartars*, and became subject to them, they have also submitted to the *Tartarian* Mode of cutting and wearing the Hair: for now the *Chineses* do cut off all their Hair after the manner of their Conqueror, reserving only one Lock, which hangs down behind. But certainly, had they not been reduc'd into the meanest Condition of Servility, they (who took so much pride in wearing long Hair, that thousands of them suffer'd themselves to be put to Death, rather than have their Hair cut off) would not now unconstrain'd have alter'd their Minds; and this I the rather believe, for that they have a superstitious Fancy, that they are to be pull'd up into Heaven by the Hair of the Head.

The Fashions of their Apparel alter as well as here in *Europe*: At present they generally wear long Gowns of a blue Colour, which reach down to their Heels, wherein the Men wrap themselves when they go abroad; but the Women tie them close about their Wastes with a Girdle. Both sorts are made with large Sleeves; but those for the Women are much larger at the Hand, whereas the Mens are made fit for their Wrists and Arms. These Forms of Apparel are worn by all without difference, but only in substance they materially differ; for those of the nobler sort are made of the richest Silks, Embroider'd with Dragons, whereas the Commonalty wear them made of ordinary Stuffs.

The next observable part of their Apparel is their Shoes, wherein they differ much from the other Parts of the World, both for the Fashion and Stuff.



The Women commonly make their own Shoes of blue or red Silk, with sharp Toes, deck'd with Pearls and Rubies, and stich'd with all manner of Flowers. The Commonalty only wear Shoes made of Leather, colour'd yellow; but Grantees are so far from wearing Leather, that the very Soles of their Shoes are made of Cloth.

The Learned, such as they term Philosophers, wear four-square Caps or Hats; but the illiterate are forbidden to wear other than round ones, made of Horse-hair; only in Winter they have of them made of Silk or Wool, with an Edging about it of Sables. They use no Linnen Shirts, as the *Europeans* do, next to their Skins, but only a Frock made of white Cotton, which is so made, that they tie it above the Ankle with a Ribband.

They often wash and bathe themselves, and spend the greatest part of a Morning in Combing and Dressing their Heads: When they go abroad, they skreen themselves from the parching heat of the Sun, with large *Quittefoles*, (in *Italy* call'd *Umbrella's*) which are carried over their Heads; but the ordinary sort of People make use only of Fans.

Thus far of the Customs of the better sort of People, and Citizens; from whom the Country People do not altogether differ: for they likewise wear short Hair, with a long Lock hanging down behind. They are very laborious, and excellently skill'd in Husbandry and Tillage: When they Plow their Land, a Man and a Woman help to draw the Plough with an Ass, and another Man goes behind to guide it: And this kind of toilsom Life, in regard of the great Profit it brings to the Publick, and that it conduces so much to the Benefit of Mankind, is much encourag'd by the *Chinese* Emperors, who have granted several Immunities to such as make it their Employment; which Privileges have so far prevail'd, that by continual Practice, and experimental Observation, they have brought that Calling to great perfection, and have left very little Ground untill'd in all *China*. Barren Ground they know how to improve, by Dunging, or other ways of Manuring. Such Lands as are scorch'd up in Summer for want of Water, they plentifully supply, though with much labor and industry, conveying Water to the same from remote Places, by Trenches and Aqueducts cut for that purpose; by which means one may pass by Water through most Parts of this Empire, to the



the great accommodation of the Inhabitants, and the wonderful advance of Traffick and Commerce through the whole Country.

The Country Women in China wear Breeches, which they tie about their Knees: And some, that they may lose no time, go commonly Spinning about the Streets, Fields, or other Places, which arises to such Profit, that thereby onely a great number of Families make shift to get a competent Subsistence.

CHAP. VII.

Of some Superstitious Customs, Fashions, and other Errors in use amongst the Chineses.

IN this following Chapter we shall treat of some Superstitious Fashions and Erroneous Customs which are in use among the several Sects of the Chineses: And first we shall take notice, That they are generally very much inclin'd and addicted to observe Times and Seasons, and have so great an esteem for Sooth-sayers, Fortune-tellers, Astrologers, Star-gazers, and the like, that they believe whatsoever they foretell; insomuch that they govern all their Transactions according to the Sayings of those People, whose Advice is taken and follow'd in their Affairs from time to time; their Books, much like our Almanacks, being in general request: besides which, there are other Books of their Writing, which treat of far deeper and conceal'd things. So prevalent is this Science among all sorts of People, that there is a vast multitude of Masters that teach it, who have no other livelyhood but what they get by directing those that come to them the Day and Hour in which they may with great hopes of Success go about any Business: And indeed they are so infinitely possess'd with an opinion of the Knowledge and Wisdom of these Men, that they never undertake a Journey, go about to erect a Building, or do any thing else of consequence, but they first consult with them about it, and observe to a Tittle whatsoever they direct; so that neither Rainy, Stormy, or Tempestuous Weather, such as would even fright

fright a Satyre, can hinder them from beginning their Journey upon the Day prefix'd for the same, though they go but out of sight of their own Dwellings : or if they are to Build, they will dig a little way into the Ground, or make some entrance or beginning into the Work, let the Weather be never so bad, that it may be said they began upon that Day which was foretold them should be successful to their Undertaking.

Over and above these humorous Niceties, they are great Observers of the Day of any ones Birth, by which they confidently undertake to predict to them the good or bad Fortune likely to befall them through the whole Course of their Lives : and in truth, this inclination of their Nature is the cause that no People in the whole World are more easie to be deluded with the fallacious Fancies of such as assume to themselves the Title of Wizards and Soothsayers, whose Cunning hath devised various Ways to cheat the Ignorant, and to make them pass for Oracles.

In the former Chapter we treated of their Sepulchres, and the ordering thereof, wherein they are not more careful, than curious in making choice of the Place for that purpose, which they make to resemble the Head, Tail, and Feet of a Dragon ; which sort of Creature they fancy to live under Ground. Upon this doth not only depend, as they firmly believe the good and bad Fortune of particular Families, but the very well-being of Cities, Countries, and of the whole Empire : And therefore when any publick Building is to be Erected, the Learned in this mysterious Art are first consulted with, concerning the good or bad success that will follow upon it, that they may thereby chuse the better Lot.

There are abundance of People here, who not able to restrain their licentiousness, though in the meanest degree of Poverty, sell themselves for Slaves to the Rich, upon condition that they may take to Wife any of the Maid-Servants : But note, That whatsoever Children come of these Marriages become Slaves for ever. Othere there are, who being well to pass, and of ability, purchase them Wives for their Money ; but when their Families increase in number, and Means begin to fail, they sell their Sons and Daughters for two or three Crowns apiece, not caring what becomes of them afterwards, nor ever taking notice of them, though they are made Slaves for ever, and may be put to what Employment the Purchaser thinks good. Many of this kind are bought up by the *Portuguese* and the *Spaniard*, and carried out of their native Country into Foreign Parts, where they live in perpetual Slavery during their Lives, without any hope of Redemption. This cannot in Civiliz'd Nations be accounted other than a piece of Heathenish Barbarism.

But yet they commit a far greater and more horrid Inhumanity, which is this : In some Provinces they drown the young Infants, especially Females, for no other reason, but that they mistrust they shall not be able to maintain them, but be forc'd to sell them to unknown People. This liberty they take to themselves, from a belief, That the Souls of the Deceased transmigrate into other Bodies ; and therefore they would seem to infer, That this their Cruelty is necessary, at leastwise convenient, and so no ways dreadful unto them ; averring, That they do the Children great advantage in taking away their Lives ; for by that means they deliver them the sooner out of a miserable Condition, to settle them in a better : And therefore the poor Children are not made away clandestinely, or in private, but *aperto sole*, openly, before all People.

But this unnatural Cruelty is not all; there is yet more inhumanity practis'd amongst them: for some, out of despair of Good Fortune, or because they have sustain'd great Losses, will voluntarily lay violent Hands upon themselves; others, if they cannot find a means to revenge themselves upon their Enemies, will kill themselves, thinking thereby to do them a mischief; for (as 'tis said) great numbers both of Men and Women destroy themselves every year, either in the Fields, or else before the Doors of their Adversaries, by strangling, drowning, or poisoning themselves.

Another sort of Barbarism they are guilty of in the Northern Provinces, towards young Children, which is by Gelding them; whereby, and no otherwise, they are made capable of Service and Preferment in the Emperor's Palace: And these they call in their Language *Gelubden*, besides whom, none are admitted to wait on the Prince; and which is more, the whole Government of the Empire is in their Hands and Management. There are at least ten thousand of these *Gelubden* in the Palace, who originally are all mean Persons, without Learning, &c. brought up in perpetual Slavery; by reason whereof, and their ignorance, they are of a dull and heavy Disposition, and unfit for any Business of Concern.

The Magistrates have in effect an Arbitrary Power over the Subject, whom they oftentimes condemn unheard. The manner of punishing Offenders, is to lay them flat upon their Faces on the Ground, with their Legs bare, upon which they give them several Blows with a Whip made of twisted Reed, which fetches Blood at every Blow. And the great Motive that induces to this more than common Severity in punishing Offences, is for that the *Chineses* are infinitely addicted to Robbing and Stealing.

There are two extravagant Humors that the Grandees in *China* are much guilty of: The one is the Transmutation of other Metals into Silver, about which they often break their Brains, and consume their Estates: The other is an Opinion they have of obtaining an Immortal Being in this World, while they are clad with Flesh and Blood; that is to say, they fancy such means may be us'd, as will preserve them from falling into that common Bosom of Nature, the Grave. Of both these Mysteries there are an innumerable company of Books both Printed and Written; and few or none of the Grandees but, as it were by Obligation, betake themselves to the Study of these distracting and destructive Sciences. To this purpose there is a Story in the *Chinese* Books, of one of their ancient Emperors, that was so intoxicated with this Prensie, that with the danger and hazard of his Life he endeavor'd after an unattainable Immortality; the maner thus: This Emperor had caus'd a certain Drink to be prepar'd by some deceitful Masters of this Art, of whose Rarity and Perfection he had so great confidence, that he believ'd when he had drunk it, he should be immortal; and from this conceited Imagination he could not be dissuaded, nor could the strongest Arguments of his nearest Relations divert him from his Humor: At last one of his Friends, seeing that no argumentative Ratiocinations would prevail with him, came one day to Congratulate the Emperor's Health, whose Back being turn'd, the Visitant took the Bowl and drank a good Draught; which the over-credulous Emperor perceiving, fell immediately into a great Passion, attended with no less than reiterated threats of Death, for depriving him of his immortal Liquor. But the bold Attempter answer'd him with an undaunted courage in these terms: *Do you suppose that you can deprive me of my Life, now I have drank of the Immortal Cup? sure*

'twere great madness in you so to think : But if in truth you can despoil me thereof, then I aver that I have not done any thing amiss ; for either by participating of your Drink I am become equally Immortal with you, or else you are equally Mortal with me : If you can take away my Life now, I have not robb'd you of your Immortality, but shall make you sensible of the Deceit and Guile wherewith you are abus'd. The Emperor hearing this, was presently pacifi'd, and highly commended the Wisdom of his Friend, in extricating him so ingeniously out of the greatest Folly and Madness imaginable. But though there have not wanted wise Men in *China*, that have always endeavor'd to confute this phantastick Principle, and to cure this Distemper of the Mind, which in it self is no better than a Fit of raving Madness ; yet they could never so hinder this Disease from increasing or taking head, but at present it overspreads the whole Country, and generally gains belief among the Great Ones.

CHAP. VIII.

Of several Sects in China : Concerning Philosophy, and Idol-Worship.

OF all the Heathen Sects which are come to the knowledge of those in *Europe*, we have not read of any who are fall'n into fewer Errors than the *Chineses*, ever since the first Ages ; for in their Books we read, That these People have from the Beginning worshipp'd the Highest and One God-head, whom they call *The King*, or with another and more common Name, *The Heaven and the Earth* : Hence it appears they were of opinion, That Heaven and Earth were inspir'd, and so they worshipp'd the Soul thereof for the highest Deity. But beside this Supreme Deity, they deviated into the worship of several Spirits, to wit, of Hills, Rivers, and such as Command over the four Quarters of the World. In all Transactions the ancient *Chineses* were wont to say, That Men ought to hearken to the inbred Light of the Understanding, which Light they have receiv'd from Heaven. But as to the Supreme Deity, and the Spirits which wait upon him, we do not find in any of their Books that they did ever broach such licentious Doctrines, to the support of Vice, as were invented by the *Romans*, *Grecians*, or the *Egyptians*, who in the committing of all manner of Filthiness, did implore the assistance of their debauch'd Gods.

It likewise appears by the yearly Book, which comprehend the Transactions of four thousand years, that the *Chineses* have perform'd several brave Works for the Service of their Country, and the Publick Good. The same is also to be seen by the Books of the ancient and wisest Philosophers, which were all in being before the last Invasion of the *Tartars* ; but then in the general Conflagration of the Country were most of them burnt, wherein were writ good and wholsom Doctrines, for the Instruction of Youth in the Ways of Virtue and Goodness.

These Books mention only three Sects to have been in those Times in the World : The first of which is the Sect of the Learned : The second is call'd *Sciequia* : And the third *Lancu*. The first of these three Sects is follow'd by all the *Chineses*, and the adjacent People which use the *Chinese* Characters, as the Islanders of *Japan*, *Corea*, and *Couchinchina*, and by none else, and is the ancientest of all the Sects that were ever heard of in *China*. Out of it, about which a very

very great number of Books are writ, generally are chosen such Persons as are fit for the Government of the Empire; and therefore it is honor'd and esteem'd above all others. The Doctrine of this Sect is not learn'd all at once, but they suck it in by degrees when they learn to Read or Write. The first Founder of this Sect was *Confutius*, the Prince of the *Chinese* Philosophers, who is to this day honor'd by all the Learned with the Title of *The most Wise*. This *Confutius*, as the Jesuit *Semedo* relates in his History, was a Man of a very good Nature, and much inclin'd to Vertue; Prudent, Subtil, and a great Lover of his Country: His Writings are to this day had in great honor and esteem, as being the Ground-work of all the Learning at this time in use amongst them. What concerns his Writings, which are contain'd in four large Books, we have already made mention.

Several other Books have been written by the Followers of this Sect; some whereof have been brought out of *China* into *Europe*, the Titles and Contents of which I thought good here to mention; and are these that follow:

1. *The first treats of the Original of the whole World, of the first Creator and Preserver of all things. Out of this Book are most things selected which relate to Natural Knowledge.*
2. *Of the Eternal Middle.*
3. *Of the Doctrine of the Full Growth. These two Books are reputed to contain all Natural Knowledge, and selected out of the first Book. And they firmly believe, that no Person beside themselves are able or fit to comprehend the Marrow and Pitch of these mysterious Books, though in truth and substance they are no more difficult to be understood, than the Writings of Titus Livius, and Cicero.*
4. *Of the Course, Condition, Influx, and Operation of the Erratick Stars; as also of the other Heavenly Lights.*
5. *Of the Casting of Figures, and making Conjectures; which are us'd about things that have an uncertain and doubtful issue.*
6. *Of Palmestry and Physiognomy.*
7. *Of Natural Witchcraft.*
8. *Of the Rise, Names, and Worship of Idols.*
9. *Of the Deeds, Miracles, Deaths, and Burials of the Chinese Saints.*
10. *Of the Immortality of the Soul, and its future State; as also of Mourning Habits, and in what manner they are to be worn.*
11. *Of several Books of Physick and Chirurgery.*
12. *Of the State and Condition of Children in the Womb, and of such things help forward, or hinder the Birth.*
13. *Of Arithmetick.*
14. *Of Husbandry.*
15. *Of what belongs to a Farrier in the Cure of Horses.*
16. *Of War and Military Discipline, with the Weapons belonging thereunto.*
17. *Of the Signs whereby to know a fruitful Year.*
18. *Of the Art of Writing, and how to make Characters.*
19. *An Exact Description of all the Provinces in China.*
20. *Of the Age of the Chinese Empire and Government.*
21. *Of the Command, Majesty, Revenues, Palaces, &c. of the Emperor.*
22. *Of the Offices of the Emperor's Servants.*
23. *Of the Laws of the Empire.*

- 24. *Of the Acts and Deeds of the Chinese Emperors.*
- 25. *Of those Nations that are known to the Chinese.*
- 26. *Of Musick, both Vocal and Instrumental, in use among them.*
- 27. *Of Poetry.*
- 28. *Of several sorts of Plays.*

Moreover, this first Sect of the Learned, whereof we have thus far made a Description, is absolutely against the Worship of Images, neither will they suffer them to be in their Temples. The Adherents and Fautors of this Sect acknowledge and worship One God onely; induc'd thereunto, because they firmly believe that all these Earthly Things are Preserv'd, Govern'd, and Directed by him: they also render a certain Veneration to Spirits, but with less Adoration and Respect. Some among them teach, *That the World had neither Creator nor Beginning, but sprung immediately from it self.* There are others among them, but not so Learned and Famous, who are possess'd with Dreams and Phanxies of a multitude of incredible things, and many impossible Impertinences relating thereunto.

In the Doctrine of this Sect there are many Lessons, teaching the Reward of Good, and the Punishment of Evil: and this seems to insinuate to us, *That the Ancient Chinese did not doubt of the Immortality of the Soul:* But the Learned among them at this time are of opinion, *That the Souls of the Departed perish and come to nothing with the Body, thereby endeavoring to invalidate the Belief of Future Rewards and Punishments:* Yet some think this too hard, and therefore maintain, *That only the Souls of the Just remain alive;* because, as they say, the Soul of a Man is so united and renew'd through the Exercise of Vertue, that it will live for a long time after its separation from the Body: but withall they conclude, *That the Souls of the Wicked die as soon as they are divided from the Body, and vanish like Smoak.*

And although the Learned, and Dependents of this Sect, acknowledge the Highest and One Deity, yet they erect no Temple for him, nor have any particular Place for his Worship; neither are there any Priests, nor settled or due Form of Worship, nor Commands to observe, other than such as they may at pleasure break. There is no High-Priest amongst them, to punish such as offend against the Law, or to propagate the Doctrine taught concerning him; therefore they Offer unto him neither Prayer nor Sacrifice, in Publick or in Private, believing that it is only free for the King to Offer up unto, or Adore this King of Heaven. And if any body else should be so adventurous to undertake to make such an Offering, he would be held for a Traitor, and punish'd accordingly. For this purpose has the Emperor two famous and well-built Temples in both the Imperial Chief Cities of *Nanking* and *Peking*; the one Dedicated to Heaven, and the other to the Earth; in both which themselves formerly in Person made their Offerings: but now the chiefeft Magistrates Officiate in their behalfs, and Sacrifice several Oxen and Sheep to Heaven and Earth.

The chiefeft Matter wherewith the Professors of this Sect trouble themselves, and wherein as well the King as the People is concern'd, consists in the performing of certain Ceremonies towards the Dead, whereof we have already spoken at large; for they conceive it a principal part of their Duty, to honor their deceased Parents and Friends, as if they were still living: Yet these

People

People (although they set Viands and the like before them) are not so blind and ignorant to believe that the Dead eat, or have any need thereof : But they give this reason for such their Doings, which in it self indeed is of no weight, *viz.* because they can shew their love unto them no other way. The wisest among them affirm, That those Customs were introduc'd more for the Instruction of the Living, than Honor of the Dead, to wit, to teach Children how to honor and respect their Parents and Superiors when they are alive, whom they see honor'd and respected by so many Persons of Quality and Worth after their Deaths.

We now come to speak of the Doctrine *Confutius* left behind him, and which is in such esteem amongst the People.

This great Doctrine, or rather the Doctrine of this Great Man, is made up of these Heads or Positions, *viz.* That every one bring himself first to Perfection, and afterwards others, that so all may arrive at the possession of the *Supremum Bonum*, or Highest Good : But herein Perfection it self consists, That every Person blow up the Natural Light in himself, and make it clear, so as he may never err from the Law of Nature, or from the Commands and Rudiments which are naturaliz'd unto a Man by that Law : And in regard the same cannot be done without an insight and inspection into things ; therefore it is requisite Men should betake themselves to the Study of Philosophy, whereby they may learn what is to be done and avoided. By this Knowledge (say they) we are taught how to order our Affairs aright, and to rectifie our Desires by the Rule and Square of Reason ; and herein consists the Perfection of Body and Mind.

This most short and perfect Comprehension of the *Chinesse* Wisdom and Doctrine, comprehends in it the Beginning, Means, Rule, and Benefit (which at last arises from thence) of Perfection, as well relating to our selves as others. The first Beginnings of this Perfection are said to arise from an Intrinsic Light, kindled by a diligent Observation and Scrutiny into the outward Grounds and Rules of Natural things, and so *gradatim* brought to Maturity. For the better accomplishing whereof, are presently added the Means leading to this Perfection, consisting in Acts, as well of the Operation as of the Will : The Rule of both is call'd here Reason ; which is, That we shall not desire or will any thing, but what is consonant to Reason. Lastly, The Advantages are set forth that accrue thereby ; and that a double Perfection, of the Body in the first place, and then of the Mind.

The second Sect, call'd *Sciequia* or *Omtose*, is call'd by those of Japan, *Sciacca* and *Amidaba*. This Doctrine was brought out of the West among the *Chineses*, in the sixty fifth Year before the Birth of *Christ*, from the Kingdom of *Tienci* and *Scinto*, both which are known at this time by the general Name of *Indostan*, and are situated between the Rivers of *Indus* and *Ganges*. The *Chinesse* History mentions, That one of their Emperors was admonish'd in his Sleep, to send Ambassadors thither for that Discovery, which (according to the over-credulous humor of that Nation) believing, he accordingly did : They arriving in the Country, and delivering their Message, were receiv'd with Applause, and in convenient time return'd to their Prince with the Books, and some of the best skill'd in those Languages, to Interpret them into the *Chinesse* Tongue ; wherein are maintain'd several Opinions of the old Heathen Philosophers, as, That there are several Worlds ; The Transmigration of Souls ; That three Gods unite and grow in one Deity ; That the Good shall be rewarded in

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Heaven,



Heaven, and the Wicked punish'd in Hell. Such as are great Admirers of this Sect, reject a Married, and commend a Single Life.

If any among them be found to transgress their Rule, he is not only blam'd and despis'd by all, but likewise severely punish'd : As a proof whereof, I saw at *Cunningan*, a Priest whom they had found and taken amongst Light Women, for which Offence they bor'd him through the Neck with a hot Iron, and so hung upon him a Chain of ten yards long, with heavy Bars : And thus accounted, he was led through the City, to the derision of all the People, till he had begg'd ten *Toel* of Silver for the Benefit of his Cloister : He was not suffer'd, as he pass'd along, to bear up the Chain with his Hands to ease himself, but it hung down loose behind him, so that the whole weight fell upon his Neck. And that every Person might take notice of the Punishment, one of his Brethren of the same Order follow'd him with a Whip in his Hand, and lash'd him all the way he went upon his naked Body, till the Blood ran down his Skin. This Spectacle going by the Ambassador's Lodgings, mov'd in them so much compassion of his Misery, that they bestow'd on him a Large's to help to pay his Ransom.

After a strange manner also are the Priests here Dress'd, being Cloth'd each in a particular Habit : Some wear a long Gown upon the left side only, black, with a four-square Cap or Bonnet upon their Heads, and a Chapter of Beads. Others wear another sort of Gowns and Caps, but as uncouth as the former. But the most strange Garb is that of the Begging Priest, who has commonly a Gown on of several Colours, and full of Patches : Upon his Head he has a Cap, which on both sides hath long Feathers to defend him against the Sun and Rain : In his left Hand he carries a Bell, upon which he continually strikes till something is given him, or that you are gone out of sight. They seldom go about Begging, but sit upon the Ground with their Legs across, like our Taylors.

The Cloysters of these Priests are divided into several Apartments, according to their bigness ; in each of them is also a Supervizor and head, in whose Place his Scholars succeed after his Death. Each Head is diligent to contrive as many Cells as he can for his Scholars, because they let them out to Travellers for a piece of Money at any time ; so that indeed they serve as well for Inns, or Hostries for Travellers, as Cloysters for the Brotherhood.

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And though these Fryers live thus in a mean Condition, and contemptible; as to the outward appearance, yet they are invited to Burials frequently, and other Publick Ceremonies, as the making free of wild Deer, Birds, Fish, and four-footed Creatures. Some of the greatest Sticklers of this Sect buy these Creatures alive, with design only to set them at liberty; and in so doing their Service is meritorious, and such for which they believe they shall be rewarded. This Sect is very much increas'd of late years; and the greatest part of their Followers are the *Gelubden* Women, with a company of other simple Creatures.

The third Sect, call'd *Lanzu*, has its rise from a certain Philosopher, contemporary with *Confutius*, of whom the Natives fancy, that he was carried eighty years in his Mothers Belly before he was born; and therefore they call'd him *Lanzu*, which signifies *The old Philosopher*. The Jesuit *Martinus* writes in his fourth Book of the *Chinese* History, That he was call'd *Lanxu Laotanus*, and taught, That there remain'd not any thing of us after we were dead, the highest Happiness of a Man consisting in Pleasure; in imitation of *Epicurus*. The Fable concerning his Birth, had its rise from the number Nine; for as this number is held for the most perfect, and again multiply'd, makes eighty one; so has Nature in the product of this famous Man, been so many years in Travel and Labor. This Philosopher left not any one Book behind him of his Doctrine, being unwilling, as it seems, to introduce any new Enthusiasms; but after his Death his Sectators made a Collection of several Doctrines, out of the Books of divers Sects, and compil'd them into one.

Those that are in their Cloisters live unmarried, and buy their Scholars, but obtain among the People no respect, nor have any sense or fear of God among themselves. Yet others of the same Gang betake themselves to a Married Estate, and live in a more orderly manner.

They Worship the Lord of Heaven, whom they represent in the Form of a Man, and say that he has much wrong done him: yet beside him, they have made to themselves two other Gods, whereof *Lanzu*, the Head of this Sect, is one; so that these two Sects, though in a different manner, adore each three Gods. By the Followers of this Sect is the Place describ'd where Men after this Life are either rewarded or punish'd: but concerning these Matters, there is between this and the foregoing Sects no small difference; for the Heads of this Sect promise to their Tribe, that they shall possess Heaven with Soul and Body: And the better to demonstrate the same, they expose to sight in their Temples the Images of several People, who (as they say) went to Heaven in that manner: And the more certainly to obtain to this Happiness, they teach their Followers several Postures and Prayers, and exhort them to Deeds of Charity.

The Office of the Priest consists chiefly in dispossessing such Houses as are infested or haunted with the Devil, by their ungodly Prayers and Curses, which they effect commonly after this manner: They paint frightful Faces, and Postures of Devils, upon Yellow Paper, and fix them to the Walls of the House; then they bawl and skream so terrible loud, that they seem to be like so many Devils themselves: And this is the utmost height of their Conjuratation.

There is another Office and Art which they ascribe to themselves; for they boast, That in dry Weather they can cause Rain, and at their pleasure make the same either to abate or cease again. And they profess to be skill'd in several other

other strange Arts (but in truth meer Delusions) wherewith they deceive the whole Empire; yet notwithstanding, these Priests have their Residence in the Royal Temples dedicated to Heaven and Earth, and are always assistant at the Offerings (whether the Emperor himself be there present in Person, or only the Magistrates in his behalf) whereby they grow famous, and are had in great esteem, not by the Common People alone, but the Grandees also; to all whose Burials they are invited, and help to perform the Ceremonial part of the Funeral, attir'd in very costly and rich Habits; and go before the Corps, playing upon Flutes, and other Musical Instruments.

All this Sect are under the Command and Jurisdiction of one Prelate, call'd *Ciam*, whose Dignity always descends upon one of his Posterity, which hath been observ'd for above a thousand years.

It seems that this great Dignity or Office had its first rise from a certain Sooth-sayer, who liv'd in a Cave in the Province of *Quangsi*, where his Posterity continue at present, and practise the Delusions of their Ancestors. This their High-Priest *Ciam* is for the most part Resident in the Imperial City of *Peking*, and very highly honor'd by the Emperor, having an allow'd Access into the middlemost part of the Palace, to Bless and Consecrate the Rooms, if at any time they are suspected to be haunted, or molested with Evil Spirits: He is carried through the Street in an open Chair, in as great State as any of the most principal Magistrates, and receives yearly a good Revenue from the Emperor.

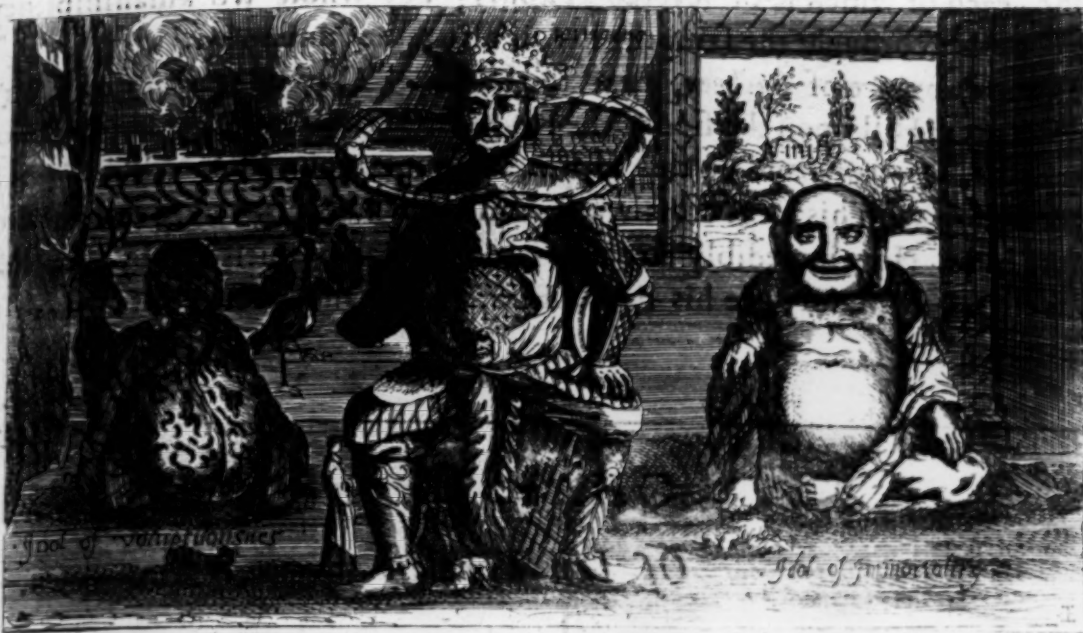
And thus I have given you a Description of the three Chief Sects in *China*, out of which the ignorant and blind People have broach'd and set on foot so many hundred sorts, differing from one another in point of Worship.

The Emperor *Humynus*, the first of that Race, that at the beginning of this Age had the Sovereignty over *China*, gave express Command that those three Sects, for the Defence and Honor of the Government, should be strictly observ'd, by which he did infinitely win the Hearts of the Followers; but yet though he mention'd all, he so order'd the matter, that the Sect of the Learned only should have a share in the managing the great Affairs of the Empire, and also should have Authority over the other two: And this probably may be the Reason why the one Sect doth not wholly endeavor to abolish and extirpate the other; because the Emperor carries an equal hand to them all, respecting the one as much as the other, and makes use of them alike, as he has occasion; sometimes causing an old Temple to be repair'd, and sometimes a new one to be built, for one or other of them, as he thinks it expedient. But the Empress affects that Sect best that maintains the Worship of Images, and is very bountiful to the Priests thereof, bestowing large Annuities, and great Incomes upon them.

The great number of Idols which are found in *China* is incredible; for not only the Temples, and such like Places of Worship, are hung very full, but also all Houses, Streets, Ships, &c. are adorn'd with them. And this is one of the great Abominations that at first appears to all that come into *China*.

Amongst the rest, the Idol that represents *Immortality*, is in great Veneration, whose Description is this: It is in the shape of a thick fat and Person, with his Legs across, and a Belly that sticks at least two Foot out; on its right side stands commonly a Stag, a Creature of a long life, looking upon his Lord with a pleasant Countenance. The Image it self sits with his Hand in his Sleeve, and his Doublet unbrac'd, so that his fat Body may be the better seen:

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His Looks are very grim and stately, and his Habit rich and Majestical. This Image is the Patron for Travellers, and call'd upon by them when they make any long Voyages, for Protection, Preservation, and Success in their Undertaking.

The next is the Idol of *Pleasure*, which they call *Minifo*, and is compos'd and made after the same manner as that of *Immortality*, but much bigger, being commonly cast of Brass, hollow within and twenty Foot high; it carries a very pleasant Countenance, and, like the former, is very thick and corpulent, with a Belly sticking out; and that his gross, and fat Members may be the better seen he sits with his whole Body almost naked.

Betwixt these, sitting in a Chair, is an Image thirty Foot high, made of Plaister, having a Crown upon his Head, gilded all over, richly Apparell'd, with several other strange Ornaments. They call this *The great Kingang*, and give it a Respect in the highest manner.

Beside these there are two others; the one is the Goddess which at *Linain* (as it is already related in our former Description) stand upon the Temple Dedicated to her; it is thirty Foot high, very richly gilded, and hath stood in that Place ninety six years and upwards.

The other sits in a Chair richly adorn'd, resembling one of the *Chinese* Governors, who had done his Country very good Service, for which they honor him since his Death after this manner: At his Feet, as a sign of Victory, is Pourtrayed a certain Country; and in his Hand, to shew his Authority, he holds a Scepter.

In the Province of *Quantung*, near to the noble City of *Chaoking*, in a well-built Temple, stands another Statue of a certain Governor of a Province, who had done his Country extraordinary Service six years together; and as a return of thankfulness for the same, the Inhabitants, according to the Custom, erected this Image and Temple, and Dedicated it unto him.

In *Cuchiung*, near to *Hangan*, there is a great Stone above a hundred Foot high, call'd *Xinxe*, and signifies *The Holy Stone*, which they cover yearly quite over with Gold, and then worship it. This piece of Idolatry was commanded by the Emperor *Mung*.

Near to the City *Cioeking*, upon the Mountain *Xepao*, is a great Stone Column,

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with

with the Image of the Idol *Fe*, and an Elephant, Lion, and Drum, cut out of Stone, each of which is of several Colours; but whose workmanship they were, or who brought the same thither, is altogether unknown.

In the Province of *Suchuen*, near to the Chief City of *Chunking*, is a very strange great Hill upon the side of the River *Feu*, between this City and another call'd *Tunchuen*; and on this Hill is a mountainous Idol, call'd *Fe*; it is made sitting with his Legs cross-ways, and his Hands clapt over one another before him. How incredibly large the same is, may be guess'd at by this, that Travellers can plainly see his Eyes, Ears, Nose, and Mouth, at two Miles distance.

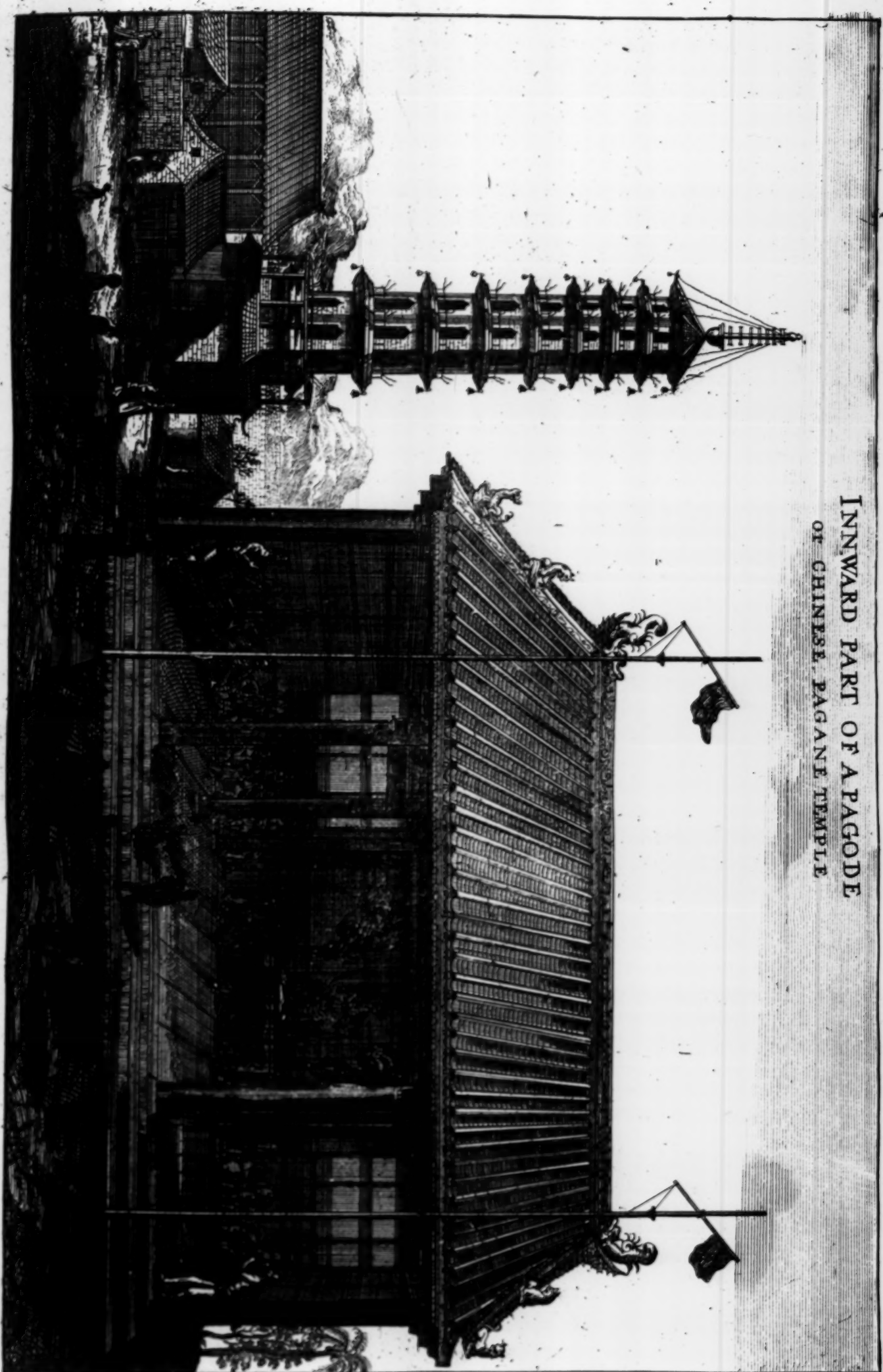
CHAP. IX.

Of Idol-Temples.

ALL this Country doth infinitely abound with Idol-Temples, which are built at very great Charge, and most commonly situate without the Walls of their Cities, in solitary places; and in these the Traveller may find Accommodations answerable to his desire. Adjoining to these Temples stands commonly a Tower, with a smaller Edifice of the same kind, but no less costly than artificially built. These Idolatrous Places are fill'd with Images, and hung round with black Lamps, burning night and day, in memory of such who liv'd well, and died happily. When any Governors of Provinces are to be admitted into their Offices, they are Sworn in these Temples, That they shall faithfully perform their Duties. I took an exact view of one of these Structures, of which I thought it not amiss to give this following Account: The sides of it were built with Timber, and the Roof Ty'd; the Floor was in some places Earth, and in other of gray Stone; and on each of the sides stood several great Images in a row; but at the entrance was one most dreadful to behold, being a Horn'd Devil, in a most terrible and frightful shape, with a wide Mouth, and Hands like the Claws of a Griffin, in such a posture as if it would have seiz'd those that entred. Within, in the middle stood an Altar, upon which was erected another great Image thirty Foot high; behind which stood a great number of small ones: Before the great one there stood upon the Altar a thick hollow *Bambo's*, upon which was written some *Chinese* Characters, that foretold things that should come to pass. On the sides stood several Vessels with Incense burning, and in the middle was a wooden Dish, with several Offerings in it, which the Priests, when they would know or foretel any thing, bring to the Altar and Offer up to this Image. Now the chief Offerings at such times, are either Rice, Wine, or the Entrails of Beasts, which being ceremoniously dispos'd, the Priest draws some Reeds out of the *Bambo's* Basket, and if they are in his opinion portentous of Ill, he draws out others, till he has drawn such as he believes prognosticate Good. In this interim the Incense burns, and at last the Priest falls upon his Knees, and mumbles one thing or other to himself, whereby he intends to pacifie the Idol, and get him to favor his Suit.

In the Province of *Peking*, near to *Chingting*, is a very large and most magnificent Temple, a hundred and sixty five Foot high; within which stands a thick and prodigious Image, a hundred six Foot and a half high, call'd *Quonin*, curiously

INNWARD PART OF A PAGODE
OF CHINESE PAGANE TEMPLE



OF CHURCH PROPERTY
IN THE STATE OF NEW YORK

curiously wrought in the form of a Virgin. Behind this Temple is erected a spacious Palace.

In the Province of *Xansi*, in the City of *Tayven*, is a Temple Dedicated to *Siangus*, the wisest of their Emperors, and of the Family of *Chau*. It is reported in their Histories, that this Image, which is made of very precious Stones, being finish'd, rose up of it self, and went to the place which was appointed for its Station.

At *Leugan*, upon the Mountain *Peco*, which signifies *The Mountain of Fruits*, is founded a Temple in honor of the Emperor *Xinnungus*; near which stands a famous Well. Now (according to the Saying of the *Chinese*) *Xinnungus* receiv'd divers sorts of Seeds from an unknown Person, and receiv'd Directions in what manner he should Sowe the same to gain a plentiful Harvest; which he having experimented, taught to his Subjects: for which Benefit they erected this Temple to his Memory at very great Charge.

In the Province of *Xensi*, in the City of *Hanchang*, are five Temples, whereof one is Dedicated to the Emperor *Cangleangus*, because he had caus'd a Way to be cut through the Mountain; and in perpetual memory of this his great Undertaking this Temple was erected.

In the Chief City of *Kingang* are three Temples full of Images; and in the Province of *Xantung*, in the Chief City of *Cinan*, are several.

Near to *Yenchew*, in the City of *Ceu*, are fifteen stately Temples, Dedicated to *Helvutins*, and other renowned Heroes.

In the Province of *Suchuen*, in the Chief City of *Chingtu*, is one built to the Memory of King *Cancungus*, because he taught the Inhabitants of that Kingdom the Art of raising and preparing of Silk-worms.

In the Province of *Huquang*, near to *Kiun*, is a large Hill call'd *Vutang*, upon which are erected several Structures, with Cloisters for Priests; and the reason thereof may be, for that here all Priests receive their Introduction, who follow and teach the inward approv'd Doctrine of the separation of Soul and Body.

In the Province of *Nanking*, near to the Chief City *Ningque*, stands a very high and beautiful Edifice call'd *Hiangsin*, that is to say, *The well-scented Heart*, and Dedicated to five Virgins, who being assaulted by such as would have ravish'd them, rather chose to die than have their Virginity violated: in honor of whose Chastity the Inhabitants erected these Temples.

In the Province of *Cbekiang*, and in the Chief City of *Hangcheu*, are found very many of these Buildings, to which belong several thousands of Priests.

At *Nanking*, on the Mountain *Ni*, stands one of these Fabricks, that hath at least a thousand Images to it, and to every Image ten Priests.

And indeed (to shorten this Relation) there is hardly a Mountain or Hill in *China* of any Note, but has a Temple upon it, with Priests belonging to it.

In the Province of *Fokien*, near to the City *Cinggan*, lies a great Hill call'd *Vay*, which has several Temples and Cloisters upon it, abounding with Priests and Fryers, most whereof worship Idols, shave their Crowns, and despise all Earthly Riches, Possessions, and Honors. But that which is fullest of admiration is this: It was said, that amongst these Priests, one of the chief, call'd *Chang*, who had two Chappels under his Command, being convinc'd of the Error of his Way, coming one day into his Temples, broke all the Idols in pieces, exclaiming bitterly against the Priests, for having thus long deceiv'd him, and keeping him in blind Ignorance; from thenceforth embracing the *Christian* Religion to the utmost period of his Life. In

In the Province of *Fokien*, near to the City *Civencheu*, is a Temple call'd *Cai-yen*, which is worthy of admiration, both for its heighth and largeness: The outsides of this sumptuous Edifice are all of Marble, and the inside most richly adorn'd with Idols of all sorts. Among others there are some that exceed, which are either cast in Copper, or cut out of Marble, made for Madam *Fe*, having such curiosity of Workmanship, that the *Chineses* say they were not made with mortal Hands.

Without the Imperial City of *Nanking* I was my self in one of the three Idol-Temples, where Hell (so as *Virgil* describes the same in the sixth Book of his *Aeneids*) was so curiously Painted to the Life, and adorn'd with rare Images of Plaister, that it is enough to fill all Persons with admiration that look upon the same.

CHAP. X.

Of Towers and Sea-Marks.

CHINA is very full of brave and well-built Towers, whereof some are nine, others seven Stories high, many of which are only for Ornament; but upon a great part of them call'd *Ceulen*, stand their Clock-workss and in others, especially at *Nanking*, are kept the Astrological Instruments: Upon the Clock-house Turrets stands an Instrument, which shews the hour of the day by means of Water, which running from one Vessel into another, raises a Board, upon which is Pourtray'd a Mark for the time of the day; and you are to observe, That there is always one remaining there, to take notice of the passing of the time, who at every hour signifies the same to the People by beating upon a Drum, and hanging out a Board with the Hour writ upon it in large Letters. This Time-Drummer likewise gives notice if he discovers any Fire; whereupon the People all rise to quench it: In whose House soever the Fire happens through carelesness, the Master thereof is punish'd with Death, because of the fright and hazard he put his Neighbor in, whose House joyning to his, and built all of Timber (as all Habitations there are) was in very great danger of being likewise consum'd; for all the Houses stand very close. And this in truth is the cause of so great severity shew'd against such, whose Houses are burnt through carelesness.

Upon the top of the Mountain *Hiaiken* stands a very ancient Tower, which is very much decay'd, but yet keeps the heighth of a hundred and eighty Paces; but that which is most to be admir'd therein, is, that it is built of Stone, which with infinite Labor, Industry, and Expence, they must bring thither, and then, together with the Mortar, carry up so great a heighth to build such a Tower.

In the Country of *Huquang*, near to the City of *Hanyang*, is a Tower call'd *Xelonhoa*, which far excels all other such like Structures in Art and Costliness. It is said to have been erected upon this account: There was a certain Daughter, who was worthy remark for her Obedience to her Mother-in-law; she having one day a Pullet for Dinner, invited her Step-Dame to the eating part of it; who accepting the Invitation, and coming to participate thereof, had no sooner tasted of it, but she fell down dead: The Daughter was immediately apprehended, brought before a Judg, and accus'd of poysoning her Mother-in-law, and the matter of Fact being so clear, was condemn'd to die:

As she was going to the Place of Execution, she hapned to pass by a Pomegranate-Tree then in Blossom, which holding fast in her Hand, she Pray'd (as is said) after this manner : *If I have poyson'd my Step-Mother, may the Flowers of this Branch now in my Hand wither ; but if I be innocent, let the Branch live, and bring forth Fruit immediately :* Which words were hardly pass'd her Lips, before that Branch which she held in her Hand hung full of Pomegranates. In remembrance of which so famous Miracle the Inhabitants built this Tower, and call'd it *Xelenboa*, which signifies *A Pomegranate-Tree*.

In the Province of *Chekiang*, in the Chief City *Hangcheu*, are four of these Towers, each of them nine Stories high ; and in the great City *Niencheu* is another of the like heighth.

Near to the City *Vencheu* lies a Hill call'd *Paocai*, upon whose top stands a Tower nine Stories high, which serves for a Land-Mark to the Ships and Mariners Sailing at Sea.

Lastly, in the Province of *Chekiang*, near to the City of *Hangcheu*, lies a Mountain call'd *Fungboang*, upon the top whereof stands a like Tower of nine Stories high.

Triumphal Arches.

Most of the Cities in *China*, both small and great, are adorn'd and beautified with Triumphal Arches, stately Towers and Pyramids, made of Stone or Marble, with great Art, Cost, and Ingenuity, and adorn'd with Images, being generally erected in honor of some famous Act, Thing, or Person. Those who have done their Country any signal Service, have some of these set up to eternize their Memory, almost after the same manner as was formerly practis'd by the ancient *Romans*. So also if any have been more excellent in Learning, or if any Magistrate hath signaliz'd himself by his good behavior in his Employment, in honor of such, Arches, Towers, Pillars, or Pyramids are built, and commonly plac'd as Ornaments in the chiefest Streets, and most populous places. Their fashion is this ; they have three Roofs, the biggest in the middle, and on each side a small one, underneath which Men pass as it were through a very broad Gate ; the sides are adorn'd with Lions and other Images, curiously cut out of Marble, and fix'd thereto, or otherwise very artificially bor'd through, and sometimes adorn'd with small Images cut out of Stone ; so that it is indeed a thing deservedly to be admir'd, which way they can bore through such great Stones, and cut Images out of them, as they lie fix'd in the Building. The whole Arch for the most part consists of three Stories, and is on the Front and Back alike for fashion ; so that when you look upon the one side, you have in effect seen both sides. Upon the top of all lies a blue Stone, upon which the Emperor's Name, in whose Government the same was erected, is curiously Engraven in Letters of Gold : In the middle also lies a very large flat Stone, upon which is writ in gilt or blue Letters, the Name, Country, and Dignity of him in whose behalf this Edifice was erected.

C H A P. XI.

Of Rivers, Channels, High-Ways, Bridges, Ships, &c.

THrough the Province of *Suchue* runs the River *To*, as far as *Sinsan*, being a Branch brought from the River *Kiang*, by the Command of the Emperor *Ivos*, to hinder the overflowing of that River.

In the Province of *Chekiang* are most of the Rivers which come from the North, made by Art so useful, as if they had been naturally so. It is highly to be admir'd, and meriting the highest Commendation, to consider with what labor and pains they have effected such vast Undertakings; for in some places there are very large Channels, running far up into the Country, which have been digg'd, and are pav'd on both sides with Stone: Over which Channels lie many great and heavy Sluces, with several Bridges, convenient for Travelers, either by Land or Water.

In *Ningpo*, the ninth City of the Province of *Chekiang*, both sides of the artificial Rivers, for several Miles together, are made up with Stone: At the end of every River lies a Sluce, through which all Vessels must pass before they come into it,

In the Country of the City *Xaobing* is an artificial River toward the East, three days Journey in length, both sides whereof are made up with Brick, to prevent the Earth from falling in, to choke or clog up the same.

Common Ways.

THE common Passages, or High-ways in *China*, are contriv'd as much for the convenience and ease of Travellers, as in any Place of the World. We begin in the Southern Provinces, where most of their Ways are even and smooth, the very Hills being made passable, and a Way hewn out through the Rocks by the labor of Mens Hands. Upon these so commodious Ways, stand several Marks of Stone, which declare the Distances of Places from one another; and every ten Miles there is a Post appointed to carry the Emperors and Magistrates Letters and Commands, which being once receiv'd, are deliver'd with extraordinary speed; so that there happens nothing in any part of the Country, but it is presently known through all the Empire.

At every eighth Stone, which is a days Journey, you have one of his Majesties ordinary Houses; built on purpose to receive and treat at the Emperor's Charge, all Governor's and Magistrates that travel that way upon the Emperor's Service; but before their Arrival they send a Messenger to certify what day they intend to be there; so that the Governor or Magistrate arriving, finds all things in a readiness for him, to wit, Provisions, Horses, Chairs, Trackmen, and, Vessels of all sorts, if he need any; for whatsoever he desires, is given notice of by him in a Letter.

The Banks of the Rivers are no less well contriv'd for the ease of Passengers, than the common Ways; for they suffer no Trees to grow within eight Foot of the Rivers side, lest they should be a hindrance to the Boats that are Tow'd along by Ropes.

In the Province of *Fokien*, near to the City *Hingboa*, the Ways are well and strongly pav'd with Stone, for above four Dutch Mile in length.

Near to the City *Hoanting* lies a deep, small, and darkish Valley, through which runs a pav'd Way two Miles in length.

Upon the Mountain *Meebi* (which is in truth a WilderNESS) lies a firm, but very narrow Way, made by Art for Travellers to pass over; and upon *Co* is a very steep Way, at least ten Dutch Miles.

Near to the City of *Kiangxan* there is a great Mountain call'd *Civen*, at least three hundred Furlong in length, over which is the direct Road to *Fokien*, and has several good Inns upon it for the Entertainment of Passengers.

Bridges or Sluces..

IN the Province of *Xenfi*, over the River *Guei* lies three Sluces, namely, one Easterly, the second in the middle, the third towards the West; all of them built very strong, with many great and very high Arches of square Stone, curiously adorn'd, and carv'd with divers sorts of Images, as Lions, Dragons, and the like.

In the Province of *Queicheu*, in the fourth Chief City *Ganxin*, are three Sluces of great bigness; but the third call'd *Tiensing*, that is to say, the natural Sluce, is well nigh a thousand Rod long.

In the same Province, near to the City *Hanchung*, is a most admirable piece of Work, so great a Master-piece in its kind, that the like thereof is hardly to be found in the World, whose Description I will give you as follows: Between this and the Chief City the Way was formerly altogether unpassable, and the Inhabitants were constrain'd to fetch a great compass round, by reason of the high and rough Hills, and steep Passages; sometimes necessitated to travel toward the East, to the Frontiers of the Province of *Honan*, and then again to turn towards the North; so that they went at least two thousand Furlongs, whereas the direct Way over the Mountains was not much more than five hundred: wherefore at the end of the Race of *Cina*, when *Licupangus* made War with *Hiangyus* for the Empire, all these steep Hills and Vales were levell'd by order of *Changleangus*, the General of *Licupangus*, to make his Army with the more ease to pursue the flying Enemy. And certainly, with great and incredible labor and industry was this stupendious Work effected, in which he employ'd no less than his whole Army, with at least a hundred thousand Men more, by whose Labor a Way was at last perfected through the same.

On both sides of the Way are Walls made out of these Mountains, so high, that part thereof toucheth the very Clouds, and thereby obscures the Passages in some places. In others he caus'd Planks to be laid, to serve as Bridges to pass over from one Mountain to another, on purpose to shorten the Way, which is generally so broad, that four may ride abreast, and has Conveniences enough to accommodate Passengers: And lest the People should by chance receive any mischief as they pass over the Bridges, both the sides thereof are Rail'd in from one end to another.

In the same Province, near to the City *Chegan*, is a Bridge call'd *Fi*, reaching from one Mountain to another, and having but one single Arch, which is six hundred Foot long, and near seven hundred Foot high, through which the *Yellow River* runs. It was three years in building, and is call'd by the People, *The Flying Bridge*.

In

A General Description of

In the Province of *Honan*, in the City *Queite*, lies a Sluce made of four-square Stone, over the Mere or Lake call'd *Nan*.

In the Province of *Huquang*, near to the City *Chyangang*, is another Sluce of Stone, having several Arches, erected by King *Guei*.

In the Province of *Kiangsi*, in the little City of *Gangin*, there is a Bridge worthy to be spoken of, and call'd *The Bridge of Obedience and Subjection*; the Story of it goes thus: A Daughter of rich Parents Married a Husband who soon after died; and in regard it is held in *China* a great dishonor to honest Women to Marry the second time, she went and liv'd with her Father and Mother, that by the enjoyment of their Company she might the better and more easily forget the loss of her Husband: but not long after, her Father and Mother hapned to die, by whose loss being left comfortless, she upon serious debate within her self, laid out her Estate upon building of this Bridge, which stands upon several Arches; and when she had finish'd it, being yet troubled in her thoughts, she came early one Morning to take a view of the Structure; which having done, and imagining her Memory would be Eterniz'd thereby, she flung her self headlong into the River, where she was drown'd.

In the same Province, in the City of *Canchen*, where the River *Chang* and *Can* meet in one, is a very long Bridge, built upon a hundred and thirty Boats, fastened to one another with Chains, upon which lie the Planks and Timber that compile the Bridge; one or two of which Boats are so contriv'd and order'd, that they easily remove to open or shut, and so make passage for Vessels at pleasure, after they have paid their Toll, for the receipt whereof there stands a Toll-house at the foot of the Bridge.

In the Province of *Chekiang*, near the fifth Chief City *Xinboa*, from the top of the Mountain *Fanguien*, is a very large Bridge made over a Vale, which is so stupendious a Work, that it fills all People with great admiration that ever saw it.

In the same Province, in the City *Luki*, is a Bridge consisting of Stone Pillars and Woodden Planks, which is a hundred Rod in length.

In the Province of *Fokien*, in the Chief City *Fochen*, is a very stately Sluce of a hundred and fifty Rod long, and half a Rod broad, built over an Inlet of the Sea, of yellow and white Stone, with a hundred very lofty Arches, adorn'd and beautifi'd with Sculpture of Lions and other Creatures. The like lies near to the City *Focing*, and, according to the relation of the *Chineses*, is a hundred and eighty Rod long.

In the second Chief City *Civenchen* may be seen a stately Bridge, call'd *Lo-yang*, the like whereof is hardly to be seen in the whole World, whose Description a certain *Chinese* Historian gives after this manner: Near to the City *Burrolilicum* (says he) lies over the River *Loyang*, the Bridge by some call'd also *Lo-yang*, but by others *Vangang*. The Governor of the City, nam'd *Cayang*, caus'd this Bridge to be made, which is three hundred sixty Rod long, and half a Rod broad: Before the erecting thereof People were Ferried over in Boats; but in regard every year several Boats were cast away by foul Weather, the Governor, for the preservation and safety of the Inhabitants, resolv'd to build this Bridge, which he did of black Stone; it rests not upon Arches, but has at least three hundred large Pedestals or Columns of Stone made after the fashion of Boats, which are sharp before, the better to withstand the force of the Current; and to prevent any danger to such as pass over, the sides are Wall'd in with Stone to a good height, and beautifi'd in several places with Images of all sorts, according to the fashion of the Country.

In the third Chief City *Cangchen* there is to be observ'd another very stately Bridge made of Stone, with thirty six very high and great Arches; it is so commodiously broad, that Shops are made on both sides, and yet room enough for Passengers either on Horse or Foot.

There are several other famous Bridges in many Ports and Cities of this Empire, which to particularize, would take up too much time, and make this Book swell into a larger Volume than was at first intended; therefore to pass them by, we will proceed to give an Account of the fashion of their Ships.

Of Ships.

THe Royal Ships, and those of the Governors of Provinces, exceed the rest, and are built after such a manner, that few or none will scarce give credit to the Account I shall give of them, unless they had seen them; our Vessels in *Europe* being in no wise comparable to those, for they lie upon the Water like high Houses or Castles, and are divided on both sides with Partitions: In the middle is a place like a Hall, furnish'd with all manner of Household-stuff, as Tables, Chairs, &c. The Windows and Doors are made in the fashion of our Grates, wherein, in stead of Glass they use the thinnest Oyster-shells they can get, or else fine Linnen or Silk, which they spread with clear Wax, and adorn with several sorts of Flowers; and this keeps out the Wind and Air better than any Glass. Round about the Ships are made Galleries, very commodious for the Seamen to do whatever business they have, without prejudice to the Rigging: The outside of the Ship is Painted with a certain sort of Gum, call'd *Cie*, which makes it glitter, and appear very glorious at a distance, but within it is most curiously Painted with several Colours, very pleasant and delightful to the Eye. The Planks and Timber-work are so curiously rifted together, and jointed, that there is little or no sign of any Iron-work. In length they differ not much from those in *Europe*, only they are lower and narrower, and the Passage up into them is by a Ladder twelve Foot long; the Stern of the Ship, where the Trumpeters and Drummers stand, is like a Castle. When any of these Ships of the Governors meet one another at Sea, they Salute, and give place according to their Qualities, which are writ in great Letters behind their Ships, so that there never happens any Dispute about Precedency. When it is a Calm at Sea, and little or no Wind stirring to fill their Sails (which are made of Mats) there are certain Men appointed to Tow the same: At such time also, and as a farther help, they are very dexterous in the use of their Oars, wherewith they can Row without pulling them out of the Water.

The Ships which carry the Fish call'd *Saull*, and the Silks, to the Imperial Court, are so extraordinarily curious and rich, that no others can compare with them; for they are gilt within and without, and Painted red; and such is their esteem, that all other Ships strike Sail, and give place to these, whensoever or wheresoever they meet them.

In the Province of *Nanking*, near to the Chief City of *Suchen*, may be seen several Pleasure-Boats or little Ships, which the Inhabitants keep only for their Pleasure; they are very richly Gilt and Painted, and may more properly be compar'd to Houses than Ships: Some of the *Chineses* are so profusely in love with them, that they will spend their Estates aboard these Vessels in Eating and Drinking.

There are a vast and incredible number of Ships and Boats that pass daily from one Place to another, by which means there is so great Accommodation by Water, that Men may pass from the City of *Maccao* to the City of *Peking*, except one days Journey by Water. Also Men may travel by Boat from the Province of *Chekiang*, through the whole Province of *Suchue*, from East to West. And to say the truth, there is hardly any considerable City but what has access to it by Water; for the Natives have with Art and Industry digg'd Channels through most of the Provinces, and let in the Rivers, on purpose to carry their Goods and themselves by Water, by reason of the extraordinary Hills and Desarts which they meet with in a Passage or Journey by Land; of all which we have already made mention in our General Description of *China*.

In the Province of *Fokien* are such an innumerable company of Vessels, that the Inhabitants proffer'd the Emperor, when he intended to make War upon those of *Japan*, to make him a Bridge of Boats, which should reach from thence to the said Island of *Japan*.

The Courts of the Governors of Provinces.

IN each Chief City are at least fifteen or twenty great Houses belonging to the Governors; which in regard of the Magnificence of their Building, may compare with Kings Palaces. In other less are eight or nine great Houses, and in every small City four, which are all alike in fashion, only they differ in largeness, according to the Quality of the Governor. At the Front of each Palace are three Gates, whereof the biggest stands in the middle, adorn'd on both sides with great Marble Lions: Next to this *Plano*, or Court-yard Pail'd in, and Painted with Gum, which they call *Cie*. In this *Plano* stand two small Towers or Pyramids, curiously adorn'd, and furnish'd with several Musical Instruments, upon which certain Persons play as often as the Governor goes out or comes in. Within the Gate is a large Hall (and generally every great Palace hath four or five) where the Governor gives Audience to any that comes about Business to him; on the sides of this Hall are several small Apartments inhabited by inferior Officers. Here are also two particular Rooms for the Reception of Persons of Quality that come to visit the Governor; when you are past these two Rooms, you come to three Gates more, which are seldom open'd, but when the Governor sits upon the Bench of Judicature. The middlemost of these Gates is very large, through which Persons of Quality are only suffer'd to go; other People pass through the Gates on each side. Then you come to another large *Plano*, at the end whereof is a great Court built upon Pillars call'd *Tang*, and here the Governor administers Justice; on Both sides thereof the Courtiers and inferior Officers have their Dwellings, who never remove with the Governor, but live there continually, in regard they are maintain'd at the Charge of the Country. Next to this is an inward Court, but far exceeding the former, and is call'd *Sutang*, which signifies *Private*; and in this Court only may the nearest Relations converse with the Governor. To these Places appertain also several Gardens, Orchards, Ponds, Rivers, Warrens, and the like, as well for Pleasure and Ornament, as Profit. And here observe, That the Emperor furnishes the Governor not only with these Palaces, but likewise with all manner of Household-stuff, Provisions, and Servants, at his own Charge: And when a Governor (which is yet more remarkable) happens to depart to the Rule of another Province, or else

to lay down his Employment, which falls out commonly every half year, it is allowable for him to take all the Household Goods with him, and then the Court is to be furnish'd anew for the succeeding Governor.

In *Cingtu*, the first Chief City of the Province *Suchue*, famous for Trade, there liv'd formerly a certain Great Prince or Governor of the Family of *Taminga*, who in Power and Imperial Title could only be said to give place to the Emperor; for in all things else he liv'd like a King. This Kingly or Royal Person had a large and stately Palace, which was at least four *Italian Miles* in compass, adorn'd with four Gates, and stood in the middle of the City; before it, toward the South, lay a large broad Street, full of costly and artificial Triumphal Arches.

Near to *Hinghoa*, the seventh Chief City of the Province of *Fokien*, at the foot of the Mountain *Chinyven*, runs a large Water call'd *Chung*; on the side whereof stands a large Palace containing ten Courts. In this Palace is a great Wonder taken notice of; for infallibly there is heard a noise against Wind or Rain, like unto the sound of a Clock, of which (although diligently enquir'd after) no natural reason can be given.

Concerning the incomparable, stately, and costly Structure of the Imperial Palace of *Peking*, I have already given a particular Description in my former Relation.

CHAP. XII.

Of Rivers, Waterfalls, Lakes, &c.

HAVING spoken at large of the chiefest things which the Hand or Industry of mortal Man has produc'd, we shall now proceed to particularize such things wherewith Nature has abundantly furnish'd the *Chineses* out of her rich Store. Under which Name I comprehend Rivers, Pools, Aquaducts, Hills, Wells, Earth, Plants, Trees, Animals of all sorts, and the like, which are mention'd in the following Chapters.

First of all, There are in *China* two famous large Rivers, namely *Kiang*, and the *Yellow River*.

The River *Kiang*, which is also call'd *Yangeukiang*, signifying *The Son of the Sea*, divides all *China* into a Northern and Southern Tract: It flows from West to East, and receives several Names, according to the Provinces through which it runs: It was first call'd *Minkiang*, from the Mountain *Min*, whence it hath its source. These Mountains stretch themselves Westward of the Province of *Suchue*, very far toward *Prester John's Country*, and come towards the North not far from the Chief City of *Guei*. After it is got from this Mountain, rushing forward with great violence, it divides it self into several Branches, which turn and Wind through most of the Provinces. From the City of *Sincin* it is call'd *Sinkiang*; afterwards receiving a great many Rivulets into its Bosom, it runs before the City of *Sui*, into the River call'd *Mabu*. From the City of *Liucheu* it receives the Name of *Liukiang*, and running from thence to the City of *Chunking*, joyns with the great River *Pa*, and embraces its Name: Being gotten beyond the City of *Queicheu*, it falls into the Province of *Huquang*, and regains not far from the City *Kingcheu*, the old Name of *Sinkiang*: Thus far it runs with many crooked Meanders, and a great force of Water, through
Vales,

Vales, terrible Rocks, and dreadful Precipices, which the Natives knowing, do avoid and shun with great dexterity. Being past the City of *Kincheu*, it begins by degrees to run more gently, and falls toward the North into the Mere or Lake call'd *Tungting*, from whence it takes its course before the Chief City in the Province of *Kiangsi*, and from thence to the *Sea Foun*, which is above a hundred *Dutch Miles*; and all this way it runs so gently, that Vessels may with ease Sail against the Stream; and the ebbing and flowing of this River is observ'd so far up in the Country, that it is in a manner wonderful to relate, especially at the New or Full-Moon: In this place it is at least two Miles over, watering and making fruitful the whole Province of *Nanking*. And lastly, being pass'd the Cities of *Nanking* and *Chinkiang*, it falls into the Ocean it self, through a great Mouth, in which lies an Island and City well Guarded, and provided with Soldiers and Ships.

The *Yellow River*, by Strangers so call'd from the colour of the Water, occasion'd by the yellowness of the Ground, is nam'd *Hoang* in the *Chinese Language*, and seems at first to be very Morish; but the swiftness and great force of its running makes it appear quite contrary; for with so incredible a swiftness doth this River run, that no Ships are able to Sail up against its Stream, but are Tow'd along by the main strength of a great number of Track-men: which may proceed from its being contracted within so narrow Bounds; for in some places it is but half a Mile broad, and in others little more; but in length it extends above eight hundred Miles. By this it appears, that this River, next to that of *Kiang*, is the biggest and most famous of all *China*; and though it is naturally no other than a Foreiner that has invaded the Country, yet doth it not stand in fear of their Laws (which will not permit a Foreiner to live among them) but as their Revenger insults over them, by often laying their Country under Water in a most lamentable manner. The Hills *Quenlan*, from whence it has its source, are in my opinion the *Amazon Hills*, being situate not far from the Kingdom of *Laor* or *Tibet*; and that which is more, the very Situation of those Places and Countries do demonstrate, that from the same Hills the Rivers *Ganges* in *Cengala*, *Mesor* in *Laor*, and several other famous Streams, which water the Parts of *Sion* and *Pegu*, have their rise: for the *Chineses* believe, and so report, That there are very many great Rivers Southward, which take their rise from these Hills.

But to return whence we have digress'd; After this *Yellow River* is pass'd beyond the vast Territories of *Sifan* and *Taniju*, which doth not in the least belong to the Empire of *China*, it runs before the City *Lingao*, not far from another call'd *King*, in the Province of *Xenfi*, in the Empire of *China*, to the place where the *Great Wall* (made to prevent the Invasions of the *Tartars*) reaches toward the East, which it likewise washes; Then it runs with great fury, as well toward the North as the East, by one side of the vast Wilderness call'd *Samo*, at least two thousand Furlongs, and then turns toward the South, where it passes through the Gate *Se*, which is in the Wall, and so divides the two Provinces of *Xenfi* and *Xanfi*: Thence it runs into several other Provinces, whereof I have formerly made mention in the Description of our Journey to *Peking*. The Water of this *Yellow River* is very thick and muddy, the Pople report it will not grow clear in a thousand years; and therefore when they speak of any difficult Undertaking, they use as a proverbial Speech among them to say, *When the Yellow River is clear*. But notwithstanding this Report of theirs, it is well known, that the Sea-men which frequent this River have an Art to make

make the Water clear, by flinging Allom into it, which being dissolv'd therein, makes the Mud sink to the bottom.

Of Water-Shoots and great Falls of Water.

IN the Province of *Xansi*, near to *Pingiao*, is a great Fall of Water, which makes such a noise, that it is heard some Miles distant.

In the Province of *Kiangsi*, hard by the Chief City *Nanchang*, is the Mountain *Pechang*, which signifies *The Mountain of a hundred Rods*, because the Waters there run so far with great impetuosity.

In the River *Chuem*, which runs near to *Xunking*, through steep and craggy Rocks, are thirty six great Water-falls, which continually rore with a most hideous noise.

Near to the tenth Principal City of this Province, is a River call'd *Xemuen*, or *Heng*, which runs with great boisterousness from a Water-shoot that falls into it.

The River *Yao* in its Passage by the City *Liniao*, makes so great a noise, as if it Thunder'd.

From the Mountain of *Taye* are Cataracts that fall with great force, at least four hundred Rods.

Near to the City *Tau*, is so plentiful a Water-fall, that it has caus'd a Mere or Lake.

Near to the Chief City of *Choxang* is a River call'd *Xangyung*, wherein is so great a fall of the Waters, that when at any time a Stone is but flung into it, it causes Rain and Thunder; which may well be esteem'd a Prodigy.

Near to the City *Hoeichen* lies the River *Singan*, which has at least three hundred and sixty Water-shoots falling into it, between Vales and Rocks.

In the Province of *Fokien*, near the City *Tingcheu*, is a River which runs to *Jenping*, which hath many of these Water-falls, and dangerous Sands and Rocks, insomuch that when any Vessels Sail down with the Stream, the Skippers, to avoid Shipwrack, fling out great Bundles of Straw beforehand, which stopping against the Rocks, preserve the Vessels that strike against them from beating themselves in pieces.

Near to the City *Kiegan* lies the River *Can*, where the dangerous Rocks call'd *Xetapan* take their rise; it is very hazardous to Sail down the River from this City, by reason of blind Cliffs and Sands, which have destroy'd many Vessels; for the Sands are not easily discoverable, the River running with great swiftness over them; and therefore whatever Skippers Sail that way, take with them always an expert Pilot from this City.

Near to the City *Ce* lies the River *Tan*, which signifies *Red*, because the Water thereof looks like Blood. They report, that this Water was formerly very clear and white, but that it receiv'd this colour by means of one *Pei*, a very faithful Governor of his Country, who for some reasons unknown kill'd himself upon the side of this River, and ever since the Waters have retain'd a bloody tincture.

There runs a River before the small City *Cu*, in the Province of *Suchue*, call'd *The River of Pearls*, for that in the Night it glitters and sparkles as if it were full of Precious Stones. Also before the City of *Jungcheu* runs the River *Siang*, whose Water is of a Crystal clearness, so that though it be several Fathoms deep, yet one may see plainly any thing that lies at the bottom.

Near to *Foming* runs a small River from the Mountain *Talao*, the Water whereof turns blue in Harvest; at which time the Inhabitants wash their Clothes in the same, to give them that colour, which it doth with as good effect as any artificial Dyer could do.

The River *Kiemo*, near to *Paogan*, is said to have such an occult Quality, that it will bear no Vessel of Wood, but as soon as it comes upon it, it sinks as suddenly as if it vanish'd in the Air.

The like is the River *Jo*, near to *Kancheu*, which is therefore call'd *The Weak River*, because it will bear nothing that is heavy.

Near to *Chingtien*, upon the Mountain *Cucai*, is a small River, whose Waters are very sweet and well scented.

Near to *Choxan* is the River *Cungyang*, whose Water takes Spots and Stains out of all sorts of Cloths, and is so naturally cooling to the Air, that it tempereth the Heat of Summer; and therefore the Emperors of *China* have built a Palace over this River, to which they frequently resort, to avoid the extraordinary Heats.

The River *Kinxu*, or *The River of Gold*, is so nam'd, because the Inhabitants find great quantities thereof in the same.

Near to the City *Pezan* runs the River *Cbe*, but more peculiarly call'd *Huanglung*, that is, *The Yellow Dragon*; for the Inhabitants fancy, that they saw a yellow Dragon therein in the time of the Race of *Hana*.

The River *Siangyn*, which runs before *Mielo*, is famous, because it was the occasion of the observation of the Feast *Tuonu*, which is observ'd and kept through all *China* upon the fifth Day of the fifth Month, in memory of a certain faithful Governor, who drowned himself in this River, to prevent some Traitors that were plotting to take away his Life; he being a Man well lov'd by the People over whom he Rul'd, they to this day, as an honor to his Posterity, and to continue his Fame, make great Entertainment.

In the Province of *Kiangsi*, near to the City of *Vucheu*, runs the River *Lienfan*, from whence the *Chineses* fetch the Water which they use in Hour-glasses, in stead of Sand, because this Water is of all others the least subject to alteration either of Time or Weather.

Near to *Kiegan* is a River call'd *Senting*, which signifies *A Pipe or Flute*, because the Water running very swift through Cliffs and stony places, makes a very musical and delightful noise.

Near to *Xincheu* is the River *Xo*, which doth infallibly cure several sorts of Diseases.

In the Province of *Chekiang*, near the Chief City of *Hangcheu*, runs a River, which in regard of its Course, is call'd sometimes *Cbe*, sometimes *Cientang*, and in some Places *Cingan*. This River causeth upon the eighteenth Day of the eighth Month, such a very high Tide before this City, that it extremely puzzles the Philosophers themselves to find out the meaning, or give the reason thereof; for upon that Day the Water riseth Higher than at any other time of the Year: by reason of which so very famous is this Day, that the whole City about four a Clock makes toward the River to behold the wonderful Operation.

Of Springs, Wells, and Fountains.

IN *Chinting*, the fourth Chief City of the Province of *Peking*, lies a Mere, which hath its rise from two Springs; the Waters of the one are very hot, the other cold, and yet they lie but at a small distance asunder.

Upon the Hill *Ganlo*, near to the City *Jungchang*, is a Stone in the form of a Mans Nose, and from his Nostrils arise two Springs, whereof the one is warm, the other cold.

In *Tengcheu*, the Chief City of the Province of *Xantung*, is a Spring call'd *Hannu*, which is a Miracle in Nature, for it bubbles forth Water both hot and cold at the same time, which separate and divide themselves.

In the Province of *Xensi*, in the City of *Lincheng*, is a Fountain as clear as Crystal, being scarcely five Foot deep, yet the top thereof is very cold, but the bottom so hot, that there is no enduring to touch it with ones Foot.

In the Province of *Quangsi* is a Spring, the one half whereof is clear, and the other muddy; although any Person take of the Waters and mingle them, yet nevertheless they immediately part and divide, each receiving presently their former Colours.

Near to *Jungping* is a Spring whose Water is so hot, that it will boil an Egg.

Near to the City *Hiaoy* is a Hill call'd *Caotung*, upon which are several warm Baths and hot Springs.

Near to *Jungcheng* is a Hill call'd *Gailo*, upon which is a very deep Well, which serves the Inhabitants, by observation of its rise or fall, for a sign of a fruitful or barren Year.

There are several other Springs and Waters in many other Places of *China*, which are very remarkable for their Qualities, and have great esteem among them, because they have had sufficient experience of their Vertues, wherewith we shall no longer detain the Reader, but proceed to what follows.

CHAP. XIII.

Of Hills and Mountains.

VERY curious, and indeed nice, even to Superstition, are the *Chineses* in the choice of Hills; for they say and believe all their Fortune depends upon it, being places inhabited, as they imagine, by Dragons, unto whom they attribute the cause of all their good Fortune: And for this cause, when any of them intend to erect a Tomb (which is generally done among the Mountains by rich People) they diligently examine the shape and nature of the Hill for its situation, and are very solicitous to discover a happy piece of Earth; and such they esteem so which has the resemblance of the Head, Tail, or Heart of a Dragon; which once found, they imagine that according to wish, all things shall go well with their Posterity. And this Fancy is so generally prevalent with them, that there are many who profess the Art of telling Fortunes by the form of Hills.

In the Description of Hills and Mountains, I shall not only mention their largeness, height, &c. but likewise their Nature, Shape, Form, and the Beasts that live upon them.

The

The Mountain *Lungciven*, near to *Kungyang*, is about two Miles and half big.

Suming, near to *Xaohing*, fills a place of seven Miles and a half.

Lofeu, near to *Polo*, is in its circumference eighteen Miles and a half.

Tiengo, near to *Pinkiang*, is thirty one Miles in extent; so also is the Mountain *Quangbia* near to *Nanking*.

The *Heng*, near to *Hoenyuen*, is fifty Miles large.

The *Yen* begins at *Jotyen*, and reaches sixty three Miles in length.

At *Kinboa*, near to *Yu*, lies the Mountain *Kiming*, which is the largest in extent of all the Mountains of *China*.

The *Ximus*, near to *Taigan*, is three Miles and a half high: It is said, that upon the top thereof, at the first Crowing of the Cock, the Sun may be seen to rise.

The *Tientai* is five Miles high.

The *Vempi*, in the Province of *Queichen*, reaches with its top above the Clouds.

At *Sintien* lies the Mountain *Pie*, which is the highest of all Hills, and reaches far above the Clouds.

Near to the City *Xefan* lies the Mountain *Tafung*, which seems to touch the very Skies.

Near to *Cangki* is a very high Mountain call'd *Juntai*, which they entitle *The Throne of Heaven*.

The *Hocang* is so high, that it ascends ten thousand Foot above the Earth, and never any Rain or Snow was seen to fall upon it.

The *Kiming*, near to the City *Yn*, requires nine days Travel to the top of it.

In *Quangsi*, near the City *Jeyang*, lies the Mountain *Paofung*, whose top reaches to the very Clouds, and yet hath a Stone House built upon it.

There are very many other wonderful Hills and Mountains in the Provinces of *China*, which we shall omit to mention for brevity sake, and shall proceed to speak of their Shapes and Nature.

The Hills of *Umuen* show as if they hung in the Air.

In the Province of *Quangsi* is a Hill which bears the shape of an Elephant.

The Mountain *Utung* resembles the shape of a Man standing upright, with his Head bowing downward.

Near to *Paoki* is a Hill call'd *Chincang*, whose concave parts are such, that before stormy Weather or Thunder it will rore in so fearful a manner, that the noise may be heard two Miles.

Near to *Sinyang* is a very high and pleasant Hill, whose top against Rain is always cover'd with a Cloud.

Near to *Pingchai* lies the Mountain *Pequi*, of which it has been observ'd, that the melting of the Winter Snow upon its top is a sign of a plentiful Year; but if it continues all Summer unmelted, it is a bad sign.

Upon the Mountain *Kesin*, near to the Garrison-Cities, it is extraordinary cold.

Near to *Nanking* is a great Hill nam'd *Quanglin*, which in the fairest Weather is always so very much cover'd with Clouds, that it is hardly to be seen at any little distance.

Near to *Xaichen* lies the Mountain *Lingfung*, upon which if any Rain do fall in the day-time, a great flame of Fire appears in the Night, but in dry Weather there is seen no such appearance.

The Mountain *Hoo* is call'd *The Fiery Mountain*, because in the night-time certain Lights appear upon the same, as so many burning Candles : Country People speak them to be a sort of Glow-worms, which creep out of the River by Night, and shine after this manner.

Near to *Mungboa* lies the Mount *Tienul*, call'd *The Ear of Heaven*, famous for a notable Echo.

The Mountain *Quan* is stor'd with brave Hawks and Kites, which the Great Ones use for their Recreations.

The *Chinese* Historians relate, That near to *Sinfung* lies a very great Hill, upon which such wild Beasts and Men live, whose likes are not to be found in any other Place.

Upon the top of the Hill *Fungcao* (as is said) the incomparable and seldom seen Phenix hath her Nest, under which is found an extraordinary Precious Stone.

In the Province of *Xenfi*, upon the Mountain *Holan*, is a great Race of wild Horses ; and upon that of *Liniao* breed several wild Oxen, Tygers, and other Creatures.

In the Province of *Chekiang*, upon the Mountain *Cutien*, an incredible thing to be told, are Tygers who have left off their fierceness, the nature of the Soil being of that Quality, that if any are brought thither wild from other Places, they become tame in a short time : the same thing happens to Snakes.

Near to *Cinyen*, in the Province of *Junnan*, is the Mountain *Nilo*, where is great abundance of Tygers and Leopards.

In the Province of *Suchue*, near to *Cungkiang*, upon a Mountain call'd *To-yung*, are Monkeys which very much resemble a Man.

Near to the City *Changcheu* lies the Hill *Cio*, upon which is said to lie a Stone of five Rod high, and eighteen Inches thick, which of its self rolls and moves up and down against foul Weather.

Near to *Lioyang*, upon the Mountain *Yoinea*, which signifies *The Mountain of the Rich Woman*, is to be seen a Statue of a very beautiful Woman, not made by Art, but grown there naturally.

Near to the City *Jengan*, in a certain hollow place of the Mountain *Ching-leang*, is to be seen a whole Herd of strange Idols, to the number of above a thousand, being Images cut out of one hard Stone, and made by the Command of a King, who liv'd all his Life here in solitariness.

Near to *Vucheu*, upon the Hill *Vangkiu*, stands a strange Image, in shape and proportion resembling a Man, but attended with this peculiarity, that according to the several tempers of the Air, it receives several colours ; by the change whereof the Inhabitants know whether they shall have fair or foul Weather.

The Emperor *Xius* employ'd five thousand Men to dig a Passage quite through the Mountain *Fang* ; for he had heard of the before-mention'd deceitful Mountain-gazers, who promise to foretel every Persons Destiny by the shape of the Hills ; some of whom had given out, That they foresaw by this Hills shape, that another Emperor should reign ; wherefore *Xius*, to frustrate his approaching Fate, caus'd this Hill to be cut through to alter its shape.

Near to the City *Cing*, upon the Mountain *Loyo*, stands the Statue of a great Lion, out of whose Mouth gushes Water continually.

Near to the City *Xeu*, in the Province of *Nanking*, upon the Hill *Cuking*, was found

found a great lump of Gold, which they say had the Vertue of curing several Diseases.

The Hill *Kieuquan* is call'd *The Hill of seven Palaces*, because the Sons of King *Cyngan* caus'd seven Palaces to be built upon it, in which they resided, and Studied several Sciences.

The Hill *Lin*, near to the City *Tauleu*, is very famous for the expert Archery of one *Hevyus*, who in this place shot seven Birds flying, one after another.

Near to the City *Ceu* is the Mountain *Changping*, very much noted for the Birth of the great and admir'd Philosopher *Confutius*. Here also may be seen the Ruins of some City or Town that formerly stood upon it.

Near to the City *Kioben* lies the Hill *Fang*, not a little frequented, by reason of the Tomb of the Ancestors of *Confutius*.

The Hill *Kieuchin*, near to *Hanyang*, has its Name from nine Virgins that were Sisters, and liv'd thereon, studying Chymistry.

Near to the City *Cu* lies the Mountain *Cu*, where Report says King *Ci* buried much Gold; and afterwards, because he would not have it discover'd, put to death all those that were employ'd in hiding it; but by chance a young Son of one of the Workmen taking notice of what his Father was doing, and bearing the same in mind, when he came to years of discretion went and took it away, with the cause of his Father's Death felicitating his own Life.

Upon certain high Hills of the Province of *Suchue*, where it borders upon the Province *Honan*, lies a Kingdom call'd *King*, absolute of it self, and no ways subject to the Emperor's of *China*; only upon the account of Honor, and the maintaining of a good Correspondence, the King thereof receives from the *Chinese* Monarch his Crown and Scepter. These *High-land* People will in no wise suffer the *Chineses* to come amongst them, and very hardly to speak to them. The People of this Kingdom are the Issue of them who fled out of the Province of *Huquang*, to avoid the Outrages of the Enemy of the Race of *Chou*, and betook themselves to these high Mountains for safety, where ever since their Posterity hath continu'd, possessing innumerable brave Vales, and incomparable good Lands, which are secur'd against the Invasion or Inroads of any Enemy.

Upon some of the Mountains in *China* are great store of wild People, who by reason of the narrow and difficult Passages to them, are not to be brought under Subjection to the Emperor, notwithstanding great Endeavors have been us'd to effect the same.

C H A P. XIV.

Of Mines of all sorts, as Metals, Stones, &c.

V Within the spacious Continent of this Empire, and chiefly upon the Mountains, are found many rich Mines, as well of Silver and Gold, as other Metals, in great abundance; yet to dig for Gold or Silver out of any of them, is forbid, although it remains free for any Person to seek for Gold upon the sides and Banks of Rivers, where the same is also found in great quantities, with which all the Country drive their Trade, by Bartering and Exchanging it away for other Commodities.

Upon the Mountain *Yochen* is digg'd up a green Stone, which being beaten

to Powder, affords the Painter a most delicate Vert. There are also several excellent Stone Quarries, among which, some of Marble, whereof they make Tables, and other curious Ornaments for their Houses, it having such strange, yet natural Veins, that by their concentrating, the shapes of Hills, Waters, Trees, Flowers, are so admirably figur'd upon the same, as if the most exquisite Artist of the World had depicted them with his Pencil.

In the Province of *Peking* is found very clear white and red Marble, as also Touchstones, and several other sorts of Stones, which for colour and hardness are much valued. And upon the Mountain *Xaitung*, in the Province of *Xanfi*, the Jasper of several colours is found; as also in *Xenfi*, upon the Hill *Jo*, are very clear Stones, which for their lustre and sparkling resemble Diamonds.

Out of Mount *Kiun* is digg'd red Marble.

In *Suchue*, on Mount *Tixe*, grows a Stone, which being burnt in the Fire, yields Iron very fit to make Swords.

The Hill *Cucay*, near *Chingtien*, brings forth Trees and Stones red of colour; and in the Province of *Huquang*, all the Products of the Hill *Hoan* (which signifies *The Yellow Hill*) even to the Earth and Stones, are of a Gold colour.

There are several other Hills which produce strange and Precious Stones, as the Hill *Xeyen*, so nam'd, because after Rain there are found Stones upon the same resembling Swallows. Many other produce variety of Stones, held in great Esteem by reason of Experiments which have been made of them in the cure of several Diseases, as all sorts of Agues, Fevers, Calentures, &c. And as in some places are such variety of rare and Physical Stones, so in others are Earth and Medicinal Drugs; namely,

In the Province of *Quangsi*, near to the City *Cincheu*, is digg'd up a certain yellow Earth, which is a powerful Antidote against all manner of Poison.

In the Jurisdiction of *Huquang* there are several Places where they gather great store of Manna, which the Natives take for frozen Dew.

In the Province of *Xanfi*, upon the Mountain *Tape*, they dig up a certain Earth so red, that they use it for Vermilion to Print their red Seals; whereas upon the Mountain *Nieuxu* the Earth is so white, that it is us'd by the Women in stead of Paint; for being dissolv'd in Water, it strangely embellisheth the Face which is wash'd therewith. Here also they have Mines of Coals, which are like those in *Europe*.

There is also in divers Places throughout the whole Empire, a certain sort of Lime, which they press from the Bark of a Tree, being tough, and sticking like Pitch; of this, which I suppose I may call a Gum, they make a certain sort of Paint, wherewith they colour all their Ships, Houses, and Household-stuff, which makes them to shine like Glass; and this is the reason that the Houses in *China* and *Japan* glitter and shine so bright, that they dazle the Eyes of such as behold them. This Paint also lays a shining colour upon Wood, which is so beautiful and lasting, that they use few or no Table-cloths at their Meals; for if they spill any Grease, or other Liquor upon the Table, it is easily rubb'd off with a little fair Water, without loss or damage of Colour.

CHAP. XV.

Of Roots, Herbs, Flowers, Reeds, Trees, and Fruits.

THE vast and large Territories of this Empire, which reach not only very far from East to West, but also from South to North, occasioneth that in no part of the Universe so great a variety of Fruits is produced; the true and natural cause whereof is the several tempers of the Air (which must of necessity be granted in so immense Territories) it being by experience known, that some grow best under a hot Climate, others under a cold, and some under a well temper'd Air; all which are to be found in this Country.

The Learned among themselves have describ'd at large in their Books what each Province doth produce; by the view whereof, and other particular Relations, this may be affirm'd for truth in general, That all things necessary for the sustenance of Man, as well as for delight, are to be had there in great abundance, without being beholden to their Neighbors. And thus much I dare from my own knowledge affirm, That whatever is to be had in *Europe*, is likewise found in *China*; and if in truth there want any thing, Nature hath supply'd that single defect with divers other things beyond those we have in *Europe*. Now that it may be obvious to every Understanding, with what a copious Harvest of Fruits and Vegetables mild Nature has bless'd this Empire, and the Inhabitants thereof, I shall briefly discourse thereof as followeth.

In *Jungping* (the Chief City of the Province of *Peking*) grows a very excellent Root, and of great esteem, call'd by them *Ginseng*, but by the Islanders of *Japan*, *Nisi*: The reason of the *Chinese* Name seems to be deriv'd from its shape, in regard it artificially resembles a Man; It is not much unlike to the Mandrake of *Europe*, only it is much less; neither do I much doubt but it is a sort of Mandrake, in regard it has the same shape and vertue. This Root being dried is yellow of colour, and sweetish of taste; but being chew'd, it seems to be mingled with a little bitterness: it is a great enliverer of the Spirits of a Man, and therefore such as are of an hot and strong Constitution, endanger their Lives by using it, in regard of its strengthening Nature and Quality; whereas Persons weak and feeble through Sicknes or otherwise, find great advantage in the use thereof; for such is the sovereign Vertue of this Root, that it has recover'd some that were brought to Deaths door; for which its most rare Qualities it is become of so great Price, that it is commonly sold for thrice its weight in Silver.

This Root also hath made notable the City of *Leao*, in the Province of *Xanfi*; which Province produces abundance of incomparable medicinal Roots and Herbs, especially *Rhubarb*, which doth not grow wild, as some report, but is rais'd and increas'd with great care and diligence: The Root is not hollow, but very firm and knotty, the leaves thereof in some sort resembling our Cabbage-leaves, but much bigger. The *Chineses* make a Hole through the Roots, and hang them to dry in the shade; for the Sun-beams extract their Vertue from them. From hence, and from *Suchue*, comes for the most part all the *Rhubarb* which is brought into *Europe* by Sea, or through the Kingdoms of *Cascar*, *Tebet*, *Mugor*, and *Persia*. Ignorant therefore altogether are they in Affairs, that



that will have *Rhubarb* to grow in those Parts, whereas in truth we only receive it from thence; but they buy it of the *Chineses*, and drive a Trade thereof with into *Europe*.

In *Queichen*, near to *Liping*, grows the best Root of *China*; there is of two sorts, the true and counterfeit, yet both natural; the true grows near to this City, and in other Places the counterfeit, or, to speak more properly, the wild Root, and is that which is brought generally into *Europe*: It is of a reddish colour within, but neither so big, nor of so great Vertue as the true, which grows and increases under Ground, almost after the manner of Potatoes in *India*, and especially in old Pine-tree Woods, from whence they say this Root proceeds, first of all from the Gum or Juice of the Pine-tree, which falling upon the Ground, takes Root, and brings forth an Herb, which by degrees spreads it self upon the Earth, and grows under Ground with knotty Roots, in shape, bigness, and colour, not unlike to the *Indian Coco-Nuts*, but thinner and softer, which they use in several Medicines. This Root was first known in *Europe* in the Year 1535. when the *Chineses* brought the same to be sold in the City of *Goa* in *India*; and although the like Root may grow in other parts of *India*, as also in the *West-Indies*, yet is it much inferior in goodness to that of the *East*; the best whereof is tasteless, heavy, sound, and firm.

This Root hath a particular Vertue, according to the Relation of *Garcias*, for the Cure of the *Spanish Pox*, and is sovereign against the Itch, Tremblings, Aches, Gout, &c. It is also very good for a weak Stomach, Headache, the Stone in the Bladder proceeding from Cold.

Acosta gives this Description of the *China* Root, That whosoever useth the same for the cure of the Pox, may eat all manner of Food, either Flesh or Fish, without any hurt to themselves, or to the Operation of the Medicine; which by the *Chineses* and *Indians* is thus us'd: They take two Ounces of the Root, and half an Ounce of Parsly, and boyl it in two Quarts of Water, to a third part, which they reserve in a Pot for use; and when any are sick, they drink a good Draught, and then go and lie down upon their Bed, covering themselves warm; two hours before Supper they drink another Draught: but for their daily Drink they take it cold. Some take every Morning and Evening the fourth part of an Ounce of it beaten small, and put into Wine; which is so



innocent in operation, that they may go abroad about their Affairs without any inconvenience.

Here grows also great store of Ginger in this Country, so purely, and with such celerity, as exceeds all in other Countries; though it is true, in several other Parts there is great store of Ginger to be had, as at *Bengala*, and upon the Islands *Molucco*, &c. which is for the most part brought into *Europe*. Of this Root there are two sorts, Male and Female; which last is smaller of Leaf and Root than the first; the Leaves are very like those of Reed, so that whosoever never saw any Ginger grow, would take them to be Reeds. The Leaves of the Male sort, through which run some greater Sinews or Veins, rise not much higher than three Foot above Ground: The Roots are of several weights and bigness, whereof some have the length of four Spans, full of Knots, and shooting not deep into the Ground, but like Reeds grow upon the surface of the Earth, and are digg'd out of the Ground when the Leaves are wither'd, which is about the middle of Summer: when they take them up, they break off a piece, and fling it into the Ground again for an increase. The Roots fresh taken up, by reason of their abounding moisture, are not so hot of taste as the dried, which are laid a little into the Sun to harden; thus prepar'd, they fling Mold or Clay upon them, to prevent them from being Worm-eaten, which this Root is very subject to; it increases very fast, as do all other Spices which grow in such Places as lie near the Sea. And though the *Chineses* and others Plant Ginger amongst the rest of their Herbs, yet however it grows also wild, but falls short of the goodness of that which is cultivated. When they intend to prepare this Commodity for Sale, they first pare it, and then put it immediately into Pickle or Vinegar for an hour or two; afterwards they take it out, and lay it in the Sun to dry for the like space; then they take it again into the House, put it up into a dry place, and there let it lie till all the moisture is drawn out; which done, they put it into Pickle, with good store of Sugar: And this kind of ordering makes it pleasant to the Pallat, and abates much of its heat. And this is generally known by the name of *Green-Ginger*, which as a Sallet is us'd by the *Chineses* among other Herbs. It is very sovereign for several Distempers, as pain in the Belly, Cholick, Flux, &c. but Persons of a hot Constitution ought to use it moderately, it being apt to inflame the Blood.

Most

Most of the Provinces of *China* abound as well in all manner of Eatable, as Medicinal Herbs. We will descend a little to Particulars.

In the Province of *Xensi*, near to the chief City *Kingyang*, grows a Herb call'd *Kinsu*, which for its resemblance to a Tuft of yellow Hair, the *Chineses* call *The Golden*, or *The Gold Thred of Silk-Worms*; it is of a bitter taste, and rather of a cooling then warming Quality; it cures all manner of Scurf of the Body.

Here also grows another Herb call'd *Quei*, good against Melancholy, and occasioning joy and gladness of Heart, if taken inwardly.

Near to *Cingcheu*, in the Province of *Quantung*, lie some Islands, wherein grows an Herb call'd *Lungsu*, which makes Horses strong and swift if they eat of the same.

Also near the same City grows *The Herb of a thousand years*, so commonly call'd; but they farther affirm of it, That it is immortal, and never dies. The Water wherein the same has been infus'd, being drank, makes white Hair black, and is very good to prolong Life. There are besides these several other incomparable Herbs, which are us'd amongst them for the cure of Distempers of all sorts.

In the Kingdom of *Tanyeu* grows a certain Herb very high amongst the Rocks, which will not burn when flung into the Fire, and there kept for some time; only it will turn a little red, but as soon as out of the Fire, presently recovers its pristine and natural colour; yet although it resist Fire, it immediately turns to Dirt being put into Water.

In the Province of *Quantung*, near to *Kiunchen*, grows the Herb *Cbifung*, so call'd, because it shews which way the Wind blows; the Seamen say they can discover by the same what stormy Weather they shall have, before they go to Sea.

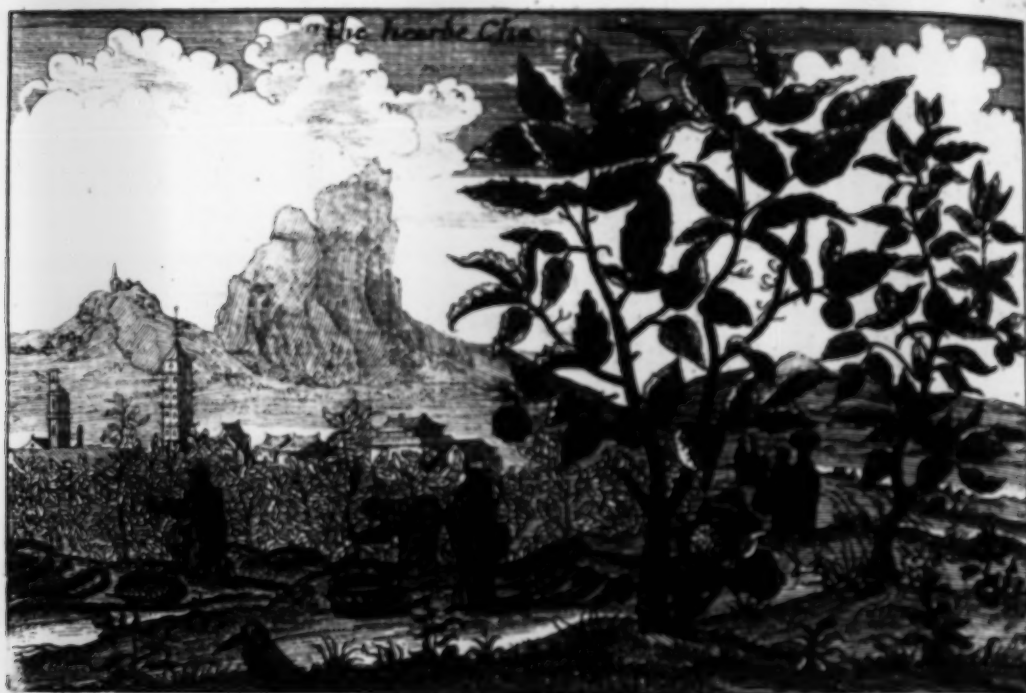
In the Province of *Quangsi*, near to *Chincheu*, the Inhabitants make a kind of Cloth of a certain Herb call'd *Yu*, which is esteem'd far before Silk, and much dearer.

But in the Province of *Queichen*, near to *Liping*, they make Cloth of an Herb very like Hemp, and call'd *Co*; which is very commodious in Summer.

The *Chinese* Physicians say, That upon the Mountain *Tiengo* grow above a hundred sorts of Simples, all of very sovereign Vertues.

But amongst all others, *China* is famous for an Herb call'd *Thea* or *Cha*, and whereof the Natives and other neighboring People make their Liquor call'd *Thea* or *Cha*, taking its Name from the Herb.

Of all the Places in *China*, this Herb grows fastest, and in greatest abundance, in the Province of *Nanking*, near to the City of *Luchen*: and indeed the same is only found in *China*, *Siam*, and *Japan*: The Leaves thereof are very like those of *Sumack*; and that this is a sort of *Sumack* none need to doubt: however it springs not wild, but by manuring; 'tis neither Tree nor Herb, but a Bush or Shrub: they Plant it upon little Hills three Foot asunder, and it grows as high as a Rose-tree: the Branches thereof are full of Flowers, and thin Leaves of a dark green colour, which though they differ not in shape, yet they are of several sizes; for upon one Shrub are at least five several degrees in bigness; the first and biggest grow upon the lowermost Sprigs; next to them follow those of the next size, and are lesser than the first, and so by degrees grow all the other sorts. But so much as these Leaves decrease upward in bigness, so much the more they increase in Price; for a Pound of dried Leaves of the first bigness



bigness is worth five Shillings; those of the second, ten Shillings; of the third, ten *Guilders*; of the fourth, fifteen *Gilders*; and of the fifth and last bigness, fifty, yea, sometimes a hundred and fifty *Guilders* a Pound, if well prepar'd. Upon the Branches grow small green Buds, which produce little Flowers with white Leaves, yellow within, and in bigness, fashion, and colour, very like the Flower of Sweet-Briar, but different from it in smell. After the Flowers are shed, there remains a Husk which contains a blackish Seed, which being sow'd in the Ground, brings forth the third year new Bushes, from whose Leaves is gather'd every year a rich Harvest, and that in such Places where it Rains and Snows, as it doth in *Europe*; so that it is probable enough that there might be Bushes rais'd from that Seed, if it were sown in some shady fruitful *European* Soil. It is full of spreading Roots, which run but shallow in the Ground, and are good for nothing; but the Leaves they gather every day, and drying them in the shade, preserve them for their Drink, which they use in stead of Beer, not only at Tables, but upon all Visits and Entertainments; and which is more, whosoever has any thing to dispatch in the Palaces of the *Grandees*, is Presented as soon as he is seated with a Cup of this Liquor, which is always drunk, or rather sup'd off hot, according to the fashion of the ancient *Romans*, who esteem'd more of warm than cold Water. If at any time this Liquor proves bitter to the taste, they mingle a little Sugar with it, and drink it to drive away drowsiness: But such especially find the benefit thereof who have overcharg'd their Stomachs with eating, or discompos'd their Brains with too much strong Drink: for it is a very great drier of gross Humors, and dispels Vapors, occasioning sleep; it strengthens the Memory, but increases Gall, if drank in too great a quantity: In brief, they extol the Virtues of this Drink infinitely, and attribute their not having the Stone or Gout to this (as they term it) *Most noble Drink*; which we may believe the rather, because in all our Journey forward and backward, we met with none that were afflicted with these Distempers.

There is a very great difference in the manner of preparing and using this Liquor, between the *Chineses* and those of *Japan*; for that the *Japanners* beat the Leaves to a Powder, and mingle it with boiling Water in a Cup, which they afterwards drink off: But the *Chineses* put the Leaves whole into a Pot of boiling

boiling Water, which having lain in steep for some time, they sip off hot, without swallowing down any of the Leaves, but only the Quintessence thereof extracted. Others prepare it with Milk and a little Salt mingled with Water, which is not so well approv'd; but however prepar'd, it is not only drunk in China, and other Parts of India, but is much us'd likewise in divers other Countries; and the general consent of all People, that they find much good by it, enhances the Price, and makes the same be sold here at a very dear Rate.

In *Xenfi*, near the City *Hacheu*, is great store of Hemp; but no Flax grows in all the Empire.

In *Kiangsi*, near the City *Kienchang*, grows a sort of Rice, so far exceeding the rest for goodness, that the Emperor himself sends for his own Stores from thence; and for its excellency the *Chineses* call it *Silver-Corn*.

In *Xenfi*, near the City *Kingyang*, grows another sort of Rice, us'd by the People to purge the Body, and cause Urine.

In the Province of *Chekiaug*, upon the Mountain *Tienno*, near the City *Hangcheu*, grow Mushrooms in great abundance, which are dispersed into all Parts of the Country, and will keep good a whole year, either dried or Pickled.

This Country produces abundance of Cottons, the Seed whereof was brought thither about five hundred years since: And though this Fruit doth likewise grow in other Parts at present, as in *Arabia*, upon the Islands of *Cyprus*, *Maltba*, in *Sicily*, and in *Egypt*, I think it not amiss (since it is one of the most profitable Commodities for Trade in *China*) to give this brief Description thereof: It grows upon a Stalk almost three Foot high, cover'd with a reddish Bark, and full of Prickles, dividing it self into several Branches. The Leaves are not much unlike those of the Vine, and divided into three Parts, which for bigness may be compar'd with those of the Mast-Tree: It bears a Flower which is yellow on the outside, and red in the middle, from which proceeds a round Fruit, about the bigness of an Apple, wherein, when it is ripe, the Wool lies conceal'd, which is afterwards gather'd, sold, and dispos'd of to several Uses.

The Leaves of the Cotton-Tree are generally alike, onely here and there some are smoother, softer, and more even than others.

In some places of *China* Beans may be seen growing upon Trees, a sort of which near the City *Changchang* are reputed good against Poison.

The Province of *Quantung* produces abundance of Osiers, which seem to be no other than Ropes twisted together by Nature; of which there are whole Mountains full in this Province, which are put by the Inhabitants to divers Uses: and in regard they are very tough, and will not easily break, they make sometimes Cordage thereof for Vessels; but their best use is to make soft Mattresses, upon which most of the People, the *Grandeess*, and the Emperor himself lay themselves naked when they go to sleep. Very neat and clean is this Furniture, and withal very cool in the Summer; and though the Mattresses be only spread one the bare Floor, yet they look upon it as a fit place to lie on, having been no otherwise accustom'd.

The whole Island of *Hainan* is full of these Osiers, especially of the best, which the *Portuguese* call *The white Rota*.

Of Flowers.

There are several rare and well scented Flowers which grow in these Parts, that are unknown to those of Europe.

In the Province of *Suchuen*, near to *Cbungking*, grows a certain Flower call'd *Meutang*, in high esteem amongst them, and therefore call'd *The King of Flowers*. It differs very little in fashion from the *European Rose*, but is much larger, and spreads its Leaves farther abroad. It far surpasses the *Rose* in beauty, but falls short in richness of scent. It has no Thorns or Prickles, and is generally of a white colour, mingled with a little Purple; yet there are some that are yellow and red. This Flower grows upon a Bush, and is carefully cherish'd and Planted in all Gardens belonging to the *Grandeers*, for one of the most choice Flowers.

In the Province of *Huquang*, near the City *Tan*, is a great Cataract, which occasions a Mere, wherein grow Flowers of a Saffron colour, whose like are no where else to be seen in all those Countries. Several of these Flowers grow upon one Root, being something bigger than the *European Lilly*, and much handsomer; for fashion, resembling *Tulips*: The Leaves of the Stalks are large and round, and drive upon the Water, as the Leaves of the Weeds do in Europe, which at their Season they gather and dry, and make them fit to be us'd by Shop-keepers in stead of Paper, to put up their Wares in. There are in some places whole Pools abounding with these Flowers, which, to say truth, grow not there naturally, but have been sow'd by one or other, for that they are in great request amongst them.

But amongst all others, the *Chinese Rose* must deservedly take place, which changes colour every day twice; for one time its all Purple, and another time as white as Snow; and were the scent thereof pleasant or delightful, it might with merit challenge the World for a Peer.

The Chief City of *Queichen*, situate in the Province of *Quangsi*, takes its Name from the Flower call'd *Quei*; which although it grows in other Parts, yet no where so plentifully as in this Province, and chiefly under the Command of this City: It grows upon a very high Tree, which has Leaves proportion'd like them of a Laurel or Cinamon-tree; but the Flowers are very small, yellow of colour, and have a fine smell: After they are once in Flower, they continue a long time blowing, without withering or shedding, or falling from the Tree; and after they have done blowing, the Tree shoots out again within a Month, and has fresh Flowers, whose colour is so fragrant, that they perfume all those Parts where they grow. The *Tartars* infuse these Flowers in the Juice of Lemmons, wherewith they colour the Hair of their Horses: But the *Chineses* make delicate Confects of them, which are delicious to the taste, and pleasant to the smell.

Near to *Kinboa*, in the Province of *Chekiang*, is a certain Flower, by the *Portuguese* in *India* call'd *Mogorin*: It grows upon a very small Tree, is Milk-white, and not unlike to the *Jessamy Flower*, only it has more Leaves, and exceeds it far for smell; for one Flower is enough to perfume a whole House. This Flower is in very great esteem with them, so that in cold Weather they diligently house the Pots in which they grow.

And lastly, near the City *Pingye* in *Queichen*, grows in great abundance the well scented *Jessamy*.

Of Reeds.

IN the foregoing part of this Chapter you have had some Examples of the variety of Herbs, Plants, Flowers, &c. produc'd in several parts of *China*; I shall now say something of the different sorts of Reeds growing there And first,

In *Xanbung*, near *Tengchen*, grows a Reed that is naturally four-square.

In *Huquang*, near the Mountain, grows a sort of Reed which will last only three years; but like a careful Sire, before it dies it shoots out afresh at the Root: thus every three years renewing by death, and rising again.

In the Province of *Nanking*, near *Hoaigan*, is a great Mere, wherein grows very large and high Reeds, greatly esteem'd by the Inhabitants.

In *Quanbung*, near the City *Lochang*, upon the Mountain *Chang*, grows a black Reed, whereof the *Chineses* make Pipes, and several other things, of as pure a black and shining colour, as if they were made of Ebony.

In the same Province, upon the Mountain *Lofen*, grows a Reed that exceeds all the rest for length and thickness, the Stalks being at least four Foot thick.

In the Province of *Chekiang*, near the City of *Cbuchen*, runs a Rivulet, in which grow several sorts of Reed or Cane, as hard as Iron, and oftentimes three Handfuls thick: and although they are hollow, yet are they of strength sufficient to bear a great Burthen without breaking: The biggest grow three or four Rods high; some have green Stalks, others Coal-black: They make a very pleasant shew, not only because of the flourishing Verdure of the Leaves for the most part of the Year, but also because of the several Colours produc'd by the various sorts that grow altogether. Of these, notwithstanding their hardness before-mention'd, such as are skilful Artists, and know how to split the same into very thin pieces, make Mattresses, Baskets, Canes, &c. Of the thinner and smaller sort they make Pikes and Lances, which have sharp Irons at the ends. They put them likewise to several other uses, especially for the making of Perspective-Glasses, in regard they are light, straight, thick and firm. The Water that runs from this Reed, when it is laid green upon the Fire, is found, being taken inwardly, to be very sovereign to drive out of the Body all putrid Blood, occasion'd by Blows, Falls, or otherwise. The young Shoots of it, before they have any Leaves, are boil'd with Flesh like Turnips, and pickled in Vinegar, are kept all the year for Sawce.

The Province of *Suchuen* produces great store of Sugar-Canes, from whence they draw great quantities of Sugar, and that none of the worst. And though there has grown for a long time great quantities of such Canes in this Province; yet the Inhabitants never knew how to extract Sugar from them, until they were taught by a certain *Indian* Priest, who accidentally riding with his As through a Field of Sugar-Canes, was detain'd by the Owner thereof for spoiling the same, and would not let him pass till he had made satisfaction for what damage he had done; whereupon the Priest, to redeem his As, discover'd to that Country-man the way of making Sugar out of those Canes. This Reed or Cane grows very fast upon Morish Grounds, and has Leaves like the Reeds in *Europe*, shooting six or seven Foot high, and being about two or three Fingers thick, and full of Knots; the Pipes of it are full of white pithy substance, out of which they squeeze the Sugar. The manner of increasing this Cane us'd by the *Chineses*, is as follows: The Ground is first plough'd
up



up, and laid into Furrows, wherein they Plant the young Shoots, and afterwards fill up the Furrows with Mud. The moister it stands, the better it will thrive, and in a years time to come to perfection; and then they cut down the old, and Plant new ones; but sometimes they let it stand until the second year, which is not much amiss; but if it be not then cut down it will be good for nothing: It will continue for many years, if this course be taken to preserve it; and if it be Planted in moist and fertile Earth, and that the Worm get not to the Root; but what of it stands in dry Grounds will hardly continue five years without transplanting.

Amongst these various sorts of Reeds may be comprehended another kind, that grows upon some Mountains in *China* in great abundance, and is call'd by the *Indians*, *Rotang*; but in *Europe*, *Rotting*, or *Japan Canes*. And though these Canes are us'd in *Europe* to walk with, yet the young Branches thereof being full of Juice, are eaten raw by the *Chineses*. When these Canes are dried, and struck one against another, there will flie Sparks of Fire from them, as from a Flint, and as such they are made use of in some Places of the *Indies*. This sort of Reed is very tough, and being green, is made use of in stead of Cords to tie or bind any thing withal. The Inhabitants of *Java*, *Japan*, and other *Islands*, make therewith Cable for Anchors, which will last longer in salt Water than Ropes made of Hemp; and when any Merchants Ship Trading thither from *Europe*, need any, they make use of these, they being strong enough to hold the weightiest Anchors. The Fruit of this *Rotting* or Cane is eatable, and pleasant to the Palate; in form somewhat round, about the bigness of a Ball, having a Shell like a Chesnut, hard, but brittle. Upon every Joint, from the bottom to the top, sprouts out a small Branch in stead of Leaves, upon which hangs the Fruit in Clusters. Within the Body of this Fruit is a white Kernel, from which they extract an Oyl not only good to eat, but very sovereign in the cure of Wounds, if dress'd therewith; so that the *Indian Slaves*, if they receive hurt at any time from these *Rottings* or Canes, wherewith they are wont to be Corrected, they forthwith make use of this Oyl.

Besides these before-mention'd, there are found as well in *China* as divers other Parts of the *Indies*, two other different sorts, which are by the *Indians* call'd

call'd *Bamboes*. The smaller of these is very full of Pith; but the other doth so far exceed all the rest for bigness, that I do not wonder in the least if some Writers, both ancient and modern, have sometimes call'd it a Tree. This kind, call'd *Bamboes*, grows in Morish or Fenny Grounds, and is very straight; but in its growth they bend it on purpose to prepare it for their use, which is to make Chairs of, such as they are carried in. Of the Body of this Tree the *Chineses* sometimes make their Wherries, in which they Row with great swiftness upon the Rivers. The Leaves hereof are somewhat like those of the Olive-Tree.

Of Trees.

THis Empire doth also very much abound with Trees; not only such as grow in *Europe*, but several others of a more strange nature, not known in these Parts of the World.

In the Province of *Suchue*, in the small City of *Kien*, stands a certain Idol-Temple, wherein is a Tree call'd *Cieennien*, that is to say, *The Tree of a thousand years*; which is so prodigiously large, that two hundred Sheep may stand in covert under one Branch of it, without being seen, though you come very near to it.

In the same Province likewise grows a sort of Beans upon a Tree, which are so exceeding hard, that the People, by reason thereof, have given them the Name of *Stone-Beans*.

In the Province of *Huquang* grows a Tree, nam'd *The Tree of Sleep*; for that (as some report) a Branch of this Tree applied to any part of the Body, causes a sweet and pleasant Sleep.

In the Province of *Chekiang*, near to the small City *Singhiang*, grow such extraordinary large Trees, that fourscore Men are not able to fathom them about: Nay further, there are some of those Trees (*ni fallit fama*) of that vast bigness, that one Branch will cover at least forty Men.

In the Province of *Macao* is a Tree by the *Portugueses* call'd *The Iron-Tree*, in regard the Wood thereof, both for colour, heaviness, and hardness, resembles Iron, and sinks immediately when put into the Water.

In the Province of *Quantung*, near *Chaoking*, grows great store of sweet and well-scented Wood, whereof the Inhabitants make Tables, Chairs, Chests, and the like.

In the Province of *Quangsi* the Inhabitants make Linnen Cloth of the Leaves of Trees.

In the Province of *Chekiang* are several Woods consisting of Mulberry-Trees, which the Inhabitants cut every year, that so they may not grow up to any largeness; for they find by experience, that the Leaves of the lower Trees make the best Silk: so that by this only means, all that keep Silkworms know very well how to distinguish the first Spinning of the Silk from the second, because the first is the product of the soft and tender Leaves, which shoot forth in the Spring, and are then eaten by the Worm; but the hard and sowre Summer-Leaves make the second Spinning; which alteration of Food doth occasion so great a difference in the Work of these small Creatures. And such is the infinite abundance of Silks in this Province, that ten Suits of Silk may there be bought cheaper than you can buy one of Cloth here in *Europe*.



In the Province of *Quangsi*, near the City *Cincben*, is great store of Cinamon-Trees, which differs only in this from that of *Ceylon*, in that it is stronger of scent, and hotter upon the Tongue. The Tree upon which it grows, is about the bigness of an Orange-Tree, and has many long, thick, and straight Branches, whose Leaves have some similitude with those of the Laurel: It bears a Snow-white and well-scented Flower, from whence is produc'd a smart sort of Fruit, which being neglected by the People, is eaten up by the Birds and Monkies. From this Fruit drops a Juice which has the taste of Cinamon, but not so strong: The Wood of the Tree has neither smell nor taste, insomuch that Nature seems to have depriv'd all the parts of this Tree of its Vertue, and only bestow'd it upon its Bark, to raise it to the higher esteem, and draw from thence the greater advantage. This Tree, as all others, has a double Bark; the first is a very pleasant kind, and so thin, that it cannot be distinguish'd from the other, but by its greenness: for afterwards when it is dry, it sticks so fast to the innermost Bark, that it can neither be seen nor tasted, nor peel'd off. The green inward Bark, when this outward Rind is taken off, is slippery and smooth: Being thus peel'd off and cleansed, it is cut into four-square pieces, and laid a drying in the Sun, it is afterwards roll'd up, and put into Barrels, and so Transported into *Europe* in the same form as we have it, and see it sold in all Parts. After the Bark is peel'd off, the Tree will stand two or three years naked, without getting a new Bark; but after that time the Bark will re-increase, and become fit to be new peel'd. The Inhabitants say, that the Root of this Tree produces a Sap not unlike to *Camphire*. The *Chineses*, and likewise those of the Island of *Ceylon*, distill from the green Bark and the fresh Flowers (almost after the same manner as those of *Europe* make Cinamon-water) a certain Liquor, which they apply to several Uses.

In the Island of *Ceylon* these Cinamon-Trees grow in such abundance, that they supply all parts of the World with their Bark, and would produce more than could be spent, if the Islanders did not sometimes burn whole Woods. But this may be observ'd, That as this Island is very fruitful in the product of Cinamon, so on the other Hand, neither Cloves nor Nutmeg-trees will grow upon it.

In some few Places of *China* there grow Cloves, Pepper, and Nutmegs, but in small quantities, so that most of those Spices are commonly brought from other Places.

Now in regard it will not be unpleasant to the Readers, to peruse the Nature of these Trees and Fruits, I shall declare in a few words what I have observ'd concerning them, whereof no mention has been made by any other former Writer.

The Tree upon which the Cloves grow, is as big as an ordinary Pear-tree, and grows after the same form: The Leaves hang upon long Stalks, and grow sometimes single, and sometimes in clusters: It has several greater and lesser Branches, each whereof end in very thin Shoots, upon whose top grow small Stalks, where sit the Cloves in clusters: within the head of the Cloves grows also a Flower which yields a very pleasant scent, as well as the Fruit, but is much more fragrant in dry Weather than in wet; upon which also depends the fruitfulness or unfruitfulness of it: for in a dry Year there is more Fruit than Leaves upon the Tree. But although extraordinary Heat be the most seasonable Weather for these Trees; yet they do not always yield a like plentiful Harvest; for about the second or third, and sometimes about the seventh Year, the Crop is much worse. The Cloves are first red of colour, but afterwards turn black, and are gather'd in the Months of *September*, *October*, and *November*, either with the Hand, or else beaten off with a long Reed: Such as are left upon the Tree grow much bigger than those that are gather'd, and fall off of themselves the next year; which though they are not altogether so sharp of taste, yet are held much dearer, and are us'd for Seed: And this is the reason why the *Indians* name the same *The Mother of Fruits*. These Seeds grow up to a compleat Tree in eight or ten years time, and then bear store of Fruit. The Cloves, when they are first gather'd, are blackish, and to make them blacker, they lay them to dry in the Sun; but to preserve them from being Worm-eaten, they lay them to steep a while in salt Water, and then again dry them in the Sun: Being thus prepar'd for keeping, they are Transported into most Parts of the World. And here observe, That though the Clove-trees are only cherish'd for the sake of the Fruit, yet there is an Aromatick sovereign Vertue in the very Leaves, Flowers, and Branches.

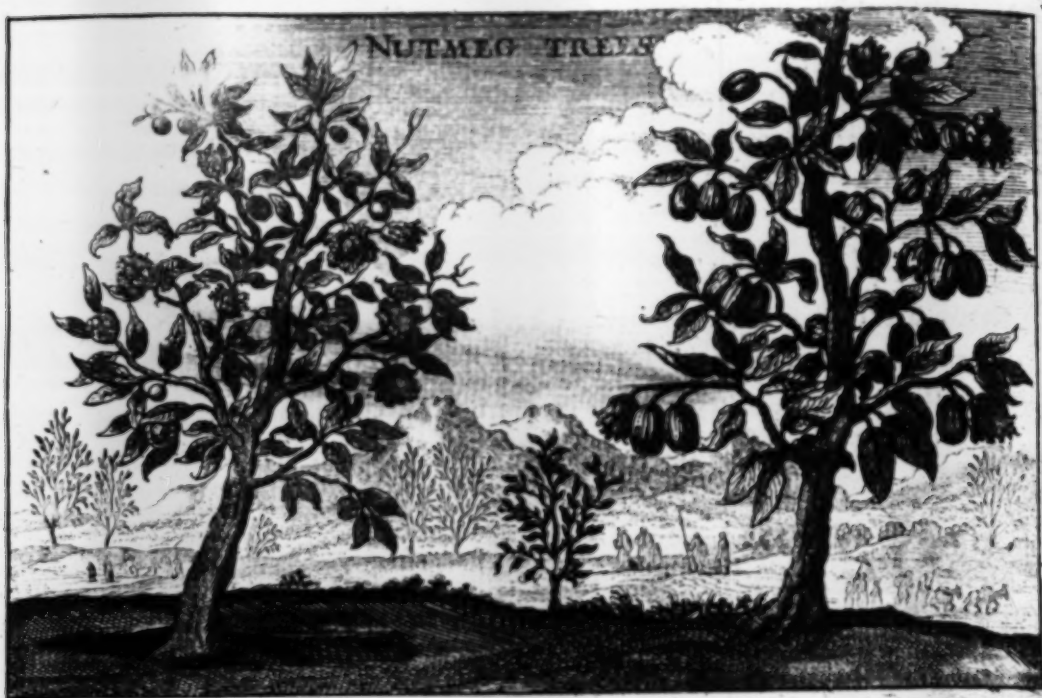
I shall not need to say any thing of the Excellency of this Spice, it being so well known to all Persons; only this I shall add, as worthy of observation, because thereby may be understood the subtilty of the *Indians*, That when they are to sell their Cloves, they will be sure to soke them well beforehand with Water, to make them weigh heavier.

Out of the Flowers and green Cloves the *Indians* extract a certain Water or Spirit, which is exceeding pleasant of smell, and also very good for several Distempers.

The best Place for these Clove-trees to grow in, are the *Molucca* Islands, where they are more fruitful than in any other Place, and naturally delight to grow upon high places, and so thick together, that the Sun is not able to pierce through them.

Now observe, That as the Cinamon-tree prospers no where so well as upon the Island of *Ceylon*, nor the Clove, as upon the *Moluccaes*; so the Nutmeg-tree takes the greatest liking to the particular Island of *Banda*, which is one of the chieft of the *Moluccaes*.

The



The Tree upon which the ordinary Nutmegs grow, and call'd by the Inhabitants *Bongopolu*, resembles an Apple or Pear Tree, and springs oftentimes of it self, without Planting. It is always green, full of Blossoms, and laden with Fruit, whereof some are full ripe, and others but half ripe. The Bark is swarthy, the Wood hollow and pithy, and the Leaves (which grow in Clusters upon the Stalks) are green of colour, thin and smooth, which being rubb'd between the Fingers as they are pull'd from the Tree, do not only smell very strongly fragrant, but retain also, when they are dried, their sharp and strong Aromatick scent and vertue. The Flowers or Blossoms are for bigness and colour much like the Pear or Cherry-tree, dropping easily off without any great scent: The Fruit which succeeds the Blossoms, grows scattering up and down about the Joynts of the Boughs. When the Blossom is fall'n off, the first Shell of the Nut at the beginning is green, tough, and somewhat thick; but as it grows ripe, it becomes full of yellow and purple Specks. This rough Shell being soon split, the Nut appears, about which sits the Mace in the form of a Net; afterwards, when the Fruit is ripe, this rough Shell falls quite off, in the same manner as the Shell of a ripe Walnut drops off; and then the Mace appears of a delicate red colour, but afterwards turns yellow, and includes that Kernel which we properly call the Nutmeg; so that the Nutmeg is cover'd with three Shells; the outermost green and thick, the middlemost is thinner, of a Gold colour, and very hard; and lastly, the innermost, which is a hard Rind. This Fruit is very much spoil'd and eaten up by Birds, especially a certain kind of white and small Pigeons, whose Flesh being eaten, taste very much of the Mace: They are by those of *Europe* call'd *The Nutmeg-Eaters*.

These Trees bring forth Fruit two or three times in a year, which nevertheless are not to be gather'd till they are through ripe, lest they should grow light and worm-eaten. When they are first taken out of the Shell or Husk, they are laid a drying in the Sun; then taking off the Mace, they wash the Nutmeg in Lime-water, which preserves it from perishing; insomuch that they may be transported into all Parts of the World without taking any harm. Those Nuts are counted the best which are of an Ash-colour, mixed with white

white Streaks. It often happens that some Nuts differ from others in bigness and colour, as is to be seen by the Nuts in *Europe*. Such Nuts as are by the *Indians* call'd *Palajava*, are us'd in Medicines, not amongst their Victuals.

But the Mace that covers the Nutmeg is taken by the *Indians* before it be through ripe, whilst it is of a very deep red colour, and put into Vinegar and Salt, and so brought to the Table, and eaten before the Meat, to sharpen the Appetite. When the Mace is ripe, it is taken off the Nut and dried in the Sun, and laid up carefully. The *Indians* say, That as well the Nut as the Mace cures shrunk Sinews, and other Aches of the Body, caus'd by Cold; and for that end every one has Oyl in his House made of the fresh Fruit: And as there comes from the Mace much less Oyl than from the Nut, so on the other hand, the Oyl of Mace is much stronger than that of the Nutmeg. The Inhabitants esteem and value the Mace so much higher than the Nut, in regard they can sell the Mace almost fifty times dearer than the Nut. The green and unripe Nuts are put by the *Grandeers* of *India* into Vinegar or Sugar, and so brought to the Table in stead of a Banquet. And of late years some *European* Merchants have brought over of these Nuts order'd after this manner, which are us'd not only in Physick, but as a Delicacy. Some put the outward Shell or Husk into Sugar, and prefer it before the Nut, because of its most delicate smell and taste. There is another sort of long Nutmegs, which are by the *Indians* call'd *Pala Metfiri*: These are accounted the best by the ordinary People, but without any reason; for though they they are bigger than the round, yet they have not that Aromatick vertue: neither is the Mace of this long Nut in that esteem amongst the *Indians* (though perhaps of a better colour) as that of the round Nutmeg, there being very little vertue in it; and the very Trees upon which these long Nuts grow, are reckon'd amongst the wild and worst sort, so that the *Indians* think it not worth their time or trouble to gather them, there being little or no vertue in them. And to say all in one word, the Tree upon which these long Nutmegs grow, differs more in vertue and strength then form or shape from that of the other.

The chiefeft sorts of Pepper are two, the one round, and the other long: The round Pepper grows chiefly in some *Molucca* Islands, as *Java* and *Sumatra*, shooting up very high, and is supported with Poles, as Hops in *Europe*. If the Seed of this Fruit be sown in a fertile and rich Soil, it will bring forth a very plentiful Harvest in one year; but if sown in a more barren Ground, it will require longer time before it comes to bear. If shoots downwards into the Ground with its Root, which is full of small tough Strings: The outside of the Leaves are of a deep, but the inside of a more pale Green. The Fruit hangs like Currants, only the Branches are much bigger and longer.

The Berries or Pepper-corns are at first green, but grow black of colour as they grow ripe, which is in the Summer-Months. The ripe Berries are gather'd and dry'd in the Sun, which makes the outward Shell so full of shrivles: But when this black Shell is taken off, before it is dry'd in the Sun, it makes another sort of Pepper, which is commonly call'd *White Pepper*, and is sharper, harder, and pleasanter of taste than the black, and often us'd in *India* by Persons of Quality in stead of Salt with their Meat. The peeling of this outward black Skin is done when the Pepper is over ripe, and after it has been steep'd in salt Water; for by this infusion the outward Skin aforesaid swells, so that the white Pepper-corns within may be taken out with little or no trouble, which are afterwards dry'd again in the Sun. And if the lazy *Indians* were not so



averse to Labor, there might be much more white than black Pepper. And here note, that not only the Berrice, which are properly call'd Pepper, have a fiery hot taste, but also the Leaves, and the whole growth, have the same Virtue; for when they are chew'd, they burn upon the Tongue, like the Root of *Costus* and *Berethram*.

Besides this, there grows in *India* a sort of long Pepper, call'd by the *Indians*, *Pimpilim*, which is never us'd about Meats, but only in Medicines, especially in Treacle and other Antidotes against Poyson: And this seems to be done not without great reason, in regard it has a very great strength, which single Quality makes it to be sold at a dearer Rate than the other. This long Pepper grows in great abundance at *Bengala*, and is Transported from thence into *Europe*. In shape (except the Fruit) this Plant is like unto that of the round Pepper, only it either creeps along upon the Ground, or runs up against lower Poles than those of the other Pepper. The Leaves thereof are more tender, and of a darker Green, and have long Stalks: There is little difference between these two sorts; that is, the Fruit is gather'd when it is green, and dry'd before it is ripe; and though it is not so hot upon the Tongue when it is first dry'd, yet afterwards by lying, it gathers as great strength, and is as hot of taste as the round Pepper.

The *Indians* use this in Salves against the Gripping of the Guts; and also for an Antidote against Poyson, Giddiness of the Head, &c.

Though the *Chineses* have an extraordinary opinion of themselves and their Country, and have a very great aversion to all foreign Manners and Customs; yet the Inhabitants of some Quarters have learn'd of their Neighbors to chew the Root *Betel*, the Leaves whereof are generally so us'd by the *Indians*: It grows after the manner of Pepper, or Hops in *Europe*, and at a distance can hardly be distinguish'd from Pepper. The Leaves, which hang upon a long Stalk, are very like the Leaves of an Orange-Tree, but not quite so sharp at the ends, smooth, of a dark Green, thin, and full of Veins, and increasing very fast in a well temper'd Soil, but apt suddenly to wither if too much handled. They are in the eating harsh and gravelly, insomuch that when the Leaves are chewing, it is just as if one had so much Sand between his Teeth. These

Leaves



Leaves are chew'd in some of the Southern Countries, Mornings, Noons, and Nights. But in regard of their extraordinary bitterness, they mingle one thing or other to sweeten their taste, as *Licium*, *Capbur de Burnso*, *Aloes*, *Musk*, or some other Spice: and being thus prepar'd, it proves pleasant, and makes a very sweet Breath. In some Places these Leaves are sold very dear, by reason of their frequent use; for whenever they make any Visits, they Treat one another with *Betel*, mingled with some pleasant Ingredient to make it agreeable to the Palate. When they use it, they chew first a little *Areca*, and presently after a Leaf of the *Betel*, which after it is chew'd a while, yields a Juyce or Sap as red as Blood, which they spit out; after the red Juice follows another, which they swallow down. The *Indians* believe that it is good to preserve their Teeth, and strengthen the Stomach. The Leaves are hot and dry in the second degree. Some esteem the ripe Leaves the best, others the dry ones, because they make the greatest noise when they are chew'd. Notwithstanding this general Custom, at some certain times, to wit, when their near Relations are dead, or upon some Holy-days, they forbear chewing these Leaves.

In some Places of *China* grows a very wonderful and strange Tree, which by some, because it bears a Fruit like Figs, is call'd *The Indian Fig-Tree*; but others give it the Name of *The Tree of Goa*, because it was first found out there by those of *Europe*, and grows no where so well as upon that Island. This Tree grows up very high with its main Body, and spreads its Branches round about, from which proceed little thin Strings, which hanging down to the Ground, take root, and grow to be young Trees; and thus they sometimes encrease to a large Wood, wherein it is difficult to distinguish which is the Mother of all these Off-sets, but only by the largeness of its Body, which frequently is so thick, that three Men cannot fathom it. When the Inhabitants will make a Passage through this Tree, they cut away all the undergrowing and smallest Shoots, and so make convenient Places to shelter themselves in from the Heat of the Sun, whose Beams are not able to pierce it, by reason of its thick growth: Nor is that all; for it is sometimes of so great an extent, that it will afford Covert for 3000 People. The Leaves of the young Branches are very like those of the Quince-tree, and much eaten by the Elephants: they are green on the outside, and whitish on the inside, with a
little



little Wool thereon. The Fruit in shape resembles a small Fig, is of a reddish colour, and full of Seed, like the ordinary Fig, and as wholesom to eat, but not so pleasant to the taste.

Here grows also in many Places abundance of Coco-Nuts, which the Natives call *Coquoeiro*. The Tree which bears them seldom grows straight, is commonly four or five Foot thick, and above fifty Foot high, with the Root lying very shallow in the Ground, which causes great admiration how it can be supported so high in the Air, with such a heavy Top, hanging full of large Fruit, against high and stormy gusts of Wind, and not be over-turn'd: And indeed this is the more admirable, if it be consider'd, That the lower part of the Body of this Tree is no thicker than the upper. The Bark of it is of a swarthy colour, and of little use, though sweet and juycie. About the Body of the Tree grows never a Branch, but on the very top of it stand up fifteen or sixteen large Leaves, like a Plume of Feathers, each being about sixteen Foot long, and a Foot thick at the bottom, consisting of several other Leaves, which stand one against another in a row. Between each Leaf on the top of the Tree is a Rent or parting Cleft of two Foot long, which is at first green, afterwards red, and opens of it self. Before this Cleft opens, there appears within a very fine Stem of a Foot long, and three or four Fingers thick, with several Branches upon it, upon which grow certain three-corner'd Blossoms, as big as Almonds, white of colour, and are the beginnings of the Flowers and Nuts; for when the Rent breaks open, then the Branches spread, and the yellow Flowers appear. After the Flower is off, the Fruit succeeds, which grows each upon a short Stem, about the bigness of a Goose-quill. The Fruit of this Tree is heavy, hard, and as big as a Man's Head, hanging in Clusters at the top. On the out-side of these Nuts is a thick, stringy, and tough Shell, which, if gather'd green, yields a very pleasant Juyce, good, being drank fresh, against the Dropsie. When the Nuts are thorow ripe, and dry, the Kernel proves very sweet of taste, and are often eaten by Travellers for refreshment, no Nuts in *Europe* being to be compar'd with them: and the Sea-men that go long Voyages provide themselves with these Nuts, which they eat as Medicinal against the Scurvy, and

as a Restorative when they are grown weak and faint. It is warm and moist in the first degree; and of the Kernels is made an Oyl, not inferior to that of Almonds for strength and vertue, and is generally us'd in the *East* and *West-Indies*, both in Meats and Medicines. Taken inwardly, this Oyl cures the Rupture, and most inward Wounds and Bruises. Of the stringy Stuff which grows on the outside of the Shell of these Nuts they make Ropes in several Parts, that will last a long while in salt Water, which is so well known to the *Portuguese*, that all the Anchor-Cables and other Ropes (which is very observable) us'd about their Kings Ships, are made of this Stuff. A certain Historian, *Lucund* by Name, makes mention in one of his Books, that in some Places in *India*, they weave Carpets of this hairy Stuff that grows about the Shell of the Coco-Nut. Of the hard Shell are made Drinking-Cups, which are often tipt with Gold or Silver. The Leaves serve, and are us'd in stead of Paper; nay, some *Indians* make themselves Clothes of the same, which will last many years before they go to decay and wear out. The Wood it self is good for, and put to divers uses, whereof, in regard others have written at large, I shall omit to make any mention.

Near to *Kingyven*, in the Province of *Quangsi*, grows a Tree call'd *Areca*, brought thither out of *India*, in shape like that of the Coco-Nut, but not so thick, and has small Leaves: Its Fruit is also call'd *Areca*, being so hard, that it cannot be parted or divided, but with a Knife or some sharp Instrument.

Of Fruits.

BESIDES the Fruits which grow in several Parts of *Europe*, the *Chinese* Territories likewise produce yearly a rich Harvest of several other sorts.

In the Province of *Quantung* grows a sort of Fruit, which by the *Chinese* is call'd *Venku*; by the *Portuguese*, *Jamboa*; and by the *Hollanders*, *Pompel-Moes*. This Fruit grows upon a Tree beset with Thorns, like the Lemmon-tree, but exceeds it for bigness, having a white Blossom, well scented, and whereof they make a sweet Water: The Fruit is much bigger, being generally as large as a Man's Head. The Shell resembles that of the Gold-Apple for Colour. The Pap within is reddish, and sowre-sweet, and tastes as a Grape not ripe, so that they make a sort of Liquor of there, as it is usual in *Europe* to do of Cherries and Pears.

In the Province of *Peking* grow very excellent Apples, Pears, Plums, Wheat, and Rye; as also Figs, Grapes, and several other sorts of things; but the Inhabitants however make no Wine, being better pleas'd with their Liquor made of Rice, which indeed is very pleasant of taste, and prefer'd by all that Trade there, yea even by those of *Europe*, before Wine. In *Xansi* grows a sort of sweet Grape, which doubtless would make very delicate Wine; but the Inhabitants dry them to make Raisins of them, which are brought to be sold through all the Country.

In the same Province also grow very large Chesnuts; but in that of *Suchue* is another sort that will melt in the Mouth like Sugar.

In the Province of *Honan* grow all sorts of Gold-Apples and Pomegranates. But in that of *Huquang* only one sort, which the *Chinese* call *The Winter-Gold-Apple*, because they are ripe in the Winter, and are sweet of taste: There is in *Fokien* the best sort of them, which differ not much in bigness from the Apples in *Europe*, but are like unto the Muscate Grape for taste and smell.

This Fruit dry'd and confect'd in Sugar, will keep a whole year, and is a very delicate Sweet-meat.

In the Province of *Chekian* drops from the Trees a certain fatness, whereof they make very white Candles, much better than those of Tallow; for they neither foul the Fingers when put out, nor are of an ill smell. The Tree is very large, and in its Leaves and shape is not unlike the Pear-tree in *Europe*: It has white Blossoms as the Cherry-tree; after the Blossom follows a round Berry as big as a Cherry, but with a brown and thin Skin, under which lies a white Substance, which when the Fruit is ripe, and the Skin bursts, is seen; and then they gather the Berries, and boil them in Water, which when hot, smell like Flesh, but when cold, it feels like Tallow. The Leaves of this Tree are very fat, on which the Sheep and Cows feed, and therewith become fat in a short time.

In the Province of *Xantung* grows the Apple call'd *Sucu*, which dry'd as we do Figs in *Europe*, will keep good a whole year together, and is as a Delicate sold in all Parts of *China*. It is bigger than the ordinary Apple in this Country, and of a deep red colour: the Kernels do not lie in the middle, but stand upright on one side, being uncertain in the number; for in some there are found ten, fifteen, or more, according as they are in largeness, while in others there are none at all. It is red within, and pleasant of taste when ripe. Here also are some Apples, green of Skin, and hard, and are eaten after the manner as the Apples in *England*. This last sort of Fruit grows no where but in *China*.

In the Province of *Suchue* grows the Fruit *Lichi*, which being ripe, as a Rarity is brought to the Emperor's Court. The greatest quantity thereof is found in the Southern Parts of *Fokien*. The *Portuguese* at *Macao* call it *Lichas*. It grows upon very high Trees, whose Leaves are like those of the Laurel. Upon the tops of the Branches grows the Fruit in Clusters as Grapes, but is very like for fashion unto a small Heart, and about the bigness of an Acorn, with a rough Shell as the lesser Pine-Apple, but not so thick, being easily pull'd off with the Finger. Its Kernel is full of Juice, white of colour, pleasant of taste, and smells like a Rose, and being ripe, receives a purple Colour. It is a very pleasant sight to view the Trees, then shewing as if they hung full of small Hearts; so that with great reason may this be call'd *The King of Fruits*, being both so pleasant to behold and taste. Through the whole Empire of *China* there grow no Pine-Apples, but only in this Province. There is also another sort of round Fruit call'd *Kungyen*, that is, *Dragons-Eye*, not much unlike the former, only it is somewhat smaller and rounder, being for the bigness much like our Cherries in *Europe*, but harder of Skin. This Fruit is dry'd and sold every where in Markets; but it is much better eaten fresh from the Tree. Here also grows the Fruit *Muiginli*, that is, *The Plum of the fair Woman*, being round, and exceeding the Damas Pruine for bigness and goodness.

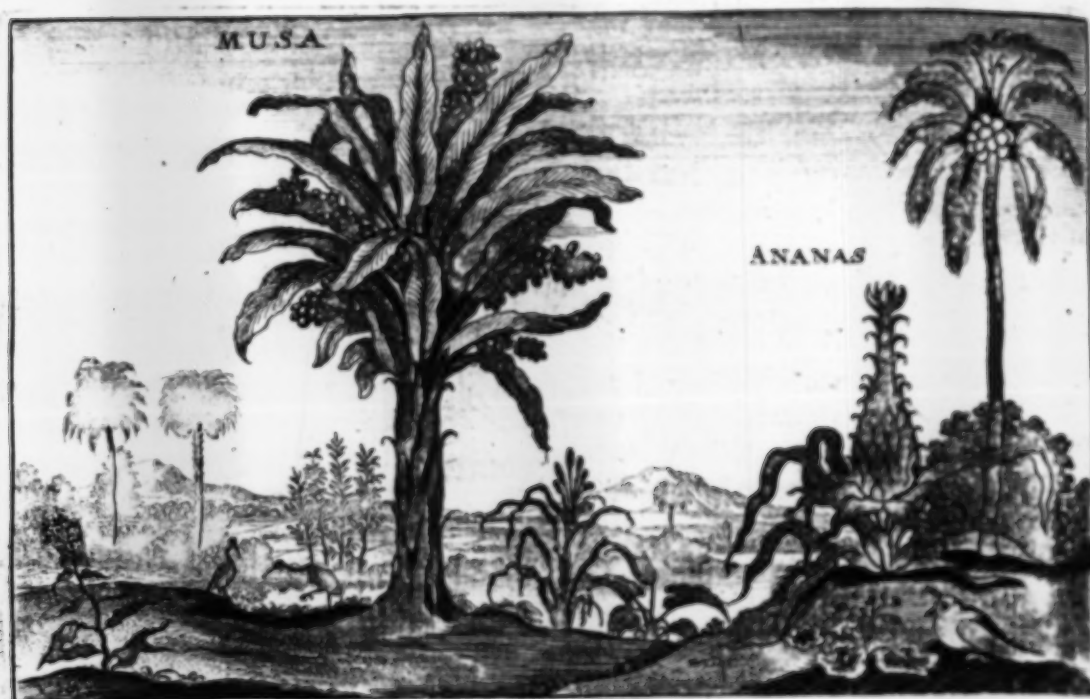
In the Province of *Quantung* grow every where the *Indian* great and small Nuts, as also a kind of Fruit much esteem'd for the bigness, and by the *Indians* call'd *Jaca*; by the *Arabians*, *Panaix*; and by the *Persians*, *Funax*: It grows not upon the Branches of Trees, but upon the very Stock or Body, as if they were afraid the Boughs would not be able to bear up their weight without breaking. The Skin or Shell of it is so hard, that it cannot be open'd but with an Ax. Within it is full of little Holes, containing a yellow Pap, wherein lies a Nut, which when it is ripe, eats very sweet, like a roasted Chesnut. The Tree that bears it is very high and broad, having very large Leaves, of a pale Green, through



through which in the length runs a thick and hard Sinew. The best sort of this Fruit grows upon the *Malabare Coast*, and is larger than the biggest Cabbage when it is ripe, and of a pleasant smell. There are two sorts of this Fruit, the least whereof is call'd *Baria*, the other *Papa*, and is the worst. The Nuts which grow in them, if eaten raw, fill the Body with Crudities; but if roasted, and eaten after the manner of Chestnuts in *Europe*, they have a pleasant taste, and increase Seed.

In this Country grows likewise in several Places a certain Fruit call'd *Duriones*, which, though of an ill taste, are yet very wholesom. It is dry in Operation, causes Sweating, and is good against the Wind and Dropsie, provided it be eaten moderately, for otherwise it will over-heat the Liver. Most Men at first fancy this Fruit to smell like rotten Eggs; but after they have once eaten of it, they change opinion, esteeming it to be the sweetest that ever they did eat of. The Grandees make account of this Fruit as a great Delicacy, and think they can never have enough of it. The Leaf or the Herb *Betel* (which we spoke of before to be so chew'd by them) has so great an aversion to this Fruit, that it spoils and rots the same, if it lie near unto it; insomuch, that if at any time any Person eat too much of that, the *Betel* is a present Remedy against the same.

Here grows likewise a well-tasted Fruit call'd *Ananas*, which was at first brought from the *West* into the *East-Indies*, where it is now to be had in great abundance: It is about the bigness of a Citron, of a yellow Colour, and well scented, full of Juice, and pleasant in taste, if eaten when ripe; for it is much like Strawberries with Wine and Sugar: Upon the top it is crown'd with a Cluster of Flowers and Leaves, and at a distance is not unlike an Artichoke, but hath no Pricks at the corners: The middlemost Stalk being the biggest, upon which the Fruit grows, is about two Foot high, and has fifteen or sixteen Leaves. Round about this Stalk grow other lesser ones, with young Fruit upon each. Whosoever will eat of this Fruit, must first of all take off the outward Skin, and then cut it into pieces, and so infuse them in Wine or Water, to draw out the biting Quality that is in it, otherwise it will make Blisters upon the Tongue: nor is that all, for it is very dangerous to eat of it, because



cause it is apt to put one into a Bloody-flux. And though this Fruit be hot, yet the Leaves thereof are cooling, having a sower and corrosive Quality, which is only found in cooling Herbs; and the main hazard is produc'd by its pleasantness, which is such, that it will melt in the Mouth like Sugar.

In *Quantung* is a certain Fruit call'd *Musa*: The Tree whereon it grows is very delightful, as well for height as its large spreading Arms, and call'd by some *The Indian Fig-Tree*: The Leaves are nine handfuls long, and two and a half broad; the one side of a brown Colour, and the other Green. It shoots forth several Branches, upon which hang the Figs, which are of several kinds; for some are yellow, long, pleasant of taste, and well scented; others green, long, and well tasted; but both hard of digestion: nevertheless it breeds good Blood, and cures the Cough. And the Bark of the Tree is good' against Agues and other Distempers.

CHAP. XVI.

Of Animals.

AS kind Nature hath abundantly provided and bless'd *China* with all manner of Trees, Bushes, Herbs, and Fruits; so it has made the same no less fruitful in the product of all sorts of irrational Creatures, as Beasts, Fishes, Fowls, &c.

Of Four-footed Creatures.

THe Sheep in *China* are like those of *Persia* and *Tartary*, having long and thick Tails, which they drag after them, weighing forty or fifty Pound: their Flesh is very sweet.

Near the Garrison of *Tieki* is great store of Cows, having very long, thick and curl'd Tails, which the *Chinese* Soldiers wear for Ornament in their Caps in stead of Feathers.

Near

Near to the Cities of *Cingcheu* and *Tengcheu*, there is found in the Maw of a Cow a Stone call'd *Nienboang*, which signifies *The Yellow of the Cow*, by reason of its Colour : It is of several sizes, and sometimes as big as a Goose Egg : And although it be not altogether so firm and close as the *Bezoar* Stone, and consequently lighter, yet is it by the *Chineses* valued and esteemed much before it : It seems outwardly to be Chalk, and is much commended for several uses.

In the Province of *Quantung* is a Creature which the *Chineses* call *The Swift Cow* ; for it is so nimble of foot, that it can run more than three hundred Miles in a day.

In *Cincheu* is a certain Beast very like a Cow, having Horns much whiter than Ivory, which is an exceeding great lover of Salt ; and therefore when at any time the Huntsmen go abroad to take any of them, they carry Bags of Salt with them, which they lay as a Bait ; and on this they will feed with such greediness, that they rather suffer themselves to be kill'd, than leave off their so dearly beloved Prey.

In the Province of *Kiangsi*, and especially in the City of *Nanchang*, the Inhabitants feed their Hogs as well within the City as without, by means whereof there are such great and swarming Herds continually kept in the Streets, that they are hardly passable ; yet they are always kept very clean, great numbers of People being continually employ'd in taking away the Filth.

In the Province of *Peking* there are some Cats with very long Hair, as white as Milk, and having long Ears like a Spaniel : The Gentlewomen keep them for their Pleasure ; for they will not hunt after, or catch Mice, the reason perhaps being for that they are too high fed : Yet they have store of other Cats which are good Mousers.

In the Provinces of *Junnan* and *Suchue* are the best Horses. And in the Province of *Xenfi*, upon the Mountain *Holan* (three hundred Miles large) are many wild Horses. Their Horses are generally but of a mean stature, yet well set, broad Buttock'd, and strong for Service.

Near *Siven* are yellow Mice, very large, whose Skins are in much request amongst the People.

In all Parts of *China*, especially in the Province of *Quantung*, are abundance of Stags, Bucks, Hares, &c.

In *Xantung* are many ravenous Wolves : And in *Xenfi* abundance of Bears, the Fore-feet whereof are held in great esteem by the Natives.

Near to the Chief City *Linyao* lie some Mountains, upon which are bred wild Oxen, and Creatures like Tygers, with whose Skins the Inhabitants make their Clothes.

In the Province of *Suchue*, near the City *Po*, is a Creature call'd *The Rhinoceros* : It is of a swarthy hue like the Elephant : the Skin is full of Wrinkles, and so hard withal, that it can scarcely be pierc'd with a Sword : It has a Snout like a Hog, but sharper ; and above the Nostrils stands the Horn, which is generally black ; now and then there is one white, but very seldom, and that is sold much dearer than the other ; and indeed one is larger than the other, according to the age of the Beast.

In bigness and thickness of Body the *Rhinoceros* differs but little from the Elephant, only it has much shorter Feet ; and that's the reason why it is not so comely to the Eye. This Creature is of that temper, that it will hurt no

O o o

body



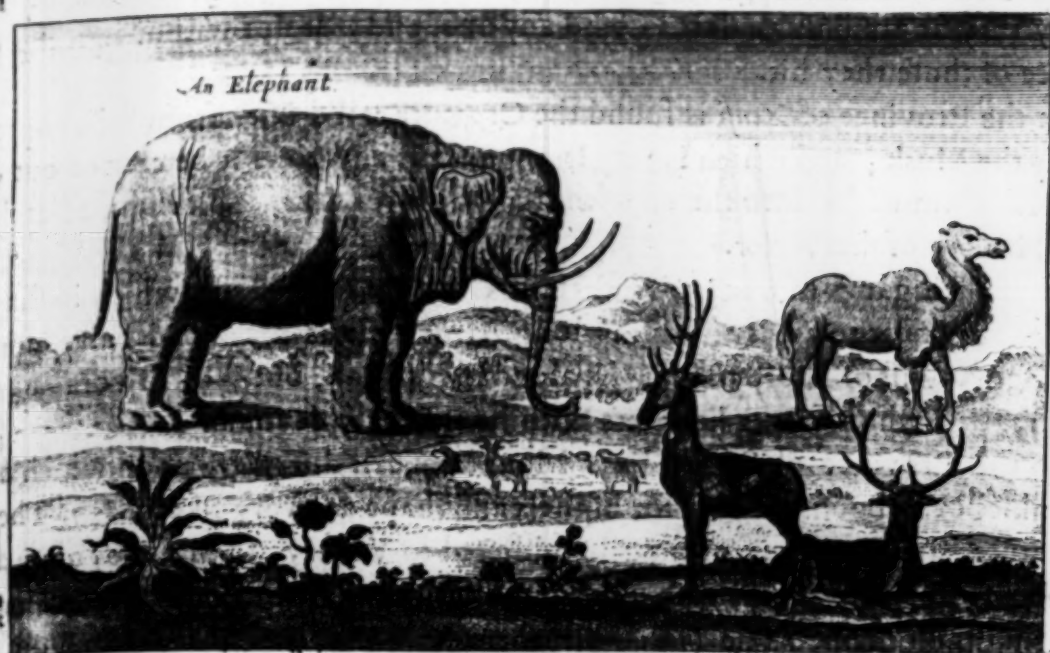
bod, unless it be first assaulted, and then it falls on with great fury, not only upon him that gave the Offence, but upon every thing that comes in its way, which he will never leave till he hath destroy'd it. When he has got a Man down, he kills him with a lick of his Tongue, which is both sharp and rough; afterwards tears off his Flesh to the very Bones; but his ordinary Food is thorny Bushes. He is always at enmity with the Elephant, to whom before he goes to gives Battel, he whets his Horn against a Stone, and in Fight endeavors to wound him in the Belly, which he knows to be the weakest part. He makes a noise like the Grunting of Hogs. The *Moors* eat his Flesh; but it requires good Stomachs as well as Teeth to feed upon him. Some use the Horn as an Antidote or Preservative against Poyson.

There are great store of Tygers in the Province of *Chekiang*, mischievous and fierce, according to their Nature: But upon the Mountain *Kutien* are some that will not hurt a Man.

In several Parts of *China* also are Elephants bred, but the best are in the Provinces of *Nanking* and *Junnan*: I shall only add a few words concerning them, so much having been already said by several Authors. Their bigness is various: At *Constantinople* was one seen, which from the Eyes to the furthestmost part of the Back, was eleven Foot, and from the Eyes to the end of his Snout, eight Foot long. In heighth some are twelve, others thirteen and fourteen Foot. They are generally black; but some *Chinese* Writers affirm, that the King of *Nazaringa* had a white one. Their Skin is like Net-work, but so extraordinary hard, that it will turn the Edge of a Sword; yet it is harder upon the Back than the Belly. For the chewing of their Meat, they have four Teeth within, besides those that stick out before, which stand crooked in the Male, and down-right in the Female. The nether Jaw-bone is only mov'd in chewing, the upper always rests. In that part where the Nose is plac'd in other Creatures, the Elephant has a long Trunk or Snout, which reaches to the Ground, and has a Slit at the end: This is both pliable and slippery, which they make use of in stead of a Hand; for they can take up any thing with it either moist or dry, and put it into their Mouths.

Of the extraordinary Docility of this Beast there are several Examples to be found, both in the ancient and modern, as well *Chinese* as other Writers.

Pliny



Pliny writes, That they fling up Arms into the Air, and that they Fence with one another. Of the time and manner of Copulation there is great variety among Historians; Pliny says, That the Male and the Female at ten years old begin to couple: But Aristotle gives them a longer time, ascribing twenty to them both, the Female at twelve, and the Male at eight years. This Act of Generation they do most commonly in the Water, as being most easie for them both; and that in the most private Recesses they can find out, and but once in three years; neither doth the Male make use of one Female any more than once: After they have done Coupling they grow wild and furious, doing much hurt where they come. How long they go before they cast their Young is uncertain; some speak of a Year and six Months, others say three years, and some ten. They bring forth with great pain, leaning backward upon their hinder Legs. Some write, that they bring forth but one at a time, others four: As soon as it is brought forth it sees, goes, and sucks with the Mouth, and not with the Snout, till it is eight years old. They wage War with the Rhinoceros, Lion, Snake, Tyger, Ram, Hog, and Dragon, as also with some Colours, and with Fire.

In the Province of *Junnan*, the Hill *Nalo* is full of wild Tygers and Leopards; and so also is the Mountain *Xepao*. In the Province of *Quangsi*, they are much fiercer than Lions, and very hot and eager in the pursuit of Men, Women, and Children. But Nature has in some sort provided a means whereby to avoid the cruelty of this Beast; for it is always accompanied with a small Creature, which with continual Barking gives notice of its coming; upon which noise every living thing endeavors to get out of the way by flight, or otherwise. The People of *Bengala* stand in very great dread of this Beast. The Tyger and Rhinoceros (as Bontius writes) are great Friends to one another, conversing much together; the reason whereof the Islanders of *Japan* told me, was, as they suppos'd, and which is not improbable, because the Tyger is altogether a devourer of Flesh, which must of necessity occasion a weak Stomach; whereas the Rhinoceros feeds only upon Green: therefore the Tyger follows him for his Dungs sake, which he eats for a Cure when he is out of order, as the Dogs Grafs, and the Cats Nip or Cats-mint.

In the Province of *Quangsi* are very large Hogs, with great and strong Bristles of

of a Foot and a half long, which by a particular and strange motion of the Body they know how to dart toward any one, and that not without great prejudice of those they hit.

In the Province of *Xenfi* is found the Creature call'd *Xee*, from whom proceeds the Musk; and which is very strange, if at any time it be carried out of the Kingdom of *Lu*, into the adjacent Kingdom of *Laos*, it dies immediately, as a Fish out of the Water.

In the Kingdom of *Gannan* is a certain Creature call'd *Tese*, which in shape comes very near to a Man, having long Arms: he is black and hairy upon the Body, swift of Foot, and laughs aloud like a Man, but is of so voracious a nature, that whomsoever he meets with he instantly devours.

In the Province of *Suchue* lies a Mountain call'd *Teyung*, upon which are Monkeys or Baboons, which for bigness and shape are very like a Man. These Creatures are more than ordinarily addicted to Venerie, so that they often attempt to surprise Women on purpose to satisfy their bestial lust, and have their wills on them. The *Indians* call them *Wild Men*, and the *Indian Women* are in such fear of them, that they dare not come near those Woods where they frequent.

Of Fowl.

IN the Province of *Xantung* are Hens and fat Capons to be had very cheap; as also great abundance of all sorts of Fowl, as Pheasants, Partridges, &c.

In the Province of *Xenfi*, about *Mincheu*, are Cocks and Hens having Wool upon them in stead of Feathers.

In the Province of *Quantung* are an innumerable company of Ducks, which the Inhabitants take great delight to breed and increase. They never suffer the Duck to sit upon her Eggs to hatch them, but put them into an Oven moderately heated, or else bury them in a Dunghil, and so hatch the young ones.

In the Province of *Huquang*, near to the City *Hanyang*, may be caught great store of Geese.

There are several other sorts of Fowls and Birds in other Provinces, whereof we have already made mention in the former part of the Description of *China*.

Of Fish.

IN the Province of *Xantung* the Pools and Rivers do so abound with Fish, that for the value of a Penny you may buy ten Pound weight thereof.

In the Province of *Kiangsi* is a great abundance of all manner of Fish, especially of Salmon, and the like.

In the Province of *Huquang* are caught many dainty Lampreys in the River *Lofeu*.

Near to the City *Kiagan* is the Pool *Mie*, in which is bred a sort of Fish as sweet as Honey.

In the Province of *Chekiang*, near the City *Canghoa*, lies the Mountain *Cienking*, upon which is a Pool, famous for the yellow or Gold-Fish that is in it: It is but a small Fish, about a Fingers length, with a forked Tail; but is in very great esteem at the choicest Tables, so that the Grandees have them commonly in their Fish-Ponds for their Pleasure and Use.



In the Province of *Honan*, near to the Chief City *Namyang*, runs the River *Tan*, wherein at the beginning of Summer, but never else, are taken red Fish; before and after which time they are not to be had, in regard they hide themselves.

Near to the Island *Hainan* are caught Whales, after the same manner as the *Hollanders* and *English* take them in the North about *Greenland*, whereof they make Oyl which serves for several uses. Of these commonly some are a hundred and twenty Foot long; the Head whereof is reckon'd for a third part of the whole Body: Upon the top of the Snout are two round Holes, by which means they will take in a great quantity of Water, and spout it out again with a mighty force. In stead of Eyes they have two thin Skins which stick out, and are three Yards long, and a Foot and a half broad, and cover'd over with Stuff like unto Flocks. On each side of the Head it hath an Ear, which is much smaller without than within, whereby they are very quick of Hearing. It hath a very large Mouth, with Lips of so great a thickness, that they have sometimes five or six thousand weight of Fat upon them. The Tongue, which is about eighteen Foot long, and ten broad, rests upon eight hundred small and great Pegs or Teeth, which are all cover'd with Stuff like Horse-hair, to preserve the Tongue from being hurt as it lies upon them. They feed upon Fish, and the Froth and Scum of the Sea. There was once one taken that had forty Cod-Fishes in her Belly. The Tail is at the end almost twenty eight Foot broad, and two thick. The Male hath a Pizzle about fourteen Foot long. They bring forth but one at a time, and that in the Harvest, which stays by the Female under the protection of her Fins, till it is grown of a large size. It stands in great fear of the Sword-Fish, which is a mortal Enemy unto it, and who with its sharp Saw endeavors to rip open the tender Belly of this Prodigy of Nature. The manner of killing them has been sufficiently described by others, and therefore I shall forbear to trouble the Reader with a Relation thereof.

*A General Description of
Of Creeping Creatures.*

Near *Fungciang* is found a sort of black Snakes, whose Flesh is made use of in the Composition of Medicines that are prescrib'd as Antidotes against Poyson.

In the Province of *Honan*, near the City *Hangang*, are Snakes with white speckled Skins, whose Flesh having for a convenient Season been infus'd in Wine, makes the same a very soveraign Remedy against Lameness.

In the Province of *Huquang* is a sort of Snake, which Physically us'd, is very good against the Scurf and Itch.

Of Vermine.

THE Province of *Xensi* is subject, among many other Inconveniences, to this, that it hath more want of Rain than the other Northern Parts; and this occasions every where such infinite swarms of Grasshoppers, that they continually devour the growth of the Fields, notwithstanding all the Care and industrious Diligence of the Inhabitants to prevent the same: And this is the true cause why there is very seldom any green Grass to be seen in that whole Province. But these very Vermin supply the Defect they cause, by becoming good Food, insomuch that of these Grasshoppers the People make a delicate Dish for their Tables.

The whole Country of *China* hath great numbers of Silk-worms, but in no part are they in so great abundance as in the Province of *Chekiang*, the Inhabitants whereof spend the greatest part of their time in tending, looking after, and taking care to increase them,

In the Province of *Xantung* the Trees and Fields hang sometimes full of Silk, which is not spun by the fore-mention'd Silk-worm, but another sort, and consisteth of long Threds of white Silk, which being carried by the Wind upon the Trees and Houses, is gather'd together. Of this sort they weave Stuffs, but it is far courser then that which is wove of the former; but this is recompensed by its durableness; for it is much stronger.

In *China* are also found several strange Creatures, which live as well upon the Land as in the Water; namely, in the Province of *Huquang*, in the River of *Siang*, lives a certain Creature like a Horse, only in stead of Hair it has Scales upon the Body, and Claws like a Tyger. It is of a very fierce and cruel Nature, and will fasten upon any thing when it comes out of the Water, whether Man or Beast.

In *Quantung*, near the City *Hoeichen*, is a Creature which is neither Fish nor Fowl, but between both; for all the Summer it is a Bird of a yellow Colour, and therefore call'd *Hoangcioya*, and keeps upon the Mountains; but in the Winter it turns Fish again, and betakes it self to the Water. The People eat of it with great delight and satisfaction.

Near the City *Caocheu*, in the River *Co*, are abundance of very mischievous Crocodiles: they are by the *Indians* call'd *Caiman*, having an Hide as hard as Iron, and only soft upon the Belly. This *Caiman* has a broad Forehead, and a Hog-like Snout, with a very wide Mouth: Its Teeth are large, white, and strong, fix'd in both the Jaws, whereof only the uppermost moves; for the lowermost is fix'd and immovable: It has no Tongue, but only a Skin
that

that cleaves to the lower Jaw, being much like a Tongue : It has large round black Eyes : The Legs are strong, and the Feet Arm'd with sharp Nails : The Tail is as long as the rest of the Body : It is said, that he can live four Months without eating ; but at last being hungry, he howls or cries out like a Man. These Serpents are very swift of foot, but cannot so well wind and turn, by reason of their stiff Back-bones. They are not onely found here, but in other parts of *India, Africa, Asia, and America*, especially in the River *Nyle* in *Egypt*. They live upon Fish or Flesh, and when they come Ashore they prey upon Cattel : When they Couple, the Male lays the Female upon her Back, otherwise by reason of the shortness of his Feet he could not Copulate. The Female lays sixty Eggs, of the bigness of a Goose Egg, and is hatching of them sixty days. There is no Creature to be found, that from so small a beginning grows to such a largeness ; for some are thirty Foot long. They are at enmity with the Tyger, Serpents, Scorpions, &c. but at amity with Hogs, which they suffer to pass by them unregarded. In the Day this Creature lives upon the Land, and in the Night in the Water. When it is gorg'd with eating, and is fall'n asleep with his Mouth full of Meat, a small Bird call'd *Trochicus*, and in *Italian, The King of Birds*, comes to him as he lies with his Mouth open, and cleanses his Teeth with picking and scraping ; wherewith the Crocodile is so highly pleas'd, that he opens his Throat as wide as is possible, that so the Bird may scour the same : for which kindness it bears it much friendship. The *Chineses* eat the Flesh thereof with great delight. It is reported, that *Termus* King of *Egypt* swam amongst them stark naked, having his Body only anointed with the Grease of them.

In the River *Chaoking* is a Fish call'd *The Swimming Cow*, which comes often out of the Water, and fights at Land with the tame Cows, to their great hazard, till its Horns grow weak by staying out of the Water, which may be discerned by their turning yellow ; then with all speed it returns into the Water, where the Horns grow hard again.

Near to *Caocheu* there is to be seen a strange kind of Creature in the Sea, having a Head like a Bird, and a Tail like a Fish : In its Belly are found some Precious Stones.

Between this City and the Island *Hainan* are taken a sort of Crabs, which as soon as they are out of the Water become petrifi'd, and immediately turn into Stones. The *Portuguese* and *Chineses* make great use of them for the Cure of Agues.

In the Province of *Suchue* near the City of *Chunking*, are great store of Land-Tortoises of several sizes ; some very large, and others very small, which the Inhabitants keep in their Houses for their Pleasure.

But in *Quantung*, near to *Hoeichen*, there are caught in the Sea such very large Tortoises, that they look like little Rocks at a distance. The Land as well as the Sea-Tortoises engender after the manner of the Adder-Snake, the Male getting upon the Female. They lay Eggs like Hens Eggs, but lesser, and more oval. It is said of them, that they live under Ground in the Winter without eating : They are afraid of the Eagle, which makes a prey of them taking them up, and letting them fall till they break. They make but little noise, yet louder than the Snake. Whether they are to be reckon'd amongst Flesh or Fish, is still to be determin'd. Some account them amongst Fish, and eat them in *Lent* ; others think the contrary, because they have Feet, and draw Breath.

The

The Land-Tortoise Shells are very hard, and like Ebony, nor will they bend like those of the Sea; but they are full of Knobs upon the top, and most of them of fine Colours, yellow and brown, as if they were Painted with Crosses, Stars, and other Figures. They thrust out their Heads and Feet, which when they draw in, as they can at pleasure, they seem to be immovable: They differ very much in bigness, some being no bigger than a Man's Fist.

In *Virginia* are Tortoises of three and four Foot long, with two Heads, which are very malicious, and given to biting.

In the Island *Mauritius* are some Tortoises so large, that they will carry four or five Men standing upon them. Their Shells are of so capacious an extent, that ten Persons may sit in one of them. But the Sea-Tortoises are much larger than those of the Land. *John de Lery* writes, That there was one taken by their Fleet, which gave eighty Persons their Bellies full. Their Shells are much smoother and flatter than the other, and very curiously wrinkled. In hot Water they will bend into any shape, which the other cannot do by reason of its hardness; so that Artificers make Combs and Boxes of them. In stead of Feet they have Fins, wherewith they swim as other Fish; but they lie much upon their Backs, and swim sleeping upon the Water. The Flesh of this Creature is luscious, and tastes like Veal, being interlarded with yellowish Fat. The Female lays her Eggs by Night, and buries them in the Sand, which are hatch'd in six Weeks by the heat of the Sun.

CHAP. XVII.

Of some things more than Natural, and strange Pools.

IN the last seven Chapters I spoke of great and admirable things, yet such as are not beyond the ordinary Course of Nature; but in this I shall treat of some more wonderful, which are hard to be credited, though the *Chineses* do firmly believe the same.

In the Province of *Xenfi*, near the City *Vucung*, is a Hill call'd *Taipe*, where-upon if a Drum be beaten, presently followeth Thunder, Lightning, and stormy Weather, insomuch that the Magistrates have forbidden all Persons upon pain of Death, to beat any Drum there.

The River *Tan* has red Fish, with whose Blood (as the *Chineses* write and fancy) whosoever anoint their Feet, they may wade over this River without sinking; adding further, That if the Water of this River be but stirr'd, all the Fish presently rise and swim upon the top of the Water, and make it look as red as Fire: from whence in probability it had its Name; for *Tan* signifies Red.

In the Province of *Xantung*, near the City *Ninyang*, is a Spring in high esteem amongst the Inhabitants; for they verily believe, that whosoever drinks of it, it makes them long-liv'd.

In *Suchue*, near the City *Chingtu*, is the most large and extensive Mountain *Chingching*, upon which, according to the vain belief of the *Chineses*, the immortal Men meet to Converse.

In the Province of *Huquang*, upon Mountains of an incredible height and bigness, inhabit none but wild and unciviliz'd People.

Near to *Liencheng*, a City of *Quantung*, lies a great Hill call'd *Uhoang*, where grows

grows a sort of Fruit whose like is not to be found any where else ; for you may eat as much as you please, but you must carry none away, and while you endeavor so to do, you can never find the way down.

In the Province of *Junnan*, near the City *Chinkiang*, is to this day a great Stone to be seen, where *Simulo*, who possess'd the Kingdom of *Mung*, gave Audience to the Ambassadors of another King, who upon the delivery of their Message not satisfying him, he arising in anger, and taking his Sword naked into his Hand, struck with it so violently upon the Stone, that the Blow pierc'd above three Foot into it, and with threatening words said to the Ambassadors, *Go and acquaint your King what Swords I have.* This hapned in the Reign of *Iliaouvus*, the Founder of the Race of *Hana*, which incorporated the powerful Kingdom of *Mung* to the Kingdom of *China*.

Near the City *Mungboa*, in the Province of *Honan*, lies the Mountain *Fung-boang*, which took its Name from the Phenix, because it died upon the same, after it had sung there a while most deliciously. The *Chineses* relate, That there is a general Assembly of Birds once every year upon this Mountain, to lament the Death of the said Phenix ; of which time the Inhabitants taking notice, climb up by Night with Lights, and catch abundance of them.

Near the City *Fuencheu* is the Mountain *Vanbu*, which is reputed the highest of all Hills ; and this Name was given to it, because ten thousand People, in the time of the Inundation of the World, got upon the top of this Mountain to avoid the danger of drowning.

Near to *Tingcheu* is a Mountain call'd *Kin*, upon which are three Pools, which turn Iron that is flung into them, into Copper immediately.

There are several other strange Pools, Springs, and Wells to be found in *China*, some whereof are very sovereign for the cure of several Distempers of the Body.

On the West side of the City *Caifung*, in the Province of *Honan*, lies a Pool call'd *Kinning*, which the Imperial Race of *Sunga* caus'd to be digg'd for the disciplining and training up Sea-men, to make them expert in Sea-Fights, which was very much us'd by the Emperor *Taicungus*. This Pool is so very pleasant, that round about the same are built several brave Palaces of the Grandees, besides divers Idol-Temples.

CHAP. XVIII.

Of the Chinese Kings and Emperors, which have Govern'd in China before and since Christ's Birth.

BEfore I make mention of the Wars between the People of *China* and the *Tartars*, I shall speak in short concerning the Genealogy of the Kings and Emperors who have Reigned there before and since the Birth of *Christ*.

First then observe, That before *Christ's* Birth, between the Years of the World 2207. and the Year 2952. eight hundred succeeded one another in the Government of that Empire, which took not the same by Inheritance, but after the death of one, another was elected by plurality of Voices. But after that time the Government became Hereditary, and the next Heir to the preceding King succeeded after his death.

The first eight Elective Kings were *Fohius*, *Xinnungus*, *Hoangtius*, *Xaobanus*, *Chuenbious*, *Cous*, *Yaus*, and *Xunus*. All the Transactions during the Reign of these eight Elective Kings, and the following Imperial Races, before and after the Birth of *Christ*, are not in the least doubted, but firmly believ'd by all the People, in regard the Histories of those Times are faithfully transferr'd to Posterity by the then Chronologers: for it has been a constant (and without doubt) a most laudible Custom amongst them, that the new Emperor doth appoint and order some of the most Learned Philosophers to write the Deeds and Actions of his Predecessor at large, without fraud or flattery. Out of this voluminous Work, which comprehends in general all the great Transactions of the whole Empire, the *Chineses*, for ease of Memory, have made an Extract or Epitome of the most remarkable Passages. But as to what pass'd before the eight elected Emperors, the *Chineses* themselves are very doubtful, because the Books of those Times are full of ridiculous Stories, as well relating to the Age of the People, as the Years of the Governors: for according to the phantastick belief of those Writers, the World must have been created some thousands of years before the Flood.

But before I proceed to the Lives and Actions of these eight Emperors, I shall in a few words declare what Kings and Princes are feigned to have had the Rule over *China*, before the Government of *Fohius* the first of them.

The *Chineses* feign, That the first Man, whom they also own for their first Governor, was call'd *Puoncius*, and had his Original out of a confus'd Lump, as out of an Egg; though some of the more Learned in *Europe* are of opinion, That *Cainan* or *Kenan*, the Son of *Enos*, was the first Man that with his Followers Peopled *China*, and that from him they all had their rise. They also add, That this *Cainan* was prefer'd to the Government when he was five hundred years old, and that after him the eight Elect Emperors Govern'd those Countries and Inhabitants, as hath been and shall be more fully related: Yet they tell us, That after the decease of this *Puoncius*, one *Tienhoangus* succeeded in the Government; of whose Time a certain *Chinese* Historian speaks thus: *At that time the Spirit of Heaven cover'd the Face of the Earth, and by degrees introduc'd good Manners, and taught the People, being then very docible, Civility and Morality; but especially when the great Dragon was kill'd, which had molested the whole World by mingling Heaven and Earth together: after his Death, every thing receiving a more illustrious form and Dignity.*

After him, they say, succeeded one *Thaungus*, who was very skilful in the Course of the Stars, distinguish'd the Day and Nights by Name, and ordering every Month to consist of thirty Days. When he was deceas'd, they write, That nine other Princes succeeded; but they are altogether ignorant both of their Names and Actions.

After these nine follow'd, according to their Legend, *Ginboangus*, with nine more of his Family. He divid'd the Country into nine Parts, whereof one was given to the People to inhabit, and the other eight he appointed for Husbandry: and by this means he brought the People, who at first, as wild and unciviliz'd, liv'd dispers'd, to bring their Habitations near together, though yet they had no Houses. His Reign, they say, was a Golden Age for the Earth brought forth Fruit of it self without much Labor. This Prince cared for his Subjects with more than a Fatherly Love, who on the other hand honor'd and serv'd him, as dutiful Children obey their Father.

After him follow'd one *Yeus*, who instructed the People that had long liv'd in

in Holes and Caves of the Mountains, to make Huts and little Edifices of Wood, to defend themselves against the fury of wild Beasts: for till this time they were ignorant of most things useful for the support and sustenance of Life; for they had not so much as heard of Husbandry, nor knew how to strike Fire, wherewith either to dress their Victuals, or to refresh the Body; but they liv'd only upon wild Herbs and Fruits, and devour'd the raw Flesh of wild Creatures, and drank their Blood, going for the most naked, or at the best wearing only the undress'd Skin of some wild Creature they had kill'd, about some part of their Body.

After the death of this *Yens*, *Sujus* Reigned, who was very skilful in *Astrology*. He taught, that there were five Elements, as Metal, Wood, Earth, and Fire; which last he observ'd in the Air. He was also the first that made the discovery of Fire, by rubbing one piece of Wood against another. There was no kind of Money or Coyn, either Silver or Gold in his Days; but they exchanging Commodity for Commodity, by way of Barter. Thus far their hardly-believ'd Histories proceed; which whether true or false, shall be no Task for me to discover; but leaving them as they are, I shall return to speak of the eight Elect Emperors before-mention'd, the first whereof was *Fobius*, whom the *Chineses* call'd *Thiensu*, that is, *The Son of Heaven*; and by this Title they still call all their Emperors. They say, and haply believe it, that he was brought into the World by his Mother without a Father; for as she was walking by the side of the Pool which runs through the City *Lanthien*, in the Province of *Xenfi*, she trod accidentally (as Fame suggests it) in the Foot-steps of a Man which was in the Sand; upon which, being immediately with *Iris* or the Rain-bow, she prov'd to be with Child, and at her full time brought forth this *Fobius* in that Province, who took upon him the Government two thousand nine hundred and fifty two years before *Christ's* Birth, and Reigned a hundred and fifteen years.

This Emperor was a Man of a most upright and vertuous Disposition, very well skill'd in *Astrology*, seeking thereby as well to know and understand the Motions of the Heavens and Stars, as to be fam'd for the well managing of Earthly Affairs; and indeed he made discovery of several things relating to *Astrology*, and introduc'd very good Laws, whereby he kept his Subjects in awe, reducing the same into Writing, having for that purpose invented the first and most ancient *Chinese* Characters.

Till this Princes Time there was in *China* among the Men and Women no difference, either of Habit or Manner; neither did they know the civiliz'd Limits of lawful Wedlock, but liv'd as Beasts, in common one among another. Both these things he reform'd, ordaining the sacred Rites of Marriage, and ordering the Men to wear their Clothes distinct in fashion from those of the Women.

Xinnungus was elected Emperor after the death of *Fobius*, by reason of his eminent Vertues, and Reigned a hundred and forty years. He first invented the use of the Plough for tillage of the Ground, and taught the Inhabitants the use thereof, who finding the Benefit thereof, began to manure the Land of their own accord, which requited their Industry with a plentiful Crop of Fruit for the better sustenance of Life; and for this reason they call'd him *Xinnungi*, which signifies *The Ingenious Husbandman*. He was also a diligent Searcher into the Vertues of all Herbs and Plants, making Experiments thereof upon his own Body. After he had Reigned a hundred years, one *Hoangtius*, a petty King,

King, his Neighbor, made War upon him, and after having defeated and kill'd him, won also the Kingdom. The Defeat was receiv'd upon the Mountain *Fano*, in the Place where now the City *Peking* is situate, in the Province of *Peking*; the Inhabitants of which Place still retain some memory of that War, it being, as they say, the first that ever was wag'd in the World. And thus by force of Arms *Hoangti* came to the Empire, who nevertheless for Vertue, goodness of Mind, and comely shape of Face and Body, was hardly ever to be parallell'd. He made several good Laws, and particularly order'd just Weights and Measures: But all these Vertues were in some measure sullied by his seeming Tyranny; for he always kept an Army on foot, wherewith he kept the Rebellious in awe: And indeed there was nothing blame-worthy in him but this, and his treacherous falling upon the foregoing Emperor, and taking his Kingdom from him: However, he Govern'd very prudently, and had a particular care of the Welfare of his Subjects; one testimony whereof appear'd in his advancing Commerce, which hitherto had been hindred by unpassable Ways: for effecting whereof to the best advantage and accommodation of Trade and Travellers, he caus'd Ways to be digg'd through Hills and Mountains, by the same means likewise enlarging the Territories of his Empire.

He was the first in this Country that introduc'd the Imperial Crown, and other Ceremonies and Marks of Majesty, using blue and yellow Clothes, in imitation of the two Colours of Heaven and Earth. He invented the Art of Dying several Colours, and then commanded the more Wealthy People to distinguish themselves from the Poor, by wearing Apparel different in colour. Where Rivers were great and broad, for the better and more easie transportation, he caus'd the Trunks of Trees to be hollow'd out in the form of Boats; but over the smaller, and such as were narrow, he order'd Bridges to be made: And finding that difference in Commodities hindred Dealing, for promotion of Trade he order'd Brass-Money to be Coyn'd; and to defend both it and themselves against an Enemy, he not only found out the Invention of Arms, but taught his Subjects how to handle them. There is a Report (which is certainly strange, but how true I will not decide) That in the Hall of his Palace there grew an Herb of that Nature and Vertue, that if an unjust Person came into the same, it would turn and bow towards him, as the Sun-Flower doth to the Sun.

He had by his Wives twenty five Children, amongst which were fourteen lawfully begotten, and liv'd to see them at Man's Estate: nay, which is more, they report he never died, but was receiv'd amongst the *Xinsien*, that is, *The Immortal*: and doubtless this may with great Reason be said of him, for his Name was immortaliz'd for his Vertue; all the *Chinese* Emperors since his Time taking to themselves the by-Name of *Hoangti*, as the *Roman* Emperors after the first *Cesar* assum'd the Name of *Cesars*. After his death his Son *Xaohavus* succeeded him in his Throne (being nothing inferior to his Father for Vertue and Goodness) in the Year 2597. before the *Incarnation*: He Reigned eighty four years, and was the first of all the Emperors that caus'd a distinction in the Degrees and Dignities of the *Mandorins* or Magistrates, by their several bearings of Birds and Colours; for it is a Custom to this day, for every Magistrate to wear a particular colour'd Habit, whereby his Place and Employment may be known: to which end they bear a Bird, or some other Mark, embroider'd with Gold and Silver, both behind upon the Back, and before upon the Breast, that

that so every one that meets them may know what Place and Dignity he enjoys : which Notes or Badges of distinctions are easily known ; for such as have any Employment in the Civil Magistracy, have always tame Birds for their Cognisance ; but the Commanders over the Armies have Dragons, Lions, Tygers, and the like wild Creatures, which declare the destructive nature of War. The Emperor *Xaohavus* made choice of Birds for this use before any other Creatures, because at the beginning of his Reign, the Bird of the Sun appear'd, which was a sign of much prosperity of the Empire : for if these Birds are long before they come, the *Chineses* firmly believe, that the Imperial Race will not be of long continuance, but that there will be Wars made upon them. What sort of Bird this is I could never understand, but according to its shape, as they describe it, it is not unlike an Eagle, only the Feathers are very curious, as well for singularity of Colours as other beauty. But in regard it so very rarely appears, it may be suppos'd to be the Phenix, by them call'd *Fugboang*.

This Emperor having Reign'd many years, to the great satisfaction of the Inhabitants, and by reason of his Age not being able any longer to take care of the Affairs of his Dominions, one *Chuenbious*, Nephew to *Hoangtius*, upon the account of his extraordinary good Qualities, was Substituted to the Administration of the Government in the Year 2513 before *Christ's* Birth, and Reigned seventy eight years. He continu'd the vertuous Courses of his Ancestors, both in Religious and Worldly Concerns. Amongst others, he caus'd a Law to be made, That no Person, of what Quality soever, should be admitted to Offer to the Gods, but the Emperor only ; so great an esteem they had in those days of Ecclesiastical Employments, that they were not to be Exercis'd by any but the greatest Princes.

No sooner was *Chuenbious* dead, but his Nephew *Cous* succeeded him, being as his Predecessors, very eminent in all manner of Vertue and Goodness : He was chosen Emperor two thousand four hundred thirty five years before *Christ's* Birth : He Married four Wives, which was very rare in those Days, and had four Sons by them ; one of them, nam'd *Cious*, he procur'd by performing some Promise to the supreme Emperor of Heaven. Another of his Wives bore a Son call'd *Kius*, who was said also to be given to her by the Gods, through importunity of Prayer, having been always barren before. The third Woman had a Child in the fourth Month of her Marriage, which was call'd *Yaus*, having first seen in her Sleep a red Dragon, which is held by the *Chineses* for a sign of great Prosperity. The fourth had a Son call'd *Cheus*. This last was preferr'd to the Throne by his Father *Cous* before all the rest, being observ'd by him to be the most inclin'd to Vertue and Goodness : But the good old Man was much mistaken ; for he was no sooner in the Throne, but he fell into all manner of Debauchery, giving himself up so much to Women and Drinking, that he neglected the Affairs of the State : And being often admonish'd by the Magistrates to take better care of his Government, but continuing still in his lewdness, the Subjects (who had been for the most part Govern'd by just and vertuous Princes) judg'd that he was unworthy to Reign any longer, so that they depos'd him in the ninth Year of his Reign, and set up his Brother *Yaus* in his Place.

This *Yaus*, who began to Reign in the Year 2357 before *Christ's* Birth, and Govern'd ninety years, is renown'd in all the *Chinese* Histories for a most vertuous Prince : and certainly if regard be had to the greatness of his Actions, and the whole course of his most exemplary Life, he may, for honorable,

Atchievements, be compar'd with the best of Princes that ever sway'd that Scepter. A certain Book call'd *Xu*, publish'd in his Reign, mentions in short his Fame, in these words : *The Noble and Heroick Actions of Yaus have fill'd the whole World with Admiration ; such was his extraordinary Diligence, that he was esteem'd by all Men for his Worth, Understanding, Civility, and quickness of Apprehension, according to the grandeur of his Merit ; and such his good Fortune, that whatsoever he undertook was brought to pass by him.* The Chinese Histories tell us, That during his Government, the Sun did not Set for the space of ten days, and great fear possess'd the People, that the World would have been destroy'd by a general Conflagration, in regard there had hapned several great Fires at that time. They likewise report, that at the same time several strange Monsters, as Snakes and Dragons, crept out from under the Ground, and that this *Yaus* in these dismal Times, and notwithstanding all those dreadful Accidents, carried himself with so much Piety and Care for the Welfare of his Subjects, that he was look'd upon by every body as the Redeemer and Deliverer of his Country.

To descend to Particulars concerning this Emperor ; he was very much addicted to *Astrology*, being instructed therein by the two famous Men, *Hins* and *Hous*, Persons more than ordinarily expert in that Science : But he was not alone eminent for Knowledge and Industry ; for his Wife the Empress taught other Women how to breed and raise Silk-worms, and the Art of preparing and weaving of Silk. When he had thus civiliz'd the People, by his own and Wifes Instructions, to the knowledge of Manufactures, he forthwith new modell'd the Government, and introduc'd the six Judicatures or Benches of Justice, to wit, *Sipu, Hopu, Limpu, Pimpu, Cumpu, and Humpu.*

When he had thus settled the Affairs of his State in order, he depos'd himself, and transferr'd the Government in his Life-time upon another ; in which more than ordinary Action he had more regard to the Good of the Publick, than to the Welfare and Affection of his own Children and Relations, all whom he voluntarily pass'd by, although no ways inferior to him in Knowledge and uprightness of Life, and surrendered the Empire to a Stranger in Blood, not for respect of his Princely Alliance, but only the Eminency of his Vertue and Integrity.

And as a singular Testimony of this his Zeal for the Good of his Country, I shall only give you this one Example ; namely, Discoursing once with one *Fangius*, an Eminent and Learned Person of his Council, he told him, That he was in a very great suspense whom he should chuse to be his Successor. The Counsellor made him this Answer ; *There is one of your own Princely Family, your Eldest Son Chus, and rightful Heir, upon whom you may settle your Empire ; the goodness of whose Nature, extraordinary Prudence, quickness of Wit, treading in your Royal Steps, and imitating your laudable Exemplar, merits no less : And if your Servants Counsel be acceptable to your Ears, I shall advise you to settle in the Government this your Eldest Son, and no other.* But *Yaus* interrupting his Discourse, said, *You know, Fangius, that I take as much distaste at the commending of Bad, as I do at the discommending of Good People : My Son is unready of Speech, and slow of Tongue, his Words and his Deeds not agreeing ; true it is, he knows in outward Gestures how to behave himself as a Wise Man, but inwardly he is nothing.*

Not long after, being about the seventieth Year of his Reign, he sent for one *Sungous*, one of his greatest Favorites and Counsellors, to whom he spake in this manner : *I find the Weight of a Crown too heavy for my aged Head, and therefore intend to surrender up my Empire to you, having in all my time observ'd none so fit*
for

for it, either for *Vertue* or *Wisdom*. But *Sungous*, unacquainted with Ambitious Thoughts, absolutely refus'd to accept of it, modestly protesting his Insufficiency for so great a Charge, for that he was not not furnish'd with those Qualities wherewith an Emperor ought to be provided; and so neither worthy of that Honor, nor able to undergo the Burthen. When *Yaus* saw him persisting immovably in his Resolution not to accept of the Government, he demanded of him, whom he judg'd worthy of the same; to whom *Sungous*, in the presence of the Emperor's Council, made this Answer: Since you are pleas'd to inquire of me, O King, whom I judge worthy to be a Successor in your Empire, though there are many others better able to advise in a Point of so high a Nature, yet I shall acquaint you with that which I suppose and hope may tend to your own and the Empires Good. There is (said he proceeding) a Husbandman, your Subject, and a Batchelor, look'd upon by all People for a very honest Man, who for his Piety, Vertue, and good Disposition, is so belov'd and respected among his Neighbors, that they will give or lend him their Monies, Lands, and Houses, without asking: And so great is their Opinion of his Prudence, that upon all Occasions they ask his Advice, and follow it. His Name is *Xunus*, who by his Vertuous and Exemplary Life hath reclaim'd many vicious and debauch'd Persons, and brought them to be Imitators of his Goodness and Sobriety; although his Misfortune is great in this, that his Father (call'd *Cassus*) is a Fool; his Mother a pertinacious Woman, and full of Tongue; and his Brothers proud, haughty, and wilful. The Emperor *Yaus* having heard this Relation, told him, that he would send to inquire concerning the Abilities of this so unfortunately-extracted Wise Man, which not long after he accordingly did, causing him to be brought to the Court: At his first arrival he was entrusted with the Government of the West Country only, that thereby the Emperor might be satisfied of his Ability and Honesty: And, according to the Character given of him, herein *Xunus* so well behav'd himself, that every Body, but especially *Yaus*, did with admiration reverence him; and finding him every way extraordinarily qualified, the Emperor soon after took him to his Assistance, and cast the Care of the whole Government upon his Shoulders: In which high Estimation and Grandeur he continu'd for the space of twenty eight Years, that the Noble Prince *Yaus* liv'd.

But at last *Yaus*, being over-laden with Years, and ready to die (in the Year before *Christ's* Birth 2257.) admonish'd *Xunus* upon his Death-bed, to accept of the Government, in these or the like words: Draw near to me, and hear these my last words; I have tokens enough of your Vertue and Honesty, and that your Words and Deeds are correspondent each to other: Therefore you must accept of the Scepter, which is due to your Vertues and Services. Take care of the Welfare and Good of your Subjects as a Father, and remember that you must serve, not enslave the People, and so they will love, and not fear you; for this reason a King exceeds all his Subjects, because he alone is to take care, and to watch over all the rest. Having thus said, he yielded up the Ghost, for whom *Xunus* Mourned, not as one Friend for another, but as a Son for his Father: for according to the Custom of the Country, where Sons lament their Parents Death, he left the Government wholly to his Council, and continu'd three whole years at the Grave of his Prince, without removing from it.

This Solemnity of Grief being past, and *Xunus* return'd to the Exercise of his Government, he quickly gave Proofs of his Prudence and Clemency, which caus'd him to be very much belov'd by his Subjects. It is reported, that in each Eye he had two Balls or Apples, which was, and still is held by the Chinese for a sign of extraordinary Fortune.

Being

Being now settled, he divided the Inhabitants into several Companies, and gratifi'd each according to his Worth and Parts with his Offices; he either made new Laws and Customs, or reform'd the old. The six Benches of Judicature erected by his Predecessor *Yaus*, were reduc'd by him into a better Form: Afterwards he divided the whole Empire into twelve Provinces, which he visited yearly in Person, and whatever Learn'd or wise Men he found, them he cherish'd and preferr'd above all others. He gave in charge to the Governors and *Mandorins* of Provinces, to promote Agriculture and Tillage above all other things; that they should accommodate and shew themselves kind to all Strangers and Travellers; to put into Offices only such as were able, and of known and approv'd Integrity, and give credit to honest and good People. He devis'd likewise five sorts of Punishments, according to which Malefactors were to suffer, as the greatness of the Crime did deserve: which were, 1. Loss of Life. 2. Cutting off the Nose. 3. A Foot. 4. A Hand. and 5. Pulling out the Teeth. He introduc'd likewise the Custom of banishing Malefactors, the chiefest whereof were to be exil'd out of the Limits of that Empire, and to be forc'd to live and reside amongst Foreign People. Another thing yet very observable of him, is this, That during his Reign he forbade that any should obey him meerly for fear of his Authority, because he was Emperor, but rather for love of his Goodness, because he order'd that which was Just and Right.

During his Government, the *Tartars* (of whom never any mention was made before in the *Chinese* Histories) broke into *China*, plundering, and making Inroads into most of the Provinces: But the good Prince, who only car'd for the Welfare of his Subjects, having rais'd a great Army, march'd against them with it, and by main force subduing the Enemy, settled his Empire again in Peace and Quietness. But since that time, which is many Ages since, the *Tartars* never left molesting and disturbing the said Countries, till now at last in our Days they have made themselves Masters of the whole, as I shall mention hereafter.

At the time of this Invasion, as *Fluctus fluctum sequitur*, one Evil seldom goes alone, the Emperor was full of trouble, by what means to repel the high Waters which threatned to overflow the lower parts of the Country. After many Experiments, he gave order at last to one *Quenius*, to cast up a Bank against the same; but he not being able to perform it, and leaving the same imperfect, the Charge of the Work was committed to his Son *Yus*, who in the space of thirteen years effected it, to the great accommodation of the Inhabitants, following his Design all that while with such earnestness, that he would hardly eat or sleep. Some part of this great and stupendious Work may be seen to this day, as the Royal Channels, in which great Vessels pass and Sail from one Place to another: For the making whereof the Workmen were compell'd to dig through Rocks in some places, and to divide or cut great Rivers into two or three, and make Inlets for them into the Sea: by which Industry great store of Ground was drain'd, and recover'd from the Water under which it had lain immersed *ultra memoriam*. This great Labor, Diligence, and Dexterity of *Yus*, us'd in the accomplishing this stupendious Work, so far prevail'd upon the Affection of the Emperor, that he made him his Fellow and Companion in the Government, passing by his own Son; so that they two, without any ambitious Emulation or Envy to each other (which is a very strange thing) Govern'd seventeen years with equal Power and Authority. At the end of which time

Xunus hapning to die, and his eldest Son, taking it ill thas *Yvus* should be preferred before him, in regard he took it for granted, that the Scepter did by hereditary Right belong unto him, he endeavor'd to seat himself in the Imperial Throne by force of Arms: But what Stratagems, Policy, or Force soever he us'd, all prov'd vain; for he could not prevail, the generality of the People adhering cordially to *Yvus*, in regard they judg'd him most deserving of the Crown; which accordingly was settled upon him, though not without some trouble.

This *Yvus* was the Founder of the first *Chinese* Imperial Race, which he caus'd to be styl'd *Hiaa*, and the last of the elected Emperors: for when the Royal Chair after his Death became void, his Son was unanimously admitted to succeed him, and from that time the manner and custom of Election was chang'd into an hereditary Succession from Father to Son.

This Royal Race or Family, which had its beginning in the before-mentioned *Yvus* (in the Year 2207 before *Christ's* Birth) sway'd the Imperial Scepter four hundred forty one years in a continu'd Line of seventeen Emperors, who succeeded each other in the Government of *China*.

This Race being extinct for want of Issue, arose the Family of *Xanga*, whereof the Emperor *Tangus*, in the Year 1766 before *Christ's* Birth, was the first who call'd it *Xanga*, from a Lordship of the same Name he possessed. This Family produc'd twenty eight Emperors, who sat upon the Throne successively for six hundred years and upwards, to the Year 1122 before the Birth of *Christ*.

This Line being extinct in the before-mention'd Year, there arose a third call'd *Cbeva*, whose Founder was one *Faus*, who at the beginning of his Reign, changing his Name, call'd himself *Uvus*, that is, *A Warrior*. Thirty seven Emperors proceeded out of this Family, and all successively sway'd the Scepter: which ending the Year 246 before *Christ's* Birth, the fourth Race call'd *Cina* stood up, whose Founder was nam'd *Chingus*; but altering his Name, was call'd *Xius*. This Race, which gave its Name to the whole Empire (as I have already related) was yet but of short continuance, there having sprung but three Emperors from thence, who Reigned forty years, and extinguishing about the Year 206 before the Birth of *Christ*, the fifth Race, call'd *Hana*, got into the Throne: the Founder whereof was one *Leupangus*, whose Successor in a direct Line held the Sovereignty of the Empire of *China* till the Year 264 after *Christ's* Birth. This Family being brought under, the sixth Race, call'd *Cyna*, stept into the Throne, and Govern'd till the Year of our Lord 419. within which compass of Time there were no less than five Kings at once, who were all call'd *Utai*, and wag'd very cruel Wars one against another for above four hundred years. At last having miserably worried and weakned each other, they were all subdu'd by the seventh Race call'd *Tanga*, which seized upon the whole Empire, and Reigned with his Posterity till the Year of *Christ* 618.

No sooner was this Race of *Tanga* at an end, but the eighth, call'd *Sunga*, succeeded, in which the Government continu'd till the Year of our Lord 1278. when the *Tartars*, after a long and tedious destructive War with this Family *Sunga* for seventy three years, conquer'd the whole Empire, extirpating the whole Family, and set up a new one call'd *Ivena*, which Reigned over the *Chineses* till the Year 1368. But in the same Year appear'd a Priest call'd *Chu*, who with the assistance of his Country-men expell'd the *Tartars*, and settled

himself in the Throne, assuming the Name and Style of *Hunguvus*, which signifies *The Warlike Soldier*; from whom sprung the Race of *Taicinga*, which held the Crown two hundred and eighty years, but at last was brought under, and wholly rooted out in the Year 1644 by the *Tartars*, who once more conquer'd and over-ran the whole Empire, and erected a new Generation of Royal Blood call'd *Taicinga*, under its first Founder *Xunchius*, who was born *Great Cham of Tartary*. And thus having led you as it were by the Hand to the *Tartar* Government, it will not be amiss to shew you, as briefly as the Subject will bear, as well the cause as the manner of that terrible Devastation, which not only extirpated the same Family, but brought the whole Country to the slavish Subjection of their unciviliz'd Barbarism.

The *Tartars*, who for Antiquity go beyond all other People in *Asia*, and from whom many and several Nations are sprung, did in the Year 2158 before *Christ's* Birth, make very bloody Wars against the *Chineses*, wherein they were sometimes Conquerors possessing the Land, and at other times conquer'd and driven out again. Now it is to be observ'd, That under the Name of *Tartars* I understand here, those People that have their Habitations on the North side of that most renowned and famous Wall, in former times built against the Invasions of those *Barbarians*, and reaching from *East* to *West* three hundred Dutch Miles in length.

For what cause or reason these People have born for so many Ages so much Malice and Hatred to one another (as appears by the bloody Wars they have made) the *Chinese* Histories make no mention: But others who would seem to be curious, and understanding Inspectors therein, ascribe it to the difference of Customs and Manners of these two Nations; for as parity of Manners is a conceal'd beginning and introduction of Friendship; so on the other Hand, a difference therein is the original and true occasion of Enmity. Now how much the *Tartars* and *Chineses* differ in their Customs and Manners, will easily be made appear by the daily Employments and Actions each of them affects from the Cradle. The *Chinese* is of an affable and peaceable Disposition, addicted to Husbandry, and loving all good Arts and Sciences: But the *Tartar*, on the other Hand, delights in nothing so much as Hunting, being very cunning and deceitful, lusting after War, and of a very loose and uncivil Comportment. It is true, both endeavor to shun Idleness, but with Intentions very incoherent; the one to live temperately and honestly; but the other only to range abroad in a wild and bestial Barbarism.

It cannot be denied, but that the *Tartars* and *Chineses* have wag'd War one against another for many Ages; yet I dare be bold to say, we read of none so terrible as those in this our Age: for thereby the *Tartars* have not only made themselves Masters of all the said Empire, but extirpated the last Royal Line, that there is not any *Vestigium* or Trace left of them in being. In short, that the occasion of this last War may be the more fully and clearly understood, I shall relate unto you the two first Conquests of *China*, by way of *Proemium*.

You must first then take notice, That the People of *West-Tartary*, after they had brought under their Power almost all *Asia*, which is the fruitfulest part of the inhabited World, fell upon the Empire of *China*, about the Year 1206 before *Christ's* Birth; which was continu'd (as is before hinted) for above seventy three years with so great animosity, that at last in the Year 1278. the whole Empire was subdu'd by them. The *Tartars* after this so total a Conquest, settled a new Linage of their own Country in the Throne, call'd *Ivena*, whose

Offspring

Offspring for nine Generations brought forth successive Emperors, who Govern'd the Empire peaceably one after another.

The *Tartars* having thus long peaceably enjoy'd the whole, grew at last to degenerate through the Pleasures and Plenty which they found there; so that by degrees they forgot themselves, and *pedetentim* Inch by Inch as it were, inured themselves to the *Chinese* Customs and Manners, neglecting their Places of Strength and Forces, till at last, in stead of warlike Soldiers, they were grown effeminate *Chineses*.

And though these *Tartar* Princes did Govern with great Care and Prudence, yet the *Chineses* could not forget the great and horrible Slaughters of their Ancestors, whose bleeding Carcases lying as it were before their Eyes, excited them to Revenge; and being likewise inwardly stimulated with a desire of Liberty, they had now already gotten the same in their thoughts, which was yet far off, and with great hazards to be sought: for although the People were every where ready to revolt, and shake off the *Tartar* Yoke, yet there was not one of the *Grandees* or Men of Eminency durst lead the Dance or break the Ice. But what Providence ordains to be done, shall never want Means to be effected, as will plainly appear by the sequel; for while the Great Ones durst not, and the Commons with a Leader could not do ought, at last a poor despicable Fellow appear'd, whose Name was *Chu*, and the Servant of a Priest: This *Chu*, who took compassion of the miserable State of his oppressed Country-men, and a displeasure in his own despicable Fortune, being of a high, lofty, and ambitious Spirit, left his Cloister and Cell, in which he had liv'd for some years, upon a high Mountain, and betook himself to a secular Life amongst Robbers and Highway-men, among whom in a short time he became the vilest and most wicked, not fearing to act what some Spirits would tremble at the thoughts of; so that for his great courage and boldness, they began to look upon him as the Person that should deliver their oppressed Country. This Imagination of his Associates elevating his Valour, and being withal of a fluent and voluble Tongue, very quick of Apprehension, and of great Understanding, he never fail'd of Courage, Conduct, nor Success; so that in a short time he grew so considerable in Power and Credit amongst the Rabble, that chusing him their Leader, he was able to bring some thousands into the Field. Being gotten thus into a Posture, not only to defend himself, but to offend his Enemy, he resolv'd to shew himself in the Field for the deliverance of his Country from the *Tartar* Vassalage under which they groan'd, and thereupon began to forsake his Holes and Fastnesses upon the Mountains, and to appear with his Army upon the Plain; the Fame whereof once noised, made his Forces increase daily in number, among whom, with his good Conduct and Courage, he so prevail'd, that he won their Hearts, so that they thought nothing too much to do for him: And to shew as well his Providence as Valour, he caus'd the Hills and Mountains to be plough'd and manur'd, to keep himself and his Army from starving, in case he should be overpower'd by his Enemy, and forc'd to retreat thither again.

Chu at last, encourag'd by these fortunate beginnings, draws his Army together, makes towards the Enemy, and fights them, who not expecting such an Onset, were soon beaten, and afterwards overcome in several Fights, in which he was still victorious; yet notwithstanding the Soldiers fury, and rage of War, he still spar'd the native *Chineses*, promising to restore them to their ancient Privileges and Liberties, if they would forsake the *Tartars*, and adhere

adhere to *Hun*: by these Means, and his continual Spies which he had every where to give him Intelligence, he discover'd the Designs of the Destroyers of his Country, whom he so closely pursu'd, that they were at last forc'd to quit the Country, and leave it to the ancient Inhabitants: which Redemption was effected in the Year 1368.

When now *Chu*, from a mean Servant, had thus rais'd himself, by driving those insulting *Tartars* out of the Empire, he erected in that Year a new Race, which he call'd *Taicinga*, and changing his own Name according to Custom, he call'd himself *Hunguvus*, that is, *A great Warriour*.

He was no sooner settled in the Throne, but the People out of all the Provinces came to acknowledge and Salute this their Deliverer; the whole Country being overjoy'd, that they had once again got one of their own Natives, though of mean Extraction, to be their Head and Governor, (for it is the natural temper of that People, to hate and vilifie all Foreigners, but highly to esteem of their own Country-men) humbly requesting of him, that he would take care as a Native of *China*, with such Prudence to Govern and Protect the *Chinese* Throne, that they might not be necessitated hereafter to call in a Foreiner.

Hunguvus thank'd them for their Affections, and taking into his own Hands the whole Sovereignty, seated himself in the Imperial City of *Nanking*, where he behav'd himself with so much Honor, that in a short time he so settled the Affairs of his Empire, that the People liv'd under him in great security and freedom. But this Settlement he knew would not long continue, unless he provided to secure all from abroad; therefore to prevent future trouble from his now vanquish'd Foe, and that the *Tartars* whom he had thus driven out, might not rally and make Head again, he follow'd his Advantages and Conquests, and with a considerable Army entring *Tartary*, overcame them in several Battels, and so ruin'd their Country with Fire and Sword, that they were forc'd to lay down their Arms, with a Promise to pay him Tribute. These were those *Tartars*, who after the Overthrows given them, as before related, fled into the Country of *Ninche*: And indeed after those of *Ninche* had made their Peace with the Emperor, they brought yearly their Presents unto him, as his Subjects and Friends, and were permitted to Trade in his Dominions as his Vassals; and since that time have never had any thoughts of War, but rather were fearful to give any Offence, lest they should draw thereby any ill will upon themselves, and so fall into new Troubles: for in the last Wars, they were reduc'd into most miserable Extremities. And thus we see the Vicissitudes of Fortune, and uncertain Events of War, in those *Tartars* who were not long since Masters of *China*, but now are become Vassals and Subjects to that Empire, to whose Prince they seek for Friendship and Protection.

In this Posture stood the Affairs of these Countries for a long space of time, till these People of *Ninche* increased so very fast in Power and Multitude, that they concluded to form themselves into a distinct Commonwealth, and to send some of their People as Colonies to inhabit other Parts. Thus at last they divided the whole District of *Ninche* into seven Principalities or Governments, who for a while agreed among themselves, without any grand Disturbance, or pretence of Warring with each other; but at length upon some occasion Quarrels arose, which broke forth into a long War, wherein the Victors assuming to themselves absolute Principality, turn'd their Commonwealth in the Year 1600 after *Christ's* Birth, into a Monarchy, and call'd it *The Kingdom of Ninche*.

This *Ninche* (which is properly *East-Tartary*, and as yet very little known to those of *Europe*) is bounded on the North and North-East with another *Tartar* Kingdom call'd *Niulban*; towards the East lies the Kingdom of *Yupi*, likewise under the *Tartar* Yoke, and surrounded with the Sea, between *Japan* and *East-Tartary*: on the South it borders upon the Island *Corea*, and by the *Great Wall* it is divided from the Province of *Laotung*; but more towards the West separated by the great River *Linboang*, flowing between this Kingdom of *Ninche* and *Kilangbo*. The antiquity of this People appears in the mention made of them in the Race of *Hana*, which began in the Year 206 before *Christ's* Birth: They are known to the *Chineses* and Neighbors by the Name of *Kin*, which signifies *Gold*, and commonly are call'd *The Lords and Masters of the Golden Mountains*, it being a common opinion, That *China* is full of Gold-Mines, which we will not dispute, but dare knowingly affirm, That it has Rivers, upon the sides whereof great store of Gold is taken up daily.

It is to be observ'd, that the *Tartars* of several Parts have at divers times Warred on *China*; but the People of *Ninche* above all have always been their greatest Enemies, having during the Reign of the Race of *Sunga* given so great Overthrows to their Forces, and made such Depredations upon their Land, that they were forc'd to flie out of the Northern Provinces into the Southern, the *Nincheans* having subdu'd and brought under their Subjection the Provinces of *Laotung*, *Peking*, *Xanfi*, *Xenfi*, and *Xantung*; and without all doubt, at that time would have conquer'd the whole Empire, if the neighboring *Tartars* of the Kingdom of *Samarcand*, who envied their great Success, after the Conquest of a great part of *Asia*, had not through the Western and Southern Provinces fall'n into the Empire of *China*, and put a stop to their Victories by their irresistible Armies; which was the occasion of a cruel and bloody War between them. These *Tartars* of *Samarcand* drove those of *Ninche* not only out of *China*, but pursu'd them into *East-Tartary*, their own Country, whereof they took a considerable part from them: And since that time the *Samarcandians*, who possess'd the Northern Provinces, out of which they had beaten the *Nincheans*, have made many and sharp Wars against the Emperors of the Southern *China*, and at last subdu'd the whole, and erected a new Race call'd *Ivena*; as is before said, which continu'd till it was brought under by the same *Hungvus*.

The *Chineses*, out of a natural Enmity to the *Tartars*, say in derision of them, That they live in Holes and Caves under Ground: which is not so; for they keep in very strong and well-wrought Tents, which they use in stead of Houses, being for the most part made of Silk or Stuff, and so curiously Painted, that they shine in the Sun like Looking-glasses, and keep out the Rain, so that none drops through. Of these Persons of Quality have several, which yet are so contriv'd, that they seem but one: In some parts of which the Wife and Children remain, in others the Servants; and some are for necessary uses, as Kitchen, and the like.

They relate, That during the Reign of the Race of *Ivena*, there were a hundred and twenty four Cities in this *East-Tartary*; but whether there are so many now I cannot affirm, in regard the *Tartars* themselves in *China* were not able to inform me. All their Towns and Places are in a manner movable (which the *Latines* call *Horda*) with which, and the Cattel and Families, they remove from place to place, changing according to the Season of the Year, and pitching where the best Accommodation is to be had.



The Clothes of the poorer sort are made of Skins, but the richer go clad in Silk and Cotton, though there grows neither in the Province of *Ninche*; but such among them as Trade, come and buy it of the *Chineses*, or exchange other Commodities for it, as Skins of Wolves, Foxes, Beavers, Otters, Sables, and the like. The Men wear long Coats down to their Heels, with narrow Sleeves; and about their Middle is a broad Girdle, with a Cloth fastned to it, wherewith they wipe their Faces. At their sides hangeth a Knife, and two little Purses, wherein they put Tobacco, which is taken by them with great delight, insomuch that the noblest Visitants are Treated with the same, it being brought them lighted by a Servant of the House. On the left side they wear a Hanger or Zable, with the Edge turn'd forward, and the Hilt behind, insomuch that when they are on Horseback, they can draw their Zables with great dexterity, by laying the right Hand behind over their Backs upon the Hilt, without holding fast, or so much as touching the Scabbard. In the Summer-time, for coolness, they wear Hats of Straw; but in Winter, Caps which come down over their Ears, with an Edging of Fur about it.

The Soldiers wear commonly Iron Helmets upon their Heads, differing very little in fashion from such as are us'd in *Europe*, only they have no Fence for the Face. In stead of Feathers they wear either a Horses Mayn or Tail dy'd red. Their other defensive Arms are Iron Breast-pieces, not made of one Piece, but of several Plates fastned together with Nails, so that they make a hideous noise when they are upon their March, but especially the Horse. Their offensive Arms are a Bow, Arrows, and Hanger; for Guns or Muskets are not in use amongst them. The Horse-men are generally clad in Black, to make them look terrible, having Boots on made of Horse-leather, with thick Soles, but no Spurs.

There are among them very few Foot-Soldiers; for being generally good Horse-men, they turn all their Forces into Cavalry, who when they march, observe this Order: First two Horse-men, with Colours upon their Backs. Next to these follow two other Horse-men with Colours. Then comes the Commander in Chief over the Cavalry. After him five others, the middlemost whereof carries the Emperor's Standard. Then march all the rest of the Troop in order, five a breast.

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The *Chineses* have a high estimation of the *Tartars* for strength, because there- in they exceed them, although they fall far short in the same to those of *Eu- rope*. They are whitish of Complexion, not talkative, but silent, and well compos'd, bred up to Arms from their Cradles, which makes them such ex- cellent Soldiers : But at shooting with the Bow at a Mark, they are so extra- ordinarily dexterous, that no People in the World are to be compar'd with them.

The *Tartar* Women are generally Cloth'd in black Garments, which hang loose about them ; but Persons of Quality wear generally Silk, whereas the ordinary sort are content with Cotton. Their Hair is neatly plaited and turn'd up, only a few Locks hang down : And those of the better sort wear upon their Heads, Hats curiously wrought.

These *Tartars* eat whatsoever they can get, but chiefly Flesh, and that half roasted or boil'd, being not curious of what sort it is, whether of Camels, Horses, or other Creatures. They take great delight in Hunting, and have very swift Hounds for the Game. But when all is said that almost can be, we must add, That they are in effect a Nation of Plunderers and Robbers, being naturally inclin'd to those Vices. And no wonder, for they live generally without the Profession of any Religion : But especially they have a great ab- horrency to the Religion of *Mahomet*, and possibly therefore hate the *Turks* as the Factors of that Religion ; but a more probable reason may be, because the said *Hunguvus*, Founder of the Race of *Taicinga*, expell'd the *Tartars* out of *China* by the assistance of the *Turks*.

They burn the dead Bodies, after the manner of the *Indians*, upon very high Heaps of Wood : on which Funeral Pile are also laid the Women, Servants, Horses, and Arms of the Deceased. Notwithstanding all which Heathenish blindness, they are however very careful and solicitous about the state of their Souls, as whether they are to expect after this Life another, or whether they do not presently die with the Body ; by reason of which many of them are very ready to embrace *Christianity*, and divers of them after the Conquest of *China*, were converted to the *Catholick* Religion.

As to their Language which they speak in the Kingdom of *Ninche*, it is not so difficult to learn as that of *China*, but more resembles the *Persian* Tongue :
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Some of their Letters, both for fashion and pronounciation, are like the *Arabick*, which in all are above sixty in number, and do not much differ in the pronounciation and spelling from those in *Europe*, but very much in the form and make. In Reading and Writing they proceed from the top to the bottom, after the manner of the *Chineses*, and not from the left to the right side, as we do in *Europe*; nor from the right to the left, as do the *Arabians* and *Hebrews*.

In this Kingdom of *Ninche* are found excellent Rubies and costly Pearls, besides other Precious Stones: Also very large Cattel, especially Cows, which exceed those in *Europe* for bigness, but have no Horns.

The Western part of this Country is very full of Rocks and Hills, between which lies most fertile and pleasant Valleys, and fruitful Fields. The biggest Mountain of all is call'd *Kin*, which signifies *Gold*.

There is also the Mountain *Changpe*, which reaches a thousand Miles, and in the middle of which is a Sea-like Mere at least eighty Miles long, from whence two Rivers take their rise, the one call'd *Yalo*, running to the South, and the other *Guenthung*, taking its course to the North.

And thus much shall suffice for the Description of *East-Tartary*, or the Kingdom of *Ninche*, whose Inhabitants, in manner afore-mention'd, the *Chinese* Emperor kept in awe: But on the contrary, to the *West-Tartars*, which possess the Kingdom of *Tanyn*, the same Emperors sent Presents and Tribute yearly, that they should not make War upon them; for they hold it no Scandal to prevent a War by that means; nay, they hold it altogether unlawful to enter into a War, so long as the Country can be kept from Invasions by any other means.

But yet although the *Chineses* on the one Hand kept under their Enemies by force of Arms, and on the other bought a Peace with Presents and Tribute, yet they liv'd in continual Fears and Mistrust, insomuch that they always kept the *Great Wall* which divides *China* and *Tartary* strongly guarded with at least a Million of Men.

But to return from whence we have digressed: The Throne of *China* being settled in the Race of *Taiminga*, was by the same enjoy'd in peace and quietness two hundred and fifty years, when *Vanticus* the thirteenth Emperor, a just, prudent, and upright Prince, came to Reign, which was in the Year 1573 after *Christ's* Birth: But herein he was unfortunate, that he (as most Princes secur'd by long Peace) trusted too much to his Governors and *Mandorins*, and suffer'd the whole weight of his Affairs to lie upon their Shoulders.

During this time the *Tartars* of *Ninche*, as is before-mention'd, being form'd from a Popular Government into a Monarchy in the Year 1600. their first King was a Man of so great Courage and Magnanimity, that all their Neighbors, and especially the *Chineses*, began to be afraid of him; for he manag'd the Affairs of his State after such a politick and prudent manner, that in a short time his Subjects became not only very numerous, but formidable for Strength to all their Borderers; and being sensible of their own Greatness, and that their Fame began to grow terrible, they began to call to mind the ancient Glory of their Conquests, and to consider how shamefully they had been heretofore driven out of the possession of the honorable Acquisitions of their Ancestors; and observing likewise the great Miscarriages and Neglects of the *Chineses* in the management of the Government, they resolv'd upon some sudden and great Undertaking against them: therefore weighing with themselves the Yoke of Servitude they lay under, as a fit occasion of Quarrel, they began
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first of all to shake off the same, and to refuse to pay Tribute, and shortly after to appear in their true Colours, by publicly opposing the Authority that was over them.

The *Chinese* Governors (whereof the most in *Leaotung*, the Province bordering nearest to the Kingdom of *Ninche*, are Military Commanders) hearing of this, concluded very unadvisedly to misuse the *Tartars* in the most cruel manner, thereby the more to incite them to War, so hazarding their Countries Weal for their private hopes for Lucre; for by the War they thought to have a fairer opportunity to enrich themselves, as well upon the *Tartars* as *Chineses*. These indeed might be, and questionless were great Motives to the War: But the chiefest Reason of all, was the base Murder committed by them upon the King of *Ninche*; for they looking upon him with an envious Eye, seeing him increase his Kingdom so very much in Power and Strength (which they fancied would be at one time or other employ'd against them) consulted and conspir'd to make him away, which they contriv'd, and in a most barbarous manner they thus effected: They came one day, upon pretence of a Visit, to the King with a feigned Affection, who not having the least suspicion of their wicked Design, they easily surpris'd him, took him Prisoner, and put him to death: but the better to gloze over the Villany, gave out that he died suddenly of an Apoplexy.

This done so closely, as they suppos'd, they presently imagin'd they had Weather'd the Point, and overcome all Difficulties: but they were not a little disappointed in their expectations; for his Son, who, like his Father, was of a Princely and Warlike Spirit, being substituted in his Place, as soon as settled in the Throne, and at Peace with his Neighbors, rais'd a great Army, with an intention to Invade *China* in revenge of his Father's Death. The chiefest Grandees and Councillors of his Kingdom encourag'd him in this Design: whereupon in the Year 1616 he came with a very great Army to the Great Wall of Partition between *Tartary* and *China*, with hopes to pass there, which succeeded according to his desire: for after a sharp Skirmish, the *Chineses* betook themselves to flight, leaving to the young King a free Passage into *China* with his victorious Army, with which he first fell into the Province of *Leaotunga*, and made himself Master of the City *Tuxung* or *Cayven*, which lies near *Tartary*, and the River *Yalous* (the place where the Great Wall begins,) and here he Planted himself to carry on the War: And this he undoubtedly did to this end, that he might be able to save himself by flight by Sea, in case the *Chineses* should have fall'n upon him and blockt him up, and so have endeavor'd to have cut off his Passage from getting back again; but if he were able to make good, and stand his Ground, then he foresaw it lay conveniently for him to receive Succors out of his own Country, and from others his Allies, whereby with continual Reinforcings he should be the better enabled to over-run that Empire, which he had already conquer'd in his Eye.

Thus we see the King of *Ninche* safely got with his Army into his Enemy's Country, where having pitch'd and fortifi'd himself, as afore-mention'd, he began to consult with himself of his Undertaking; when considering what a small Force he had to conquer so powerful an Empire, and that on the other hand he might be easily set upon by the Forces which lay in the Cities of the Provinces of *Leaotung* and *Peking*, and destroy'd before he could be well secur'd; he thought it best to add the Foxes Tail to the Lions Skin, and so resolv'd to send a civil Letter to the Emperor of *China*, to complain of the wret-

ched and inhumane Murther committed upon his Father, to lay open the deceitful Carriages of his Governors in many Particulars, but chiefly in the misusage of his Subjects in their Trade and Commerce, and the like. He likewise desir'd, that the Emperor would not harbor a hard Opinion, but pass a just Censure upon his Actions and Undertaking, and cause condign punishment to be inflicted upon his Governors. Last of all he desir'd, That the Emperor would quit him the yearly Taxes which he paid, to defray the Charges of this War : And upon performance of these things, he promis'd to quit the City he had taken, and to retreat with his Army beyond the Wall, and that the Inhabitants of *China* should be receiv'd and treated in *Ninche* as Friends and Allies.

For the Bearer of this Letter the King of *Ninche* (to make it the more acceptable and effectual) chose a certain Priest, whom the *Tartars* call *Lama*, with Command to deliver the same in a most submissive manner, and seriously to lay before the Emperor and his Council the great quantity of Blood that was like to be spilt, if not timely prevented by a friendly Accommodation between them.

The Emperor *Vanlieus*, to whom the King of *Ninche* sent this civil Letter, though in other things he was a wise and prudent Prince, yet in this Business (whether through his great Age he began to dote, or that the greatness of his Power and State had stupifi'd his Brain) shew'd not his wonted Prudence and Conduct : for as he could not but very well understand by the Contents of the Letter, that the Complaints of the King of *Ninche* were grounded upon weighty Reasons, and not without great Cause, yet he took the Business so little to heart, and judg'd it of so small consequence, as not worthy to be Debated in his Presence, and so referr'd it to the Consideration of some of the Council, or rather truly to some of his Governors and Commanders, who had labor'd all they could at Court, that it might be transmitted to them, that so they might shew their Pride in not answering the Letter of a *Tartar* King ; for to that height was their insufferable arrogance grown, that they thought it an undervaluing to their Honor and Grandeur, to return any Answer unto it ; but in stead thereof signifi'd their high Displeasure, that People subject unto them, and who paid Taxes yearly to the Emperor, should take upon them to come and complain of Injuries unto him. Nor ceased they here, but mocked and revil'd the King of *Ninche* with bitter words, never considering that great Army wherewith he had invaded their Empire, or so much as gathering any Forces together to oppose him.

The *Tartar* King finding himself thus slighted and scorn'd, changing his anger into madness, burst out into cursing and swearing, that he would revenge the Murder of his Father with the death of two hundred thousand *Chineses* : for (as we said before) it is a Custom amongst the *Tartars*, that when any Persons of Quality die, in honor of the Dead they sling into the Funeral Fire where the Deceased was burnt, some Men-Servants, Women, Horses, Bows and Arrows, as if the Dead stood in need of these things hereafter ; and here the Vow of the King signifi'd, that so many thousands should attend his Father's Funeral. But they have very much left this barbarous cruelty since their Conquest of *China*, insomuch that they now there bury their Dead after the *Chinese* fashion, without burning, though in their own Country perhaps they observe still the same Ceremony.

The King of *Ninche* being thus incensed, marches forward with his Forces
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immediately, and suddenly laid Siege to the Chief City *Laoyang*, in the Province of *Leaotung*: The Place was strongly fortifi'd, and there was a Garrison of Soldiers within it, all well Arm'd with Muskets, whereas the *Tartars* use nothing but Zables, Bows, and Arrows: for prevention therefore of the slaughter by Bullets, which the *Tartars* were very fearful of (for this sort of Arms was then altogether unknown to them) they invented a Stratagem, which might render the shooting of Bullets ineffectual unto the *Chineses*, which was this: Their King caus'd a great number of thick Planks to be made ready, and caus'd each Foot-Soldier that march'd in the Van to carry one, wherewith he secur'd both himself and the Horse that follow'd behind. Being thus provided, having lain a while before the City, whose Inhabitants were unwilling to yield, it was concluded to Storm the Place: To this end the King divided his Forces into four Divisions, to Storm the City in four places at once: He commanded the Foot to march with their before-mention'd Planks in the Front, next to them the worst Horse, after whom follow'd those that carried the Scaling-Ladders: At last march'd up the Prime of his Army, which consisted of the Stoutest and ablest Soldiers of his Kingdom.

Having thus put his Army in Battel-array, he fell upon the City immediately with an undaunted Courage. Those within made very stout opposition at first; but the *Tartars* pressing upon them furiously, got the better, and at last drove them from the Walls, to which fixing their Scaling-ladders, they quickly became Masters of the same, such was their extraordinary nimbleness and Courage. And now the *Chineses*, finding themselves unable any longer to oppose the Enemy, fled out of the City; but the *Tartars* kill'd a great number in the Pursuit.

After the taking of this City, the *Tartar* march'd on with his Army without any stop or hinderance, taking by Storm whatever other Cities oppos'd him; but such as submitted, he commanded that none of the Inhabitants should suffer either in Body or Goods.

When now the King of *Ninche* had fill'd the Inhabitants of the Province of *Leaotung* with fear and dread of his Army, and had totally Conquer'd the same, he march'd forward with the Flower of his Army into the Province of *Peking*, making no haste till he was come within seven Miles of the Imperial City, and there finding several *Chinese* Armies to lie round about him, he pitch'd his Camp in a very rich Quarter, not daring to advance any further up into the Country; whereas if he had march'd on, he had in all probability carried all before him, and might undoubtedly have taken the Imperial City, the People being generall consternated, and their Hearts dead with Fear, inso-much that the Emperor himself had already concluded to abandon the City of *Peking*, and with his whole Family to retire toward the Southern Provinces; but he was dissuaded from it by his Council: yet notwithstanding, the Inhabitants of both these Provinces were so fill'd with Fear at the approach of the *Tartars*, that they left their Habitations both in City and Country, and fled into the Woods and Mountains with what they could well carry with them; the Enemy in the mean time laying waste several famous Cities, and putting all to Fire and Sword where he came.

The *Ninchean* King, who, as we said, durst not adventure to march against the Imperial City of *Peking*, having got good store of Riches out of the other Conquer'd Cities, retreated back with his Army to the Chief City of the Province of *Leaotung*, which was a very goodly City before he took it, both
for

for strength, situation, and fairness of Building : but being told by his Soothsayers, that to let the old Walls stand after he had won the Place, could bode nought but Misfortune, he caus'd them thereupon to be raz'd to the Ground, and new ones built.

There are but two Great Cities in all this Province, which are *Leaoyang* and *Ningyven*; the rest are of a smaller Circuit, yet are they both Populous and Rich : But with Places of Strength, which exceed some Cities for bigness, it exceedingly abounds.

The Inhabitants of this Place are very dull of Understanding, and so altogether incapable of learning any Arts and Sciences ; but very healthful of Constitution, and strong of Body, therein much exceeding the other *Chineses* : And the cause may be, for that they are bred from the Cradle to Wars and Hardship, by reason of their vicinity to the *Tartars*, who are perpetually making Wars upon them. As to their Manners and Customs, they resemble very much the *Tartars* ; which comes to pass by the great Intercourse that is daily between them.

The Country is in some places very Hilly and Mountainous, and in others plain and even for many Miles together ; yet every where very fruitful in the product of all manner of Cattel, both Wild and Tame ; as also in Trees and Fruits of the Fields, wholesom and medicinal both in their Bodies, Leaves, Fruits, and Roots ; amongst others, here grows that incomparable Root *Ginseng*, whereof mention is made before. There are also to be had store of Rich Furs, as Sables, Bever, &c. which they wear in Winter to keep themselves warm, and Traffick with likewise into other Provinces. It also produces curious Pine-apples, excellent Wheat and Barley, but no Rice ; yet a great abundance of Figs, Apples, Pears, Grapes, and several other sorts of Fruits : Which extraordinary Plenty of all Necessary Things of its own Growth, renders it both pleasant and cheap to live in ; but much more, in regard of its Situation upon the Sea, from whence it is furnish'd with all manner of Commodities from other Countries.

Their Religion is very little different from that of the other *Chineses*, being great Promoters of the Doctrine of the Transmigration of Souls out of one Body into another.

Thus the *Tartars* having made this Place the Seat of War, whereby they could at pleasure Invade the Neighboring Provinces, the Emperor and his Council began to consider which way was the most likely for them to drive the *Tartars* out of their Territories, and at last they concluded to raise an Army of 600000 Men ; over and above whom, the King of *Corea* sent to their Assistance 12000 valiant Bow-men, who were not inferior for Skill to the *Tartars*. In the mean time the *Ninchean* King was not idle, but drew out of his Kingdom as many Forces as could possibly be spar'd, to joyn with him. Being thus prepar'd for Wars on both sides, the *Chineses* in the Year 1619 march'd with that formidable Army against the Enemy ; who hearing of their approach, set forward from their Camp to meet them, which soon hapned ; but then such was the inveterate malice of both Parties, that as soon as they saw each other the Battel began, which was valiantly fought for a long time by both Armies, so that the Victory hung in suspence, nor could any judge who would have the better, till at length the *Chineses* running away in great disorder and confusion, the slaughter was very great among them, both of Commanders and Soldiers, upon the Spot, those that escaped carrying the
news

news of the Overthrow to the Emperor. This great Victory the *Ninchean* King pursu'd with that expedition, that he took several Cities and Towns, some whereof they laid in Ashes, and put the Inhabitants to the Sword, harassing and plundering up to the very Walls of the City of *Peking*, though they durst not lay Siege to it, there being a Garrison of eighty thousand Men, and the Place well fortifi'd with great store of Cannon upon the Walls: Notwithstanding which Provision, such was the fear of the *Pekingers*, that if the *Tartars* had but attempted, they might have been Masters of that great City without any very hazardous opposition; for the Emperor was again fully resolv'd, as before, to quit it, and to retire to the Southern Provinces: But some of his Council, now too late grown wise, alter'd his Purpose, by telling him, that it would encourage the Enemy, and not only put the whole Empire into confusion, but hazard the ruine, if not the loss of it. The *Tartars* by this means being put to a stand, having enrich'd themselves with Booty, destroy'd some thousands of poor Creatures with the Sword, and burnt down their Dwellings to the Ground, retreated back to their old Quarters in the Province of *Leaotung*.

During these Troubles the Emperor *Vanlieus* died in the Year 1620. After whose Death his Son *Taichangus*, a valiant and prudent Prince, succeeded; who by the Conduct of his Affairs, in a short time gave sufficiently to understand what good Services his Country was to expect from him, had he not been unfortunately cut off by an untimely Death in the fourth Month of his Reign: To whom was Successor his Son *Thienkjus*, a gallant Person, and no ways inferior to his Father for Vertue and Courage.

This Monarch finding the unsettledness and danger of his Affairs, made it his chiefest Concern to contract Friendship, and support his Government with the Favor and Affection of his Neighbors: for he had taken notice by experience, how much the Empire of *China* had suffer'd by living always at great variance with the *Tartar* Kings of *Ninche*, which border'd upon him: In the first place therefore he endeavor'd to win the Favor of the King of *Corea*, who had formerly sent to his Grandfather a Supply of twelve thousand Men to aid and assist him in this War; but they being most of them kill'd and wounded, he doubted lest this might make him take part against him, and joyn with the *Tartar*; for prevention whereof, and to satisfy the King in every scruple, he immediately sent an Ambassador to him, to return him thanks for those great Succors he had sent; and withal signifying his extraordinary Grief and Sorrow for the great loss which had fall'n upon the aforementioned Aids in that War; but that he hoped in a short time to retaliate upon the Enemy the Wrongs they had done to him and his Kingdom. And that his Embassy might be the more grateful, he likewise sent several rich Presents, and promis'd him his Assistance, where and whensoever he should have occasion to make use of it. But this friendly Message look'd not only for verbal Returns; for it was design'd as a Motive to procure more Succors from him: which without doubt he had reason to endeavor, in regard the People of this Island of *Corea*, which lies very near to *Japan*, have out of the Neighborhood far greater Strength than the *Chineses*.

And now craving leave for a little digression, which may not be impertinent, in regard there has been often mention made of this Island of *Corea* and the Inhabitants thereof, I shall describe the same in short, and all that is worth observation in the same.

It is unto this day doubted by those of *Europe*, whether *Corea* be an Island or firm Land; but according to the opinion of the best Writers, it is a hanging Island, surrounded with Water on all parts, except the uttermost part, which is joyn'd to the firm Land; for though Trials have been made to Sail round about, yet it could never be done, as some People seem to affirm to us from their own experience, though some there are that affirm the contrary. But this Error proceeds from a mistake of a certain great Island call'd *Fungina*, situate to the Southward of it, to be *Corea*. However it be, this truth is most certain, that all the *Chinesse* Writers affirm *Corea* to be firm Land, and joyning to the Kingdom of *Ninche* in *Tartary*. Another mistake may arise from the variety of the Name given to it; for the *Chineses* call it *Chaofien*, therein following the *Japanners*, though by us of *Europe* it is call'd *Corea*.

Toward the North it borders upon the Kingdom of *Ninche*, on the North-West it has for Confine, the River *Yalo*; the rest is surrounded and wash'd with the Sea.

The whole Island is divided into eight Provinces or Counties: The middlemost, and accounted the first, bears the Name of *Kinki*, wherein is situate the Chief City of *Pingiang*, the Court of the Kings. The second, toward the East, is call'd *Kiangyven*, but heretofore *Gueipe*. The third, situate toward the West, is now known by the Name of *Hoangchui*, but was formerly call'd *Chaofien*, the Name at this day proper to the whole Island. The fourth, situate toward the South, now call'd *Civenlo*, was formerly nam'd *Pienhari*. The fifth, also Southerly, but inclining to the East, is call'd *Kingxan*. The sixth, toward the South-West, is *Changing*. The seventh, toward the North-East, has the Name of *Pingan*.

In these Counties are several populous and rich Cities, which for fashion and strength differ very little from those in *China*, and built for the most part four-square.

The Country is very well Peopled, throughout the whole having but one Form of Government; not at all differing in Habit, and using one and the same Form both of Speech and Writing. Their Religion is the same with those of *China*, holding the transmigration of the Soul out of one Body into another. They all adore one Idol call'd *Fe*, whereof I have already made mention.

The Bodies of their dead Friends they bury not till three years be fully elapsed, and then they put them into very fine Coffins, after the manner of the *Chineses*, glu'd up so very close that no scent can strike through.

They give a greater liberty to their Women than the *Chineses*; for they admit of them into any Company, whereas the other will hardly suffer them to stir abroad. Here also the Son or Daughter may Marry whom they think fit, without asking the consent of Father or Mother: which is quite contrary to the use of the *Chineses*, and indeed all other civiliz'd People.

This Island is very fruitful in the product of all manner of Fruits necessary for the sustenance of Life, especially of Wheat and Rice, whereof there are twice a year plentiful Harvests. Here also are made several sorts of Paper, and curious Pencils of Wolves Hair, which the *Chineses* and other neighboring People as well as themselves use in Writing. Here grows likewise the Root *Guifeng*, and (as is reported) are several Gold-Mines. But notwithstanding all these Advantages of natural Commodities wherewith this Place abounds, yet the Inhabitants thereof drive no Trade with any other foreign People, but only those

those of *China* and *Japan*. And thus much shall suffice to be spoken of *Corea*; we will now return to give an Account of the sequel of the Wars.

The *Chinese* Emperor, after his Embassy to the King of *Corea*, to prevent the further Invasion of the *Tartars*, and the better to oppose them, mustèr'd several Troops rais'd for his assistance out of the fifteen Provinces or Kingdoms of the Empire, and sent very great Armies towards *Leaotung*: And the better to furnish such vast Armies with Provisions, he caus'd an extraordinary great Fleet of Ships to be Equipp'd in the famous Port of *Thiencin*, which were wholly employ'd to carry Provisions by Sea from all parts of *China* for their supply; by the exact performance and observing whereof they had no want of any thing.

Amongst other Martial Commanders and Governors of Provinces that had the Conduct of these Armies, there was a certain Woman who may very justly be call'd *The Chinese Amazon*; for she came with three thousand Men out of *Suchue*, which is the furthestmost Province of *China* toward the West, and shew'd by her Courage a manly Heart; and she fought several Battels successfully against the *Tartars*, having always the better of them: In remembrance of whose good Services, the Emperor conferr'd several Titles of Honor upon her.

And now at last the Emperor *Thienkius*, being come in Person into his Army in *Leaotung*, and having in manner afore-mention'd taken care to have it fully supply'd with all convenient Necessaries, drew up the same in Battel-array, and on a sudden fell furiously upon the *Tartars*, beat them out of the Field, and recover'd the whole Province with less difficulty than was suppos'd or expected, in regard the Inhabitants, who had been miserably handled by the *Tartars*, joyn'd with their Country-men the Emperor's Forces; by which addition being come far more numerous than the Enemy, and having advantage of revenge, they fell upon them with great rage and fury, stirr'd up thereby having before their Eyes the lamentable Condition into which they had brought their Country by Fire and Sword: And to say all in a word, it was their good fortune, that at this time the King of *Ninche* was so unfortunate, that the Mutinies of his own Subjects at home hindred him from recruiting his Army, which in divers great Battels had been much wasted, and he could get no Forces from thence to re-inforce himself; so that at last being every where worsted by the Emperor's Supplies, the incroaching *Ninchean* was fain to save himself by flight, and to leave the Province of *Leaotung* to the conquering Sword of its just and lawful Emperor.

CHAP. XIX.

Of the last Chinese and Tartar War, wherein the Tartars over-ran and conquer'd the whole Empire of China.

ALthough by the means mention'd in the last Chapter, the *Chinese* Empire was a while freed from the fury and destroying Sword of the wasting *Tartars*; yet it was not long before it fell into far greater Troubles than ever, by those their old Enemies, who once more renew'd the War, and never left it off till they had brought under the whole Empire. The manner as followeth:

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The *Chineses* suspecting the return of the *Tartars* after that they had quieted their domestick Troubles, and settled their Affairs, in the mean time took care to supply the Frontier Places with strong Garrisons, and raise more Forces for the security of their State : which was scarcely perform'd before it hapned as they imagin'd ; for the Troubles and Mutinies being appeas'd in *Ninche*, that King returns with a mighty Army into the West of *Leaotung*, having given order to seventy thousand Horse (whom he sent before) to block up the Chief City of *Leaoyang*, assuring them he himself would follow with the main of his Army. These Horsemen, to shew their Courage and Valour, no sooner approach'd, but they Storm'd the City, and in two days time became Masters of it, before their King came up to them with his Forces. There was no Courage wanting on either side ; for it was manfully fought out by both, till at least thirty thousand Men were kill'd on the part of the *Chineses*, and no less on that of the *Tartars* (wo had never lost so many Men before in any one Fight in this Quarrel,) yet at last they took the City, not so much by their own Strength, as Treachery hatch'd within it : for they had Brib'd one of the Commanders with Money and promise of Preferment, to set open the Gate committed to his Charge : which he performing according to the Agreement, the *Tartar* came rushing into the City, and won the same in the space of a few hours, laying it level with the Ground in a most miserable manner. The *Tatang* or Governor having understood the Treason, took it so much to heart, that he hang'd himself presently, that he might not live to see the ruine and desolation that was coming upon the City and its Inhabitants. The Emperor's chief Councillor had undoubtedly follow'd his Example, and undergone the same Fate, had he not been prevented by the *Tartars*, who took him and sav'd his Life, only out of design that he should be serviceable unto them in discovering the Condition of the Country : But he not valuing his Life, scorn'd to give the Title of *K I N G* to the *Tartar*, and would in no wise be persuaded to falsifie the Oath, and betray the Trust reposed in him by the Emperor. The *Tartars* wondring at the Courage, Stability, and Constancy of this Man, gave him afterwards both his Life and Liberty, thereby to let the World know, that they understood how to reward Vertue and Integrity. But he, more cruel to himself than the Enemy, knowing very well what Reward (according to the *Chinese* Law) would fall to his share, depriv'd himself at last of his own Life, which his Enemy had spar'd, by following the Example of the fore-mention'd *Tatang* : for it is a known Law and Custom in *China*, though very unreasonable, That all Generals and Commanders of Forts and Garrisons, though they behave themselves never so well, if they come off unfortunately, forfeit their Lives when they return home.

The *Tartars* after the taking and destroying of this City, immediately issu'd out a Proclamation, That the Inhabitants of no City should suffer any Damage either in Life or Estate, if they would cut off their Hair, leaving only a single Lock behind ; and pull out all the Hair of their Beards, except their Mustachio's, and likewise go Cloth'd after the *Tartar* Fashion.

Although this Command was strict, yet it carried with it some shew of Favor, and consequently gain'd a kind of Love, until the *Tartars*, by some barbarous Acts they committed afterwards, were very much hated and abominated. The Story goes thus : There being at that time several Merchants come to the City with Commodities from other Parts of *China*, to Trade withal, the *Tartar* at their Request gave them free leave to go and come ; whereupon

whereupon these innocent People, not apprehending the dangerous mischief that was design'd against them, departed with their Riches and Goods: But they were hardly got three Miles out of the City, when the *Tartars* lying in wait for them, fell upon and kill'd them every one, taking as free Plunder all they had, which they brought with them into the City triumphantly, as if it had been the Spoil of an open Enemy. Which barbarous usage being heard of, occasion'd a great amazement amongst the Inhabitants, who knew no other but that they might be serv'd every moment after the same manner. But notwithstanding all their salvage cruelty, they were at present necessitated to make a halt, in regard of the great loss they had sustain'd before this City of *Leaoyang*; nor durst they venture to march further up into the Country, or lay Siege to any Place of importance, till they had first recruited themselves; for they found all the Frontier Towns and Places of Strength well fortifi'd and guarded.

Amongst all other *Chinese* Commanders who signaliz'd themselves in shewing their Courage in their Countries behalf against the Enemy, was one *Maovenlung*, who did very great execution upon them in several Encounters: He was a Native of the Province of *Quantung*, where he had learn'd and understood in his Conversation amongst the *Portuguese* at *Macao*, several things concerning their Military Discipline: From thence he had likewise brought with him several great Guns, which he purchased out of a *Netherland* Ship that was cast away there, and those he Planted upon the Walls of the Chief City of *Ningyven*.

The Eastern part of *Leaotung*, and the Chief City of *Leaoyang* being thus lost, in this new made Chief City there hapned to be at the same time the *Tutang* or Vice-Roy of *Leaotung* with the whole *Chinese* Army. The *Tartars* having many times had trial, to their sorrow and cost, of the Courage of this *Maovenlung*, having often been routed by him, durst not adventure any further to Cope with him in an honorable way, but bethought themselves of some Stratagem or politick Device, whereby to wound the Integrity and Vertue of this brave Person; and they suppos'd the best means to assail him with, would be fair words and high Promises: Wherefore to put in execution this their Design, they offer'd him by a private Letter (which they caus'd cunningly to be deliver'd to him) half the Empire of *China*, if he would desert his natural Prince with the Flower of his Army, and help them to conquer the Empire. But *Maovenlung*, who would neither forfeit his Honor nor Oath, courageously refus'd these high Offers, and return'd for Answer, *That he had rather lose his Life, than betray his Prince and Country.*

The *Tartars* finding that this Plot of theirs would take no effect, and that the *Chineses* had well provided against their coming, resolv'd to desist, and to make no further progress in the present War, which wholly ceased till the Year 1625. when suddenly it breaking forth again, they came and besieg'd the Chief City of *Ningyven*. This greatly startled the *Chineses*, who thought they had overcome the greatest difficulty and danger. But *Maovenlung* came time enough to the rescue and relief of this Place, and fell so furiously upon the Besiegers, that they were forc'd to raise their Siege, with the loss of at least ten thousand Men that were slain upon the Spot, amongst whom fell the King's own Son; whose Death was so highly resented by the surviving *Tartars*, that they in a great rage and madness made over the Ice (for it was in Winter,) and getting into the Island of *Theyoven* (whereof they quickly

made themselves Masters) they put every living Creature they found to the Sword (which were a very great number) in revenge of the young Prince; which having done, they immediately left the Province of *Leaotung*, and retreated into their own Country, not with an intention to be quiet, but only to recruit themselves with more Forces, and then to return again at a convenient time.

And hereupon follow'd a Cessation of Arms, till the Year 1627. when the *Chinese* Emperor *Thienkius* hapned to die, being but a young Man, whose Death prov'd to be the loss of all *China*; although the *Tartar* King of *Ninche* call'd *Thienning*, who had destroy'd so many thousands of People by Fire and Sword, did not long survive, but as an Attendant on his Corps, died the same Year.

Thienkius was succeeded by his Brother, who was very unfortunate in all his Undertakings, and at length, through the treachery of his Subjects, had both an unfortunate Reign and Death, as by the remaining part of the History will appear.

The *Tartar* King *Thienning* had for his Successor in the Throne his Son *Thientung*, who quickly chang'd the salvage and barbarous Manners and Customs us'd by his tyrannizing Father; insomuch that he did not pursue the *Chineses* so fiercely, but began to treat them with more Civility, which produc'd a very great Change, and caus'd all his Affairs to become more acceptable. And certainly this prudent and politick Prince had effected great things, had he not been cut off by an untimely Death, his mildness having gotten so great renown withal, that the Council who had made choice of him, thought themselves happy in the Change, and withal learn'd from him by Example, that the *Chineses* would sooner be reduc'd and brought under their Government by Clemency and Civility, than by force of Arms.

In this Year 1627. the Commanders and Officers of General *Maovenlung*, who by reason of the quietness of the *Tartars*, had no Enemy to Encounter, began much to molest, and be injurious to their Friends and Allies of *Corea*, by making Inroads and Incursions upon them; nay, by degrees they grew so very insolent and troublesome to all Parts adjoining to their Quarters, especially the Inhabitants of the Province of *Hienkien*, who were so intolerably oppress'd by their Rapines, that out of revenge and hatred they put themselves under the Protection of the *Tartar*, advising him to re-invade and fall into *China* with a mighty Army; which he (not willing to let slip so fair an opportunity) immediately did; so that a very great Army was in the Field ready to assail the *Chinese* Forces, before they had any thoughts of an Enemy, and when they least dream'd of their coming, who by this means lying carelessly dispers'd up and down in the Provinces, were soon destroy'd. *Maovenlung* however rallied, and by the addition of some new Leavies and Recruits being grown into a strong Body, he fought several doubtful Battels with the *Tartars*; but they at last growing superior to him in Strength and number, *Maovenlung* the *Chinese* General was constrain'd to quit the Field with the loss of his Army.

Yet neither the loss of the Army, nor greatness of the Victory obtain'd by the *Tartars*, did make any great impression upon the *Chineses*; nor indeed were they troubled at it, when they understood that their General had sav'd himself out of the Island of *Corea*. But the *Ninchean* Commanders imagining that those of that Place had been instrumental in helping to convey the General *Maovenlung*

lung away, with their Army fell into it, plundering the Inhabitants, and ruining the Country by Fire and Sword. This Act was highly disapprov'd of by the Tartar King himself, because it stirr'd up the King of *Corea* to Arm against him, and joyn his Forces with those of the *Chineses*, which *Maovenlung* had been gathering together, and with them was marching towards *Corea* to revenge himself upon the *Tartars*.

The *Tartars* having thus inhumanely, and without reason turn'd their Arms upon the Countries of *Corea*, were setting forward with their Army against the Royal City thereof, and were arriv'd at the beginning of the Mountains (through which the Way runs to the City) being about seven Miles from the same. Here the King of *Corea*, in the narrow Way, had pitch'd to receive them; and the *Tartars* being eager to Fight, furiously assail'd the *Coreans* in their Station, so that there began a bloody Battel; but both Armies were hardly Engag'd, before the valiant *Maovenlung* came up with his, and fell like Lightning into the Rere of the *Tartars*; who now finding themselves beset before and behind with two such potent Armies, and no other way for safety or escape, than what their Zables could cut out for them, resolv'd not to part with their Lives at a cheap rate, and spurr'd on by despair, they fought without any fear, every one endeavoring to exceed the other in Valour and Courage; so that in the very Writings of the *Chineses* they are extoll'd, saying, *There was never the like Battel fought between them*. But that which is chiefly to be admir'd is, that of three so great Armies none obtain'd the Victory, but were all of them almost totally ruined and destroy'd: There were kill'd fifty thousand Men on the side of the *Tartars*; those of *Corea* had seventy thousand slain; but the loss of the *Chineses* was so great, that few or none escaped: Those of the *Tartars* that surviv'd, made their way home into their own Country as fast as they could, by which means the King of *Corea* had the opportunity of recovering his Country again.

The *Tartars* having sustain'd so great an Overthrow, were very careful afterwards how they provok'd the Inhabitants of *Corea*; yet still they continu'd to make several Inroads into the Province of *Leaotung*, till at last they wholly subdu'd the Eastern part, and plunder'd the remainder thereof; but this was done by fits, and at several times: for they never durst venture to seat themselves there, nay, they paid oftentimes very dear for their Robberies.

While Affairs stood in this posture, the Emperor of *China*, whose Name was *Zungchinus*, sent his General *Ivenus* with a strong Army, and a large Commission, toward *Leaotung*; having also private Instructions to conclude a Peace with the *Tartars*, if they would agree to it, but if they refus'd, then forthwith to make a sharp War upon them: And to say truth, he was necessitated to make this Proposition, for that his whole Empire was as it were over-spread with Highway-men and Robbers, so that he stood in greatest fear of them; for their numbers daily so increased, that if they should once joyn into one Body, it would be no difficult matter for them to make themselves Masters of the Kingdom.

This *Ivenus*, upon whom the Emperor had conferr'd such high and ample Authority, was a perfect Courtier, of an affable and free Speech, and one that knew very well how to use his Pen with so much advantage and ingenuity, that there was hardly any one in the Court to be compar'd with him. By these singular Perfections he had won not only the Heart of the Emperor, but of all the Grandees, so that the management of all Affairs was wholly left to him.

But

But here it must be observ'd, That he was insatiably covetous of Wealth, and consequently for obtaining thereof stuck not to perpetrate any clandestine Mischief; otherwise, by his more than common Parts, he might undoubtedly have done extraordinary Services both to his Prince and Country: But neither the greatness of the Trust repos'd in him, nor the Love of his Country, were in any measure answerable to his Thirst after Riches: *Unde habeat quærat nemo, sed oportet habere.* Of which avaricious temper of his the Tartars having information, and looking upon him as a fit Instrument to be employ'd in their Design, they never left sending to him extraordinary Presents, accompanied with large Promises of the most eminent Preferments: With which Baits being taken, he contracted Friendship with them, promising to give them his Assistance when it should lie in his power. And as the first Proof of his Friendship to them (through the cunning instigation of the Tartars) he undertook privately to murder the valiant and faithful Commander *Maovenlung*, of whom the Tartars stood in great fear and awe; which he accordingly effected with great secrecy, by inviting him to Dinner, and poisoning him with a Cup of Drink which he caus'd to be given him at the Table.

Having thus clandestinely accomplish'd this his monstrous Undertaking, he concludes a Peace with the Tartars, upon most dishonorable and disadvantageous Terms for his Prince; who no sooner read the same, but he refus'd to Observe and Ratify them. *Yvenus*, conscious of what he had done, and well seeing that upon the making good of this Treaty of Peace, his Honor and Authority depended, advis'd the Tartars to force the Emperor, his natural Lord, to the Observation thereof by force of Arms: Whereupon in the year 1630. upon his Promises not to oppose them in the least, if they would make an Invasion in some other Part of the Empire where he had no Command, this treacherous Advice was no sooner given, than accepted and put in execution; for the Tartars doubted so little of the Promises of *Yvenus*, by reason of his extraordinary Covetousness, that without taking any further Counsel, they pour'd their Forces into the Province of *Peking*, Plundering all Places where they came, and laying the same afterwards in Ashes; and at last so was their Courage, or rather Fury, heightned, that they laid Siege to the Imperial City of *Peking*: at whose approach, it is no marvel if the confusion and amazement were great, not only amongst the Citizens, but also amongst the Rix-Counsellors, who in this dangerous vicissitude of Affairs earnestly advis'd the Emperor to leave the City, and to retire to the Southern Provinces: but he would by no means hearken to their Counsel, saying, *That he would rather be cut in a thousand Pieces, than that it should be said he fled for fear of the Tartars.* Wherefore both as a Valiant Soldier and Careful Prince, he immediately gave order to his Commanders not to suffer any to depart out of the City upon pain of death; but that they should incite and stir up all the People to a Courageous Defence.

While this was doing within, the Tartars without began to Storm the City, but were beaten off with great loss upon several Attempts, so that they concluded to continue the Siege with more moderation, and rather endeavor to take it by Famine, than hazard the weakning of their Army by such fruitless and unsuccessful Assaults. At length, by advice of his Council, the Emperor sent for *Yvenus* to come to his Assistance and Relief with the Army under his Command (for as yet his Treachery was not discover'd :) who upon the first Intelligence, to prevent the Emperor from having any suspicion of him,

him, came with his Army under the Walls of *Peking*, but kept at a great distance from that of the Besiegers; neither shew'd he any hostility against them, but in stead thereof advis'd the Emperor to the Observation of the Terms upon which the Treaty of Peace (the cause of this War) had begun: And this he strongly labor'd to perswade him to, not only to prevent the discovery of the Treason, but that so he might return home with great Wealth and Riches, which the *Tartars* had promis'd him in case the Peace took effect. *Zungchinus* considering what the meaning of such Advice might tend to, began to mistrust the Fidelity of his General; and afterwards by other means being more fully satisfi'd of his treacherous dealing, for the destruction and ruine of the State, he sent privately unto him, to desire his Presence in the City at the Council of War, to advise with the rest of the Military Officers, what was best to be done in that dangerous Exigent, for the Safety and welfare of the whole Empire. Now it is to be noted, That the Emperor would not suffer any Gate to be set open, under pretence that the Enemy lay close to the Walls; but in truth, for fear lest *Yvenus* should crowd in upon him with his whole Army: therefore he sent him word, that he should come to the Walls, and they would draw him up privately into the City over the Wall. Of this Design of the Emperor *Yvenus* had not the least inkling given him by any of the Council; for indeed the Emperor at this time making himself alone his own Privy-Councillor, had not discover'd to any what he knew of the Treason hatch'd against him by *Yvenus*, nor of what he intended against him for his Reward; but only that he would confer with him about some Affairs in order to the Preservation of the City: for had the Emperor never so little discover'd either his Knowledge or Intentions, *Yvenus* would soon have been advertis'd thereof, having his Creatures in all Corners of the City, to give him intelligence of all Affairs; but this being by his silence and secrecie prevented, *Yvenus* came without any fear into the City, and address'd himself to the Emperor, in whose Presence, upon his very first appearance, he was Apprehended and Beheaded. This being a Publick Act, could not be long conceal'd, nor indeed was it; for the *Tartars* heard of it presently, and thereupon rais'd their Siege, and left the Imperial City, out of fear of being attack'd by the Royal Army, which lay not far from them, as soon as the Emperor should have appointed a faithful Commander over the same in stead of the Traytor *Yvenus*: However, in their Return and March back they ruin'd and destroy'd whatever stood in their way, and with great store of Wealth and Booty got at last into the Province of *Leaotung*.

The War continu'd till the Year 1636. with various Events, sometimes the *Chineses* having the better, otherwhiles the *Tartars*; but however the *Chineses* defended themselves so well against them till that time, that the *Tartars* did never set footing in *China*, but they were driven out again with great loss.

In the same Year 1636. the *Tartar* King *Thienzungus* died, and his Son *Zungteus* (the Father of the present Emperor who now wears the Royal Diadem in *China*) succeeded him: A Prince so endow'd with all the most excellent Qualities both of Art and Nature, as if design'd for some great Undertaking: He exceeded all his Ancestors in Parts and Prudence; and in his Minority, before he attain'd the Crown, gave no small signs of an excellent Understanding. To descend a little to Particulars: He was both Learned, Courteous, and of a good Disposition: Being yet in his juvenile Years, he was sent by his Father into *China*, under the Tuition of some of his Council, who put him

into the *Chinese* Habit : Here he liv'd privately a long time, learn'd the *Chinese* Language, and exchange'd the rough and salvage Behaviour of his own Country, for the more civil and gentle Behaviour of the *Chineses* ; so that when he had got into the Throne, he Reign'd with much mildness, moderation, and affability, carrying himself towards his Subjects quite contrary to the morose Nature of his Ancestors, whose Cruelty and Severity he observ'd to have been the overthrow, or at least the retarding of all their Designs against the *Chineses*, whom by his Conversation among them while he liv'd there, he found were better to be won with a soft and mild Hand, than with rough and harsh usage : Wherefore he resolv'd to alter the way and manner of the Government of his Ancestors, and to confirm himself in his Throne rather by the love of his Subjects, than by force of Arms. This his prudent Carriage immediately won to him the Hearts not only of his own natural Subjects, but of the *Chineses* his Enemies, who when they submitted to him, were treated as his own Subjects : Such as were conquer'd by him in the War, were civilly accommodated, and receiv'd into Favor and Service ; and the rest that were willing to return home, had free leave at their own pleasures to be gone. By this winning sweetness the Fame of this Prince spread at last among several of his Neighbors, so that they sought unto him for his Friendship and Protection ; which stood him in great stead afterwards in the Conquest of *China*. He always preferr'd only Men of Abilities into Offices and Places of Trust ; and such Commanders or Governors as fled to him out of *China* for any suppos'd Crime or Offence, had not only their Liberties, but were also much made of, and put into Employments : for by the *Chinese* Government, to prevent Treachery and Covetousness, it is ordain'd and settled as a fixed Law, *That all the Princes, Governors, or Commanders in Chief, under whose Authority any Misfortune happens, shall lose his Head without mercy* : As for Example, If a General happen to be unfortunately defeated ; if a Governor lose his Province over which he is appointed ; or that a Mutiny happen among the People or Army, though neither of them were by any probable or rational ways able to prevent it, yet they shall lose their Lives for it ; so that the *Chinese* Generals and Governors finding upon all occasions, that the King of *Tartary* was kind and civil to such as fled to him, made thither as soon as any thing went amiss with them, for which they knew they had incurr'd the Penalty of losing their Heads.

At this time there seem'd to be a Cessation of all Warlike and Hostile Actions ; for although the *Tartars* held the Western part of the Province of *Leao-tung*, yet the East part was so well guarded with Forts and Soldiers, that they thought themselves secure from any future or further Invasion on that side : Nor were the adjacent Places in any great fear, for that there was a very strong Army thereabouts to hinder them from making any further Inroads into the said Province.

But this noble and flourishing Empire had that Viper hatching within its Bowels, that would work its Confusion, and was the only occasion of its Overthrow ; for (as was said before) at that time it was full of Vagabonds, Thieves and Robbers, who not only wasted, but at last deliver'd it up a Prey to the *Tartars*, as you may more clearly understand by the sequel of the Story.

The first Insurrection and Treachery of these Robbers and Highway-men was discover'd in the Province of *Suchue*, where joyning with a sort of wild People that live among the Rocks and Mountains, they began the mischief, and open'd the Flood-gate of Rebellion, by subtilly opposing the Authority that

that was over them. Their first Work was to fall a Plundering, or in plain English, Stealing, without any exception of Persons, whatsoever they could meet with : In which their rebellious and unlawful Undertaking being successful, they at last resolv'd to make an open war, and to that end laid Siege to *Chingtu*, the Chief City of the Province ; which they had without doubt taken, had not the above-mention'd *Amazon* opportunely come to its Rescue ; for these insolent and now commanding Thieves having heard of the Fame of her extraordinary Courage, were struck with such a terror, that upon the first inkling of her approach they immediately rais'd the Siege, and left the City with great loss. But this, though for a while it diverted them, yet it did not so deter them as to make them cease from any farther Attempt ; for returning toward the Mountains, they presently rallied again, and recruited their Forces with some fresh Supplies, wherewith they continu'd to forage and spoil the Country.

To heighten and encourage the Insolence of these Villains, it hapned that in the Province of *Queicheu* there had pass'd an unjust Sentence in a certain Cause between two great Men, by reason whereof he against whom the Cause went, endeavor'd the same revers'd ; but notwithstanding all his Endeavors, as well by himself as Friends and Alliance, there was no good to be done therein. The Robbers, after the raising of the Siege, kept themselves in great numbers upon the Mountains, without making any further Disturbance ; but they sent to this injur'd Person, to let him know, that if he pleas'd to accept of their Power, they would stand by him with their Lives, to help him to redress his Wrong, provided he would become their General, and be assistant to them in the carrying on of their Designs. This Great Person possess'd yet with fury and a desire of Revenge for the Injury done him, was not long in consulting, but presently accepted of their Offer, looking upon the same as the best and most likely means, not only to repair his Damages, but to revenge himself also. Upon knowledge of this Acceptance, these Robbers submit with extraordinary alacrity to his Command and Authority ; wherein he was no sooner Invested, but first of all they fall upon the Judge that gave the Sentence, whom they immediately kill'd : Then they fell upon the Army of the *Tutang* or Vice-Roy, which they quickly routed and put to flight ; but he rallying his Forces, turn'd back again upon them with such fury, that he forc'd them to flie into the Mountains with a very great slaughter ; notwithstanding all which, they recruited again, but kept in their Holds till they had an opportunity to shew themselves again, as they did in a short time after.

Those Depredations, together with the infinite number of Grasshoppers, which had destroy'd all the Grass and Fruits of the Field in the seven Northern Provinces of *China*, causing a scarcity of Provision, and consequently a great dearth, gave a very great occasion to the rising and encreasing of the number of these Thieves, which hapned chiefly in the Provinces of *Xensi* and *Xantung*.

Another Provocation or Instigation was, That the Emperor *Zungchinus*, being of a covetous and miserable Nature, would have (notwithstanding the Dearth) the usual yearly Taxes paid him, as in a fruitful Year ; which Exaction set the Inhabitants of those Provinces upon Plotting against him, and at length to joyn with the Robbers, by whose assistance in a short time they brought eight strong Armies into the Field, appointing for their Generals such as they counted the most valiant Men among them.

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These Robbers and Mutineers having now thus strengthened themselves with Forces, and got great store of Wealth by Preying and Stealing, resolv'd not to rest here, but driving higher Designs in their Heads, and aiming at greater Matters, they began to consult about reducing the whole Empire under their Subjection, and Dethroning the Emperor: For the accomplishing whereof, and advancing himself, every one of the eight Generals thought himself of sufficient Strength to get that Morfel, and fancied himself capable and fit to bear so weighty a Burthen. With which ambitious thoughts puffed up, each of them began to make War upon the other, every one being in hopes to be Conqueror, and to encircle his Head with the Royal Diadem, and enoble his Posterities Blood by the possession of the Empire. This War continu'd till six of the eight Generals were slain, and only the two stoutest, *Licungzus* and *Changhienchungus*, left alive to dispute the Quarrel. For the more easie bringing this to pass, each endeavor'd to win to his Party the Forces of the other slain Generals, to strengthen themselves; for to such a heighth was their Ambition grown, that there was no thoughts of dividing the Stakes between them, each resolving to be *aut Cesar aut nihil*; so strangely were they lifted up with the thoughts of Sovereignty.

Fill'd with these aspiring thoughts, these two Generals took several ways to advance their Interests and Designs; *Licungzus* with his Forces falling into the Provinces of *Xenfi* and *Honan*: but the other imagining to get the best Booty in those of *Suchue* and *Huquang*, march'd thither; so that now they no longer fought one against another as formerly, but seeking Wealth and Booty, were remov'd to a great distance.

In these Transactions the Emperors Concerns began to look with a bad Countenance, as if the Government it self were suddenly to undergo some fatal Alteration; for the *Tartars* (who were not ignorant of these Proceedings) had in their former Wars made such havock of brave Commanders, that there were hardly any left, whose knowledge in Military Discipline capacitated them for Conduct of the Forces which were marching to subdue these rebellious Plunderers under the two Generals.

Licungzus in the Year 1641. march'd with his Army out of the Province of *Xenfi*, after he had wholly plunder'd and destroy'd its chiefeft Cities, into the plentiful Province of *Honan*, directly to the famous City *Caifung*; which he presently begirt and block'd up so close, that there was no going in nor coming out: but the Place being well fortifi'd and provided with a good Garrison and Provisions, the Siege was soon rais'd, and the Besiegers constrain'd to retire into the Mountains, not without very great loss of Men: But they had no sooner recruited themselves, but they return'd to the Siege again, with an intention to have surpriz'd the same on a sudden; but the Citizens having privately receiv'd Intelligence thereof, and standing upon their Guards, hinder'd them from effecting their Design.

The Enemy being thus twice frustrated in his hopes, and seeing no likelihood of taking the City by force, resolv'd to compel them to a Surrender by a long and close Siege: And though it were a Place at least three Miles in circumference, yet they surrounded the same in such a manner, that no Relief could possibly be given them. But the Governor after the first Attempt, although provided with all manner of Necessaries to withstand a Siege; yet in regard the Harvest of Corn prov'd very bad that Year, found upon survey, that it was impossible to lengthen out the same by the best Husbandry, to serve for

for the Maintenance of such a number of People for six Months ; yet still though their Magazines fell short, they held out, and suffered very great hunger, in hopes that the Emperor would come or send to their Relief : And at last such was their want, that a pound of Rice was sold for a Pound of Silver ; a Pound of old rotten Leather for twenty Shillings ; nay, they fed upon dead Mens Flesh as freely as upon any thing else.

Thus did these Loyal Subjects hold out beyond admiration, before they would harbor any thoughts of yielding ; but when they saw themselves destitute of all hopes of Succor, they unwillingly submitted to the cruelty of their Fate.

This *Caifung* lies in a great Valley on the South side of the *Yellow River*, which runs at least a Mile to the Land-ward from it : And in regard the Water lies much higher than the Valley wherein the City is built, there is made before it a Bank or Dike of Stone to hinder the overflowing of the same River.

The Emperor at last understanding into what a Strait the Besieged were brought, resolv'd to march to their Relief, and to that purpose came with his Army before the afore-mention'd Stone Bank, with an intention to bore the same through, and so drown the whole Army of the Besiegers. But the Workmen that were intrusted, not being so prudent as they ought to have been in the execution of a Design so hazardous, made too great an Opening in the Bank, so that in a few hours the Water gush'd in with such violence, that it not only drown'd most of the Enemy's Army, but the whole City also was overwhelmed, and almost all therein destroy'd with the Inundation. In this miserable Calamity, thus unfortunately hapning, above three hundred thousand Persons were drown'd, and this famous City, formerly the ancient Seat of the Emperors of China, upon the ninth of September 1642. converted into Pool, with the adjacent Country round about it ; for through the violent force of the Water, not only all the Buildings and Houses were soon overturn'd, but Trees which had stood for many Ages were wash'd up by the Roots ; so that at this time there is nothing thereof left to be seen.

Licungzus, who in Person escap'd this Deluge, with some few of his Forces, yet once more made a shift to recruit his Army ; upon the sight and muster whereof, being still persuaded that he should get into the Throne, took upon himself the Title of King, calling himself *King Xunnanst*, that is, *A Fortunate King*.

The Province of *Honan* being thus subdu'd and brought to slavery, and the Inhabitants thereof miserably handled with Plundering and Stealing, this upstart King departed with his whole Army, and fell into the Province of *Xensi* ; where he immediately laid close Siege to the Chief City of *Xigan*, which he took after three days, giving the Plunder thereof to his Soldiers ; but out of a seeming Compassion he gave the Inhabitants their Lives. He made this City, upon its Reduction, the Seat of his War, and caus'd all manner of Provisions and Ammunition to be brought out of the Province and laid up there ; partly thereby to keep the Country in awe, and partly to hinder the Chinese Army from any Provisions in those Parts to support themselves against him. And now becoming over-confident by Success, and doubting no longer of the possession of the Empire, which he had already appropriated to himself in his thoughts, he took upon him the Title of *Emperor*, by the Name of *Thienxun*, which signifies *Obedient to Heaven* ; for by pretext of this glorious Name, which he us'd for a Cloke to his Villany, he gave out in Speeches, and so made his

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Soldiers believe, That it was concluded in Heaven that he should ascend the Throne, and deliver the oppressed Subjects out of the covetous Hands of the present Emperor, to inflict Punishment on the corrupt Governors of Provinces, who had over-burthen'd the People with intolerable Taxes; and lastly, to Govern the Empire in Peace and Quietness. To all this the Renegado *Chintses* who had sided with *Licungzus* giving easie credit, were very forward not only to give him the Title of *Emperor*, as his Ambition had assum'd it, but did verily believe he was sent from Heaven to Govern.

And to add the greater Honor and Lustre to his Name, and win their Favor, he Govern'd them with great moderation and mildness, so to make his Actions and his Name seem agreeable: for such as had done any wrong, underwent no Corporal Punishment, but were only chastis'd with kind Words and good Admonitions, All such *Chinese* Governors as refus'd to submit to him, he caus'd to be put to death when taken by him: He abolish'd and took off several heavy Taxes, that had been laid, and then continu'd upon the People, charging such as he made Governors to Rule gently and lovingly over his Subjects. And after this manner, through his cunning and crafty Insinuations, did this grand Thief bring under his Obedience several Provinces without spilling any Blood; for the Commonalty (which is *Bellua multorum capitum & instabile vulgus*) was hugely pleas'd with this new Model of Governing, applauding their new Emperor with highest *Eulogiums*.

But beside the Troubles occasion'd by the two grand Robbers, there arose in the Court another Dispute and Discontent as mischievous as the other, and which was indeed the greatest occasion of the overthrow of the Empire, and the greatest Divisions amongst the Governors themselves, occasion'd by the jealousy and hatred they bore to one *Guei* of the King's Bed-Chamber, for the great Authority committed to him, and Affection shewn him by the Emperor, who had not only intrusted the whole Government into his Hands, and prefer'd him to the best Offices and Charges within his Dominions, but likewise treated with Respect, as if he had been his Father. But this Favorite not knowing how to keep himself within the limits of Moderation, began so to swell with Pride, that he caus'd several Great Persons to be punish'd with Death or Banishment for small Offences. Which exorbitant Cruelties brought him into great hatred, not only with the Nobles and Grandees, but also with the Prince *Zungchinus* himself, who, by the information of the Prime Persons about him, being acquainted with his Carriage, began to abate much of his Love towards him.

This occasion'd a very great Faction amongst the Governors and Rix-Councillors, who were divided upon it into two Factions; so that in a short time there was hardly any Considerable Person to be found who did not side with the one or the other, each endeavoring to ruine his Adversary, yet still both pretending the Welfare of the State. But the Emperor *Zungchinus* foreseeing the ruine that was imminent over his Head through these Divisions, endeavor'd by all the means he could devise to reconcile these intestine Jars, thus unhappily risen among his Subjects; and in order thereunto, after several other probable Experiments without any effect, he caus'd the Friends of the before-mention'd *Guei* to be punish'd in due form of Law, and severely punish'd, as Disturbers of the Publick Peace: nay, at last he was forc'd to cause *Guei* himself to be put to death, with several others his Adherents, which was put in execution after this manner:

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According to an ancient Custom of the *Chinese* Emperors, to visit the Tombs of their Ancestors, this *Guei*, under colour thereof, was made choice of for the Emperor's Proxy (it being an Employment always committed to the Greatest Persons in the Empire) who not dreaming of any hurt intended against him, began his Journey with a great Train; but he was hardly gone a Mile out of the City of *Peking*, but a Messenger from the Emperor overtook him, who deliver'd him a Golden Box, wherein was a Silken Cord, with order to hang himself therewith; which he readily embrac'd, and presently went and perform'd. And thus to come to the period of Life, is held by the *Chinese* for an honorable Death; insomuch that none who have any respect for their Family will reject or refuse this severe, though inhumane Order and Command, when sent him.

But very little advantage did the Emperor reap by the Fall of this his so eminent Favorite, but rather created more trouble unto himself; for his Adherents hereupon began to conspire with the rebellious Robbers, and to swear Revenge. And these Feuds being spread into the Armies that were sent to subdue those Robbers, made such heart-burnings among the Soldiers, that they return'd home still with great loss; by means whereof the Emperors Affairs began to fall daily into a Condition of worse and worse; for the Friends of the before-mention'd *Guei* did whatever they could to ruine the Emperor, and the Party adhering to him.

When *Licungzus* receiv'd information of these Divisions between the Emperor and his Commanders and Governors, he concluded that it was now a convenient time to fall upon the Chief City of *Peking*; whereupon (after he had well secur'd the Province of *Xenfi*) he march'd with his whole Army to the East, and pass'd with little or no trouble over the *Yellow River*, being not defended by any; for he might have been easily obstructed, if not totally prevented in that his Passage with a handful of Men, in regard this River in those Parts, between the Provinces of *Xenfi* and *Xanfi*, runs with a very violent Stream and Current; but there being no Strength to hinder him, he easily got over, and at the first Assault took the famous and great City of *Kiangchen*, which lies near the said River, and on the South side of the Province. The news hereof caus'd other Places where he came not to withstand him, only those of the City of *Thaiyven* held out several days, as it were in a Bravado: but at last being forc'd to submit, they dearly paid for their opposition; for the Commanders were all put to the Sword, and a very heavy Fine set upon the Citizens that surviv'd.

When the Emperor *Zungchinus* receiv'd Intelligence, that these bold Pillagers were already got over the *Yellow River*, and in the Province of *Xanfi*, which is not very far from the Imperial Court of *Peking*, he immediately caus'd a very great Army to be rais'd under the Command of his General *Lius*, with order at least to stop the Robbers in their March, if he could not totally destroy them: But this great Army effected nothing; for no sooner were they come in sight of the Enemy, but they deserted their Commanders, and ran over to them; which so infinitely afflicted the General, that he went away forthwith and hang'd himself.

The report of these disastrous Actions being spread, immediately fill'd the whole City of *Peking* with great consternation and amazement, and withal made so deep an impression into the Heart of the Emperor, that he concluded to leave the same, and to depart with his Family to *Nanking*: but from
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this his Determination he was earnestly dissuaded, as well by such as were faithful, as those that intended Treachery towards him. These last, under colour of Friendship, though they were in Heart Traytors and Enemies to their Prince and Country, advis'd him to stay, that so with the greater ease and convenience, before their Conspiracy came to be detected, they might deliver him up into the Hands of the Rebels: but such as were indeed faithful, advis'd his stay for the welfare of the Empire, alledging, That his flight, and the deserting his Imperial City, would hazard the whole State, by heartning the Enemy, and discouraging his Subjects: besides, they concluded, That they were able to defend the City against all Attempts whatsoever of the Enemies Army, being well provided and fortifi'd with Victuals and Ammunition: Nay further, That without all peradventure the Inhabitants of all the other Provinces would not forbear to come to their Relief, when they should hear that the Emperor was resolv'd not to leave the Imperial City, but to run the risque of his utmost Fortune, even to the loss of his Life, in the same. Whereupon the Emperor rests satisfi'd, and resolves in Person to stand by the City, and defend the same to the last drop of his Blood.

The Usurper *Licungzus*, on the other hand, no less quick in Intention than nimble at Action, and well knowing that Proverb, *Virtus an dolus quis in hoste requirit?* joyning Policy and Force together, sent a great number of his Soldiers, Habited in the same Mode with those of *China*, into the Chief City of *Peking*; and the better to prevent discovery, he sent them not all at one time, but now and then one, furnishing some with Money to drive a Trade there, ordering others to set up Drinking-houses, or to take what other course of Life they judg'd most free from suspicion, till such time as he came with his whole Army before the Walls of the City; and then by setting Fire on the Houses, or some other like Misfortune, they should make some Disturbance in the City.

The Plot was not better laid than effected, being carried with that privacy, that nothing of it was ever discover'd by the *Chineses*, till it was put in Execution. But the ambitious Fox not daring to trust only to this, thought upon some other means fit to make sure of this his Undertaking; and that which appear'd most feasible to him, was by corrupting some of the Chief of the Council of War, which he easily compassed; for they perceiving the Emperor's Affairs to be in a decaying Condition, were soon persuaded to enter into a Confederacy with him, whereby they oblig'd themselves to deliver up the City to him at such a time and hour: And so faithful were they in Infidelity, that it was accordingly perform'd by them in the Month of *May* 1644. when one of the Gates being by these Traytors set open, the Besiegers suddenly entred; and although discover'd by such as were faithful to the Emperor, yet they also perceiving that the City was full of Confusion, and that the Matter was quite past hope, every one shifted for himself, and left all to the mercy of the Robber.

Licungzus being thus Master of the City, march'd up directly to the Emperor's Palace, and with the Prime of his Army was gotten through the second Gate (which is much to be admir'd; but what will not Treason effect?) before ever the Emperor knew any thing of what had pass'd; but when he was first told of the Enemy's being within the Court, he was astonish'd with admiration at the unexpected hearing of such direful news; but after a small pause, seeing there was no hope to escape, he took a Pen, and writing a Letter with his own Blood, accuses therein his Officers of most horrid Treason, earnestly desiring



desiring and entreating *Licungzus*, that since Heaven had so favor'd his Designs as to give him the Empire, he would do him (a Prince yielding to his Fate) that Right, to punish his traiterous and perfidious Officers and Servants with most severe Punishment.

Having finish'd this Letter, as a Man distracted, he kills his Daughter in his Chamber, being a young Virgin of seventeen or eighteen years of Age, that she should not be misus'd and ill treated by the Rogues; and then with a settled Resolution not to survive this dismal Misfortune, going into the Garden, with one of his Garters he hang'd himself upon a Plum-Tree. And this was the miserable Catastrophe of the Emperor *Zungchinus*, who was very unfortunate during his Reign in all his Undertakings, and is reckon'd for the last Emperor of the Race of *Taiminga*; for although afterwards some other of that Line were chosen, yet they are not reckon'd by the *Chineses* themselves among the Emperors of that Race, in regard that after the Death of *Zungchinus* they never possess'd the whole, but only some part of the ancient Empire. Thus was that Race, whose first Founder was the Robber *Chu*, destroy'd and brought to nothing by another Robber *Licungzus*, who had the Fortune, even beyond his Hope, though not his Ambition, to subdue the biggest Empire in that part of the World.

The Emperor's Death begat so great a Grief and Commiseration in the Chief Governor of the City, that not thinking himself worthy to survive his unhappy Lord, he went and hang'd himself likewise in the same Place. The Empress follow'd the same Example, and also all such as were faithful to them, rather than they would fall into the Hands of the Enemy; for it is counted a piece of Honor and Faithfulness with the Subjects of that Country, to die with their Sovereign.

Licungzus being now Master of *Peking*, presently seats himself in the Imperial Throne, and the next day caus'd the dead Body of the Emperor to be hack'd in pieces, and the Plunder of the City to his Soldiers.

The Emperor *Zungchinus* had three Sons, whereof the eldest (seeing his Father's Death, and the City in possession of the Robbers) never appear'd more, though great search was made for him, to have had him either alive or dead. Of his loss there are divers opinions, some thinking he was kill'd in the Crowd

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unknown; others, that he sav'd himself by flight, amongst those that escap'd to the Mountains, where they liv'd a long while after.

Beside this, were two other younger Sons, who were brought alive to the Tyrant; but he caus'd them to be Beheaded presently.

And to shew his tyrannical Cruelty, and that the Barbarism of his Nature was not at all alter'd by his being gotten into the Throne, he Summon'd the chiefest Persons of the Empire to a Meeting, under colour of Treating with them about Business of great consequence; whether being no sooner come, but a company of the basest Fellows were turn'd in upon them, whose salvage Fury so unboundedly raged, that it spar'd none but such as had Money enough to buy off their Lives. But here ended not his Tyranny, as by the following Tragedy will appear.

Amongst several other Governors and Commanders whom he had taken Prisoners, there was a very ancient Man nam'd *Us*, who had a Son, call'd *Usanguejus*, that had the Command of the Chinese Army which lay upon the Frontiers of *Leaotung* against the *Tartars*: of whom the Usurper standing in fear, as perceiving that he was able to do him very great prejudice with his Forces, threatned this old Man to put him to death in a most cruel manner, if he did not forthwith command and enjoin his Son to come and submit to him; promising him to reward such his Civility with great Presents and Preferments. The decrepit old Man *Us*, in hopes to get his Liberty, and overcome with these great Promises, writ a Letter to his Son, the substance whereof was to this purpose:

That the various Changes and Vicissitudes which happen in this World are either pre-ordain'd by the Heavens, occasion'd by the Earth, or impuls'd by Destiny. This I write to you, my Son, to give you notice, that the Emperor Zungchinus, and the Government of the Race of Taiminga is totally destroy'd; and that since the Heavens, which order and manage all things by a just Rule, have given the Dominion to Licungzus, it is requisite that we comply with the Times, and make a Virtue of Necessity, especially if we will escape all Disasters, prevent a cruel Death, and enjoy his Favor. He promises to enoble you with a Royal Dignity, and to confer on you all manner of Honor and Friendship, if you will take part with him, and own him for your Lord and Emperor. Consider well thereof, and know, that upon your Promise and Consent to this, depends my Preservation; and you may now either preserve my Life, or destroy it: Weigh with your self the Obligations of Nature, which will tell you how deeply you are engag'd to preserve him that first gave you Being.

Usanguejus upon the receipt and reading this Letter, though very much troubled at the Contents thereof, being ty'd by Oath to his natural Prince, answer'd his Father with these few, but sharp words:

I shall never own him for my Father, who will not be true and faithful to his Prince. Have you forgot that Faith which you owe to the Emperor? who then can blame me, if I forget that Obedience which I owe to you? Much rather had I die, than betray my Trust, and falsifie my Oath.

No sooner had *Usanguejus* sent this Letter to his Father, but he dispatch'd an Ambassador to the *Grand Tartar Cham*, to desire Assistance against the Usurper and Tyrant *Licungzus*, who had so unjustly intruded upon the Throne by Rapine and Murder: And to incite the *Tartars* the more speedily to the March, he

he promis'd them great store of fine Linnen, Silks, Gold, Silver, and a great number of very handsome young Women, wherein the *Tartars* take great delight, because they are very scarce amongst them, their Country abounding more with Men than Women. The *Cham*, who had long been waiting for such an Opportunity, readily accepted of his Offer, promising to assist him with a considerable Army, which then lay ready in the Province of *Leaotung*: And in truth he was as good as his Promise; for it was not long before he began his March with an Army of eighty thousand Men, to joyn with *Usanguejus*; to whom at meeting he thus spake:

That we may not be baffled in our Undertaking, I judge it necessary, and advise you earnestly, to put all your Soldiers into Tartar Habits, to wear Caps and short Hair, that so the Tyrant by this Stratagem may be deceiv'd; for that he will take them all for Tartars.

Usanguejus, whose Heart boil'd with Revenge, agreed to all that the *Tartar* desir'd of him, not considering that he brought in Tygers (according to the Saying of the *Chineses*) to hunt out Dogs.

This Confederacy against *Licungzus* was not so privately carried, but he had intelligence thereof: But when the news was brought him, that they were not only joyn'd, but upon their March against him, it struck such a terror into the Robber, that he presently quitted the Imperial City of *Peking*, not daring to stay or abide their coming, and fled into the Province of *Xenfi* for safety, taking with him all that was of value, and Seated himself in the Chief City of *Sigan*, formerly the Court of the ancient Emperors. As a testimony of the greatness of the Treasure that was carried out of *Peking* by this flying Tyrant and his Followers, it is most certain, that seven or eight days were spent wholly about loading of Wagons and Horses with the same; and yet they left great store of Riches behind them, being surpris'd with fear at the sudden coming of the *Tartars*. And thus were the infinite Riches of Gold, Silver, Jewels, and costly Furniture, which sixteen Emperors of the Race of *Taiminga* had been scraping together for the space of two hundred and eighty years, destroy'd and carried away: But he had not yet gotten into Harbor with his Booty; for in his flight he was set upon by the *Tartar*, who recover'd from him all that mass of Wealth which he had so traiterously stoln, and then marches directly to the Imperial City of *Peking*, where the Inhabitants without making any resistance set open the Gates, and gave them free entrance. And thus at length, and after this manner, the *Tartars* became Masters of the whole Empire of *China*, for which they had wag'd War, and fought so many bloody Battels, for many Ages.

And although at this time, which was at the very first entrance, the *Tartar* King *Zungteus* hapned to die, yet (which is very observable) they were not thereby deterr'd from pursuing their design'd Conquest, but endeavor'd both by Cunning and Policy to win the Hearts of the *Chineses* to affect them: for though the Death of *Zungteus* gave a little check to their Affairs, yet through his good Conduct while he liv'd, he had open'd such a Way for them, that they easily saw in what Method to proceed for the gaining of the whole Empire. He left behind him a Son who was but six years old, whom he declar'd his Successor upon his Death-bed, enjoining and conjuring his own Brothers prudently to Supervise and Govern the great Transactions of his Dominions, during his Minority. The eldest of these Brothers had the greatest hand in the manage.

management of Affairs, which he most faithfully perform'd, effecting very great things.

The Robber *Licungzus* being thus expell'd from his Usurpation, *Usanguejus* endeavor'd to settle again in the Throne the next Heir of the Family and Race of *Taiminga*; and with the more applause to effect it, he return'd his hearty thanks to the *Tartars* for their faithful Assistance and Service, highly commending their Courage shewn in driving out the Robber. After this Complement perform'd, he proffer'd them the promis'd Presents, with request, that upon receiving the same they would depart out of *China*, and for the future forget the old Injuries, which they had now sufficiently reveng'd. But *Usanguejus* receiv'd from them an Answer quite contrary to his expectation (which they had long since in their thoughts fram'd) in these words:

It seems to us, although perhaps you shall judge it otherwise, as yet too soon for you to part with us: China is not yet free from Armed Thieves, but still too much over-run with them; You may easily imagine how great a Danger is still imminent over your Head, in regard the grand Robber Licungzus has settled himself in Sigan, the Chief City of the Province of Xensi. We have newly struck a fear and terror into him, but if he be once inform'd of our Departure, he will soon re-invade the Throne with fresh Forces, and re-conquer the whole; and then in regard of the great distance that will be between us, it will be impossible for us to come timely enough to your assistance. Wherefore we judge it better for us, now we are here, and before our Departure wholly to destroy these Plunderers; and then all being in Peace and Quietness, your new chosen Prince for the future will be freed from any new Troubles. As to your Promises, never think of them; for they are as well perform'd by you as by us: But if your Intentions aim at the Publick Good, march with a potent Army against Licungzus, and force him to leave that City, while we in the mean time will endeavor to drive the other Robbers out of the Province of Xantung: And in the doing of this, the whole Empire will be settled in Peace.

Usanguejus, who either did not perceive the craftiness of the *Tartar*, or else dissembled his knowledge on purpose at present not to provoke him, agreed at last to his Proposal, and permitted him with his Forces to continue in *China*. But the *Tartars*, in pursuance of their long intended Design, before they began their March, at the request of *Usanguejus*, with their Army into *China*, to drive out *Licungzus*, had sent into their own Country to raise a mighty Army with all speed for the Conquest thereof; yet the better to palliate their Practice, they us'd no Force against the *Chineses*, but kept them in hand with kind and crafty Language, till they had got their Forces out of *Tartary*, who brought with them their young King of six years old, call'd *Xunteus*; whereby they first gave to understand that they aim'd at the Sovereignty: for no sooner was their new-raisd potent Army arriv'd, but they Proclaim'd this young Child Emperor of *China*, gave him the Name of *Xunchi*, and Entitled his Race *Taicung*. This Child (who yet lives and Reigns in *China*, and is now about twenty nine years of Age) was plac'd with great Majesty in the ancient Imperial Throne, through the good Conduct of his Uncles and near Relations, who prov'd very faithful to him, being entrusted with the sole management of all Affairs, and of so great Courage and Valour, civil, loving, and just Deportment, that they won the Hearts of the *Chineses*.

Upon the very Day of this new Emperor's Instalment, there was sent in his Name, by the advice of his Uncle, a Regiment or two of *Tartars* to *Usanguejus*, who

who was upon his March towards the Province of *Xenfi*, to Fight with *Licungzus*, with seal'd Letters, whereby he was Constituted *King Pingfi*, which signifies *A Pacifier of the West*; the Chief City *Sigan* order'd to be his Court, and that he should pay some yearly Tribute in token of his Obedience. This Policy did the Guardians of the young Emperor use, to satisfy and gain *Usanguejus* to their Party; for they knew very well, that the Interest which he had in *China* was sufficient to embroil the Affairs of the *Tartars*, and involve them in new Troubles.

Usanguejus, who could never expect the like Preferment from the *Chinese* Emperor, considering that all the last Emperor's Children were dead; and seeing the *Tartars* upon their March against him with so great an Army, and that himself was in no Condition to oppose them, relinquisheth the Trust which he had thus long kept, receives the new Honor, and acknowledges the *Tartar* for lawful Emperor of *China*.

In this manner was he, who not long before for the Protection of the *Chinese* was sent with an Army to subdue the Rebels, now brought over to Fight against his own Country-men, and with the *Tartars* help conquer the Empire; and at last, with the assistance of the *Tartars*, having quite vanquish'd the Robbers in *Xenfi* in a pitch'd Battel, went and settled his Court in the City of *Sigan*. And thus did the *Tartars* prefer this Lord to great Honors and Dignities, who had so often fought against them with great Success; but trusted him not with any Military Employment, as well knowing what such an expert and valiant Commander (well guarded with Soldiers, whose Love in time of Peace he would purchase) is able to do, in case Fortune should afterwards become froward, and begin to frown upon them.

What became of *Licungzus* is not certainly known, for his Forces were most of them kill'd upon the Place by *Usanguejus*; and therefore some are of opinion that he fell into the Slaughter amongst the rest, for he never was heard of after that Battel.

The other *Tartars* who were sent towards *Xantung* and *Peking*, soon made themselves Masters of them, meeting with little or no resistance: But yet the greatest stop that was after put to the Arms of the *Tartars*, was the Law they publish'd, whereby the *Chinese* were commanded to wear their Hair after the *Tartar* fashion. This did very much alienate their Affections from the *Tartars*; for they of *China* take great pride in their Hair, and therefore did fight more valiantly to defend that, than for the Safety and Preservation of the Empire or Emperor; insomuch that thousands (who perhaps otherwise would have submitted peaceably) chose rather to lose their Heads than their Tresses.

Nevertheless the *Tartars* were so successful in their War, that in the space of twelve Months they Conquer'd four Northern Provinces, viz. *Peking*, *Xanfi*, *Xenfi*, and *Xantung*; but for the rest they us'd another means, which got them more than the Sword, and indeed was a good piece of Policy; for they made no manner of alteration in the Government wheresoever they came, but suffer'd the Conduct and Direction of all Civil Affairs, both in City and Country, to continue in the Hands of the *Chinese* Philosophers, wherein it was settled before: And this one thing brought the *Tartar* into such favor and esteem with the *Chinese*, that they readily submitted themselves to their Command; only herein consisted all the Marks of their Vassalage, that the Conquerors reserv'd to themselves the sole management of all Martial Affairs; nevertheless, such *Chinese* Commanders as they had found faithful, were still employ'd by

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them; and even in the Imperial City it self, the same Order, as to the Civil Government, was observ'd, only one half of the Judges were *Tartars*, and the other *Chineses*.

In the mean time the Governors and Commanders of the Southern Provinces (where the first Disturbance of the Robbers began) having information of the Straits the Emperor was reduc'd to, rais'd a great Army, and were already upon their March to his Rescue; but when they were certifi'd of his Death, and the taking of the City, they immediately return'd with all their Forces; and not long after understood that the *Tartars*, who by the means of *Usanguejus* were call'd in as Aids, had possessed themselves of the whole Empire, and were become absolute Masters thereof; the very thoughts of which much perplexed their Spirits.

And this spread likewise a great consternation among all the People, even as far as *Nanking*, the Chief City of the Province of the same Name, so that they did not know what to advise or do; but at last the General took courage, and set up, after a long serious Consultation, one of the Family of *Taiminga*, being the next Heir to the *Chinese* Crown, as Grandchild of the Emperor *Vanlieus*, and Cousin of the last Emperor *Zungchinus*, who heretofore kept his Court in the Province of *Honan*, but for fear of the Robbers remov'd to *Nanking*; where, upon his Arrival, the Inhabitants in great Pomp and State set the Crown upon his Head, and Proclaim'd him Emperor by the Name of *Hunquang*, in hopes to effect great matters by him, in regard he was a valiant Prince. He was no sooner seated in his Throne, but he sent an Ambassador to the *Tartars*, to demand a Peace upon Terms of leaving all the Northern Provinces to them which they had taken. But the *Tartars* well understanding, that the scope of this Embassy was only intended to gain time till the *Chineses* could recruit themselves with Men and Money, rejected his Offers, and return'd him answer, *That they would either have the whole Country, or no part of it, being resolv'd not to lay down their Arms till they had accomplish'd what they had undertaken.*

In the mean time, whilst the Ambassador was upon his return home, and that both Parties prepar'd for the War, there appear'd in *Nanking* a Youth, who gave himself out for the eldest Son of the Emperor *Zungchinus*, and endeavor'd to confirm it with some peculiar remarks of Truth: And that which seem'd to make a great addition to the credit of this Report, was, that several *Gelubdens*, and others who had been conversant in the Emperor's Court, pretended to know him. But *Hunquang*, who had tasted the sweetness of Government, and in some measure settled himself in the Throne, refus'd to own him for the lawful Son of *Zungchinus*, but caus'd him to be Apprehended as an Impostor, with an Intention to put him to death: And in this cruel Resolution he persisted, notwithstanding that all the Commanders and Governors oppos'd him, and extremely hated and maligned him for it; for they gave credit to the Saying of the Youth.

This Business occasion'd so much and so long trouble among the *Chineses*, that the *Tartars* in the interim took the opportunity to subject the Province of *Nanking*, wherein they found little or no opposition, in regard the *Chinese* Commanders were divided among themselves to that height of malice, that some refus'd to hinder the Progress of the *Tartars*, on purpose to work a Prejudice to the new Emperor: Whereupon they came immediately to *Hoaigan*, the first Chief City of the same Province, and without making any stop or delay, they took in the East side of the *Yellow River*, and Ferried over the same in Boats, though

though the other side thereof was well lin'd with *Chinese* Soldiers; who no sooner perceiv'd the *Tartars* in earnest to put themselves aboard for Passage, but they left their Station and fled like so many Sheep pursu'd by Wolves. The *Tartars* thus got over (which might have been easily prevented, if the Guards appointed for defence of the Banks had shewn but the least Courage) fell with their whole Army into the said Province, and took and carried away whatsoever they found upon the North side of the River *Kiang*, no Place being able to withstand them, only the rich and famous City of *Jangcheu* made some considerable Resistance, and kill'd many of the *Tartars* in their Sallies, amongst whom was a Son of one of their Petty Kings. This City was Commanded by one *Zuus Colaui*, plac'd there by the new Emperor, to whom he prov'd very faithful; for he defended the Place, wherein was a strong Garrison, to the very last; yet having endur'd a long and cruel Siege, and seeing no likelihood of Relief (the Provisions also being all spent) he was forc'd to deliver it up to the *Tartars*, who put all, as well the Soldiers as Inhabitants, to the Sword, plunder'd the City, and afterwards set it on fire.

The *Tartars* hereupon increas'd very much in Power and Authority, so that many of the *Chinese* Commanders went over to them, and were either continu'd in their present Employment, or else preferr'd to better. Which friendly and favorable treating such Officers and Cities as came voluntarily and without force over to them, and on the other hand inflicting such great severity and cruelty on such as made opposition, was the cause that most of the Places situate on the North side of the River *Kiang* submitted themselves, to avoid the punishment and misusage which they should otherwise undergo by making opposition.

Having subdu'd these Places, the next thing they undertook was against the City of *Nanking*, formerly the Court of the ancient Emperors, a stately City lying upon the South side of the River *Kiang*, which separates the whole Empire of *China* into the Southern and Northern Divisions, and runs quite through the middle of this Province: And the better to accomplish their Design, and to get the new Emperor into their Hands, whom they knew was in this Place, the *Tartars* provided beforehand great numbers of Boats, to transport them over the River: But the *Chinese* having likewise a considerable Fleet under the Command of the valiant Prince *Hoangchoang*, endeavor'd to hinder their Passage. The *Tartars* in their Boats fell upon the *Chinese* Fleet with great fury, which was as manfully receiv'd and maintain'd the Fight; so that both sides fought valiantly: but at last the *Tartars* were vanquish'd and totally routed, with a very great slaughter of their Men. But Fortune, never constant but in her inconstancy, did not long favor this brave General; for a while after he was most treacherously kill'd by one of his Commanders, a Traytor who had long before been hir'd by the Enemy to perpetrate this Villany, one *Thienus*, a Native of the Province of *Leaotung*, who from his very Childhood had serv'd amongst the *Chinese*. And as this Act in it self was direful, so the Events that follow'd had a like miserable issue; for through the unfortunate Death of this excellent Commander, the *Chinese* Affairs began infinitely to decline, and the whole Empire became a Prey to the *Tartars* in a short time after.

The Traytor *Thienus* not satisfi'd in having committed this foul Action, but resolving to add Villany to Villany, flies with his Men into *Nanking*, under colour of performing his Duty as a faithful Officer, but in truth with hopes to effect some other Treason, as he afterwards did; for the Emperor hearing
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of the Death of the late General, was perswaded by this *Tbienus* to leave the City. As soon as the *Tartars*, who were got over the River with their Army, understood that the Emperor was fled, they sent great Parties in pursuit of him, whom the Traytor (being present) seeing approach, commanded his Men to seize him, and then deliver'd him up to the *Tartars* in July 1645. who now having obtain'd what they aim'd at, did not presently put him to death, but carried him about in Triumph, and at length brought him under the Walls of the Chief City of *Peking*, there Strangled him with a Bow-string: which manner of Death is held in great esteem amongst the *Tartars*. And thus the Emperor *Hungquang* came to his End, before he had Reigned a compleat Year. Then they caus'd the Youth who pretended himself to be the Son of *Zungebinus*, and whom they found in Prison, to be also Strangled; and not only these, but all others they could meet with of the Royal Race: for it is a Custom through all *Asia*, that when a Kingdom is taken from another, all the Kindred of that King are put to death by the Conqueror.

These things thus brought to pass, the *Tartar* Army fell upon the Chief City of *Nanking*, and took the same without any resistance, or so much as a Blow given, and out of an innate hatred turn'd the Imperial Palace (the ancient Seat of the Emperor's Courts) and also their Tombs and Sepulchres into a heap of Stones, yet never offer'd any hurt to the Inhabitants Houses. Marching thence, they reduc'd all the other Cities of this Province without any opposition, they freely submitting to avoid their Cruelty.

This Province thus settled, part of their Army was sent for *Hangcheu*, the first Chief City of the Dominion of *Chekiang*; and the other part march'd over the River *Kiang*, to subdue the Southern Countries, as *Kiangsi*, *Huquang*, and *Quantung*. About this City was got together the remainder of the *Chinese* Army that had sav'd themselves by flight, where they were about to chuse a new Emperor call'd *Louangus*, of the Race of *Taiminga*: But he earnestly refus'd to take upon him that Dignity, being contented with the Kingly Title, saying, That when the *Tartars* were beaten and driven out of *China*, then he would accept of it. His Reign had not continu'd three days, but he saw the *Tartars* coming to Fight with him, and to drive him out of the Kingdom: but he not frighted therewith, being a valiant Prince, encourag'd his Men to make a manly Resistance; which they not only promis'd, but faithfully perform'd, behaving themselves with great Valour and Fidelity, till they were not able to hold out any longer, being overpower'd by Hunger. Whereupon *Louangus*, who had not his Fellow amongst the *Chineses* for Civility, and a passionate Affection to his Subjects, went to the Walls, and entreated the *Tartar* General upon his Knees, that if he would forgive the City and Inhabitants, he should do with him what he would; for he would willingly offer up himself a Sacrifice for his Subjects safety. Which said, he forthwith deliver'd himself freely over to the *Tartars*, who by that means became Masters of the City; yet being inrag'd by their resistance, they neither had compassion on the Soldiers nor Inhabitants, but put all to the Sword who could not save themselves by flight.

After this the Enemy took the City of *Hangcheu* without doing any prejudice to the Inhabitants thereof: And from thence, by the help of Boats passing the River *Cienthang*, they came before *Xaoking*, the most compleat and uniform City of all *China*, which presently submitted to their Arms without making the least resistance. And without doubt they had taken all the other
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Southern Cities without any opposition, had they not set forth an Edict, thereby commanding every Person to cut his Hair after the *Tartar* fashion; upon the first hearing of which the *Chinese* Commanders and Inhabitants, who have as much love for their Hair as their Country, began to flie to their Arms, with a resolution to fight for their Hair; which they did with such Valour and Courage, that they beat the *Tartars* out of the City of *Xaoking*, forcing them to flie over the River with the loss of many of their Men: And doubtless if at this time they had pursu'd, they might have regain'd those Places they had lost; but being satisfi'd in their Minds that they had thus preserv'd their Hair, they ceased to pursue their Victory, only making resistance on the South side of the River, where they so fortifi'd themselves with the raising Bulwarks and Forts, that the *Tartar* desisted for a whole Year, without making any considerable Attempt.

The People having unfortunately lost their faithful, and too zealously loving Prince *Louangus*, endeavor'd to make another Head over them, and to create one *Lu* (of the Family of *Taiminga*) Emperor; but he likewise refus'd the Imperial Title, only taking upon him that of *Restorer of the Kingdom*.

The *Tartars* finding their Armies much weakned by the great numbers of Men they had lost in several Battels, so that they were not in a Condition to effect any considerable Design, sent for fresh Men from *Peking* to re-inforce their Troops, wherewith they endeavor'd to pass the River *Cienthang*; but notwithstanding all the Force and Policy they could use, were not able to accomplish it. And thus the *Chinese* began by degrees to recover their lost Country, which had undoubtedly had very prosperously succeeded, if an unfortunate Accident had not hapned in the mean time, which prevented it; the Story thus:

The Soldiery and Governors of the Province of *Fokien* that were fled out of *Chekiang*, had with them one of the Race of *Taiminga*, whom they Proclaim'd Emperor in the same Province, which borders upon that of *Chekiang*. This Prince being of a lofty and ambitious Nature, and not being able to keep himself within Bounds, sent some to perswade King *Lu* to renounce his Sovereignty, to lay down his Government, and quit the Title of *Restorer of the Kingdom*; alledging, That he had but few Cities, and was not so near allied to the former Emperor as himself. *Lu* argued on the other hand, That he had the Priority of Title by the Election and Submission of the Subjects, and his Conquests sufficiently shew'd the Love he bore, and the Service he had done his Country.

The *Tartars* were not a little overjoy'd at these Divisions, which gave them an opportunity to work their Ends, by reducing the whole Empire under their Power; for it was impossible to reconcile the Differences of the two new Kings, so as they might joyn their Forces against the *Tartar*, each of them still endeavoring what he could the ruine of the other. And in regard *Lu* had but eight Cities under his Command, which were not able to maintain an Army sufficient to grapple with the *Tartar*, he only stood upon the defensive part, and never durst venture over the River; the *Tartars* in the mean time laboring with their utmost endeavor to get over the River, but with Ships they durst not attempt, understanding very well that *Lu* had sufficient to oppose; notwithstanding which, Fortune too much favoring the *Tartars* in their Undertaking, it hapned this Year to be a very hot and dry Summer, so that the River on the South-side was thereby grown shallow, of which they, by the infor-

mation of some treacherous *Chineses*, having intelligence, found out a fordable place for their Horse, whereof a few only being got over, gave presently sudden Alarm to the Country, that so the Inhabitants thereof fled and left all to save their Lives: *Lu* himself was so surpris'd at the news, that he abandon'd the City *Xaoking*, and fled into the Island *Cheuxan*, situated over against *Ningpo*, the ninth Chief City of the Province of *Chekiang*, where he liv'd several years after.

This Island, never inhabited before but by a company of poor Fishermen and Peasants, is now, through the concourse of the *Chineses*, fled thither to aid this *Lu*, as the Protector of their Hair, grown to be so great and powerful a Kingdom, that there was reckon'd in the same seventy two Cities. The *Chineses* and their Protector being thus fled, the *Tartars* conquer'd all the rest of the Cities of the Province, without meeting with any opposition; only the City of *Kinboa*, whereof the *Tutang* was Governor, did withstand for some Months their victorious Arms; for the Governor was resolv'd to quit himself with Courage for the Honor of his Country: but notwithstanding all his Valour and Resolution, at last the *Tartars* having planted some great Guns before the City, they made a large Breach in the Walls, at which they enter'd, and put all to Fire and Sword, insomuch that they left not one House standing. The Governor himself, to prevent falling into the Hands of the Enemy, caus'd himself and his Family to be blown up with Powder in his Palace.

One of the same three Armies was already upon its March, in order to the subduing the Province of *Fokien*, but was in no small trouble where to begin the same to their own least prejudice, in regard of the hinderance given to them by the steep Hills and Mountains which lie at the entrance into this Province; for between *Fokien* and the Provinces of *Quantung*, *Kiangsi*, and *Chekiang*, lies a row of inaccessible Rocks and Mountains, which divide it from the other three, and to get over the same is not only a troublesome, but tedious Journey of three days; so that it would have been a very easie matter to the *Chineses* to have hinder'd at least, if not stopp'd the *Tartars* in their March through these Mountains, if they had guarded the same but with a few Peasants; but they were so frightened and amaz'd at the coming of the *Tartars*, that they fled out of the Mountains upon their first approach, so that at last, though with infinite trouble, they got over them into *Fokien*, which they subdu'd in a short time; and for that the Inhabitants made little or no opposition, the *Tartars* were favorable unto them: This done, and having re-inforc'd their Army, they march'd to the Province of *Quantung*, through those of *Huquang* and *Kiangsi*; whither being come, and attacking the Chief City thereof, they soon laid it wholly waste, because it had made some opposition against them. Mov'd by the terror of whose Example, the rest of the Cities not daring to stand out, submitted at first Summons. These Provinces thus brought under, an Army was sent for *Peking*, with Orders to settle in each City a strong Garrison, and Magistrates over both Civil and Military Affairs, in the Name of the *Tartar* Emperor.

But there are some that give another reason how it came to pass that the *Tartars* happen'd to Master the Province of *Fokien* with so little trouble.

About this time there appear'd a famous Pyrate, a Native of *Fokien*, by Name *Chinchilung*, but Foreigners call him *Iquon*: This Person in his Youth well known to the *Hollanders* and *Spaniards*, being but of mean Extraction, served the *Portugueses* first of all in *Maccao*, in the Quality of a Servant, and afterwards

wards the *Hollanders* in the Island of *Formosa*; but being of an aspiring and ambitious Mind, could not brook to live under so much Subjection; wherefore retiring from them, by specious Pretences, he drew in a great many innocent Creatures to take part with him, by whose help, and with a few Ships he had made shift to get together, he turn'd Pyrate; in which way after a while having made some considerable Gain, he increas'd very much in Shipping, at last growing so strong therein, that he far exceeded the *Chinese* Emperor both in Naval Forces and Wealth; for he drew the whole Trade of *India* to himself, Trafficking with the *Spaniard* upon the *Philippine* Islands, with the *Hollanders* upon *Formosa* and in *New Batavia*, and with the *Portuguese* in *Macca*. He drove likewise a very great Trade with those of *Japan*, and other Kingdoms and Islands situate in the great *Indian* Sea; so that in truth he alone was able to Export by his Power, Men, and Ships, the *Chinese* Commodities out of that Empire, and to Import back into the same the Commodities of *Europe*: Of which the Emperor taking notice, after a long War that had been between them, at length a Peace was concluded, by which in a small time he grew so very potent in Shipping, that he was able to set forth a Fleet of three thousand Ships.

And now Success imping the Wings of this Pyrat's ambitious Thoughts, he was not contented with this petty Greatness, but aspir'd at the Crown; but in regard he knew it would be impossible for him to effect any thing so long as any of the Race of *Taiminga* was remaining (for neither the Commonalty nor Soldiery shew'd any Respect towards him) he conceiv'd some hopes, that with the help of the *Tartars* it would not be hard for him to extirpate that Family, and so make the way easie to his own Advancement: Wherefore he resolv'd under the Cloke of Vertue (and by that Delusion to draw the greater number to follow him) to march against the *Tartar* as the common Enemy. And undoubtedly, had not this Treason been foreseen, under that Pretence all the *Chineses* would have joyn'd with him, and look'd upon him as the Restorer of their Country. But notwithstanding this fair Pretext, in the mean time he Contracts under-hand a Confederacy with the *Tartars*, promising to give them the best Assistance he was able, as indeed it doth appear he did by the sequel of the Story; for this Traytor *Iquon*, when the *Tartars* fell into *Fokien*, was made by *Lungvus* General of his whole Army; by which means having gotten the Power into his Hands, he suffer'd the *Tartars* unresisted to come into the same; so that 'tis no wonder why the *Tartars* afterwards conferr'd upon him the Royal Dignity, and gave him the Title of *King Pingnan*, which signifies *One that Settles the West in Peace*. Yet notwithstanding this Service by him done to them, they did but temporize to lull him into security, being jealous of his great Force by Sea, and suspecting that he aspir'd after the Royal Diadem. Now true and most certain it is, although the *Tartars* knew this very well, yet never durst they act any thing against him with Force, but always Courted him, and made him believe that they would give him the Government of the Provinces of *Fokien* and *Quantung*. *Iquon* finding himself in such high esteem among the *Tartars*, doubted not at all but that he should at least keep the Government of the Southern Provinces: But see the inconstancy of humane Affairs, for he was very much deceiv'd in his expectation, and clearly out-witted; for when the *Tartar* Vice-Roy of the Province of *Fokien* had resolv'd to go for *Peking*, it is a Custom for all the Commanders to come and take leave of him, and to wish him a good Journey; according to which *Iquon*, who suspected no mischief towards him, concluded in himself to do the like Honor to this

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Petty King : and thereupon departing from his Fleet, which he left in the Harbor of the Chief City of *Fochou*, he went thither and joyn'd with the Company to conduct the King some part of his Way ; but when he came to take leave, the King earnestly desir'd him to bear him company quite through to *Peking*, promising to do him great Honor upon his arrival there for such his Favor. *Iquon* now too late began to grow jealous, endeavoring by all the most plausible Allegations imaginable to excuse himself, but the King would admit of no Denial. And thus this famous Pyrate was easily taken in a Net by subtilty, who was not to be medled with, or overcome by Force of Arms ; for he was no sooner arriv'd at *Peking*, but he was cast into Prison, where he lay sometime in Captivity, and was afterwards not publickly Executed, but made away by Poyson. His Sons and Brothers, when they heard of his Imprisonment, quickly went aboard their Fleet, wherewith since that time they have done very great Damage, and still continue their Pyracies to this day.

In the interim the other Army, which was got through the Inland Quarters into *Quantung*, was from thence upon their March for the Province of *Quangsi*, to reduce the same likewise under their Power. But in this Undertaking their Forces were often worsted by the *Chineses*, who made the greatest opposition where it was least expected.

At that time one *Khiu Thomas* (who was Baptiz'd by the *Jesuits*, and had embrac'd the *Christian* Religion) was Vice-Roy of the same Province, and one *Ching Lucus* was General over the Militia : These two Warriors and valiant Commanders having gotten together a very great Army, fell so furiously upon the *Tartars*, that they not only drove them out of the Field, but also re-took such Places as they had won toward the West.

Prosperity seeming thus to begin to smile, these valiant *Chineses*, willing to shew they were not ambitious, made one *Junglieus* Emperor, one of the Family of *Taiminga*, being a Grandchild of the Emperor *Vanlieus* : He kept his Court at first in *Queilin*, the principal Chief City of the Province of *Quangsi*, hoping thereby to draw other *Chineses* to take up Arms against the *Tartar* : But soon after he went and remov'd his Court to the famous City of *Chatting* in the Province of *Quantung*, where continuing, he got the better of the *Tartars* in several Battels. But the ill Fate of the Empire diverted his good Fortune, so that he did not continue successful any long time, but was quickly overcome and driven out of *Quangsi* and *Quantung*, and from thence constrain'd to flie to the Frontiers of *Tungking*.

No sooner was the Vice-Roy of *Fokien* upon his Journey to *Peking* with *Iquon*, but it seem'd as if the People of that Province and *Quangsi* had taken fresh Courage, there hapning a very great and sudden alteration in the *Tartar* Affairs ; for one *Vangus* a Priest, who had formerly been a Commander in the Army, set the whole Country in an uprore, and having rais'd a great number of Men, and modell'd them into an Army, he went and took the City of *Kienning* with several other Places, and put all the *Tartars* therein to the Sword ; which good Success immediately caus'd such *Chineses* as had formerly fled into the Mountains for safety, to come down and joyn with him, to help to recover their Country. At the same time one *Changus* by Name, and a *Tartar* born, being Vice-Roy of two Provinces, had the Command likewise of the Province of *Chekiang* ; who hearing of the Insurrection in *Fokien*, march'd immediately thither with his Army, and finding no opposition at the mouth of the Mountains, where he suppos'd the *Chineses* would have block'd up his Passage, which a few

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Forces would easily have done; he cries out with a loud voice, *The Day is my own, and the Rebels are fled.* So marching over the Mountains without any opposition, he lays Siege immediately to the City of *Kienuing*, into which the Priest *Vangus* was retreated with most of his Army. The City endur'd a long Siege for several Months, and was of such Strength, that it could not be taken by Storm, which had been often attempted by the Besiegers, to their great damage and loss of Men; wherefore at last they resolv'd to get it by Fa- mine, rather than lose any more Men by Storming, whereby he had already very much weakned his Army; but that being recruited with fresh Men from *Peking*, and having made a considerable Breach in the Wall by their Ordnance, they resolv'd to Storm it once more, and the Success answer'd their Desire; for the Commanders within the Place being divided among themselves, there was not such care taken as ought to have been for the resisting of the Assault, by which means the Besiegers getting in at the Breach, immediately cut out their Way and put all to the Sword, neither Man, Woman, nor Child excepted, so that (*dirum dictu*) there were kill'd in and before this City above three hundred thousand People, and the City it self afterwards totally destroy'd, and not one Stone left standing upon another. After the dreadful destruction of this City, the whole Province of *Fokien* submitted to their Power, and for the future none but *Tartars* were made Commanders over the Militia, and Governors of Cities: But notwithstanding all this great and prudent foresight which was us'd, the *Tartars* were not able to keep all quiet; for it hapned that the Governor of the Province of *Kiangsi*, nam'd *Kinus*, revolted and made new work for their Arms; the occasion whereof is said to be upon some difference which hapned between *Kinus* and the other who supervis'd the Civil Affairs of the same Province; the manner thus: They being invited to an Entertainment where a Play was Acted during the Meal, as the Custom is in *China*, and the Players Dress'd in *Chinese Habits*, and not after the fashion of the *Tartars*; *Kinus* (who was born in the Province of *Leaotung*, where they very much resemble the *Tartars* in their Customs and Manners, and therefore put a very great confidence in the Inhabitants) minding the same, said to the other Governor, *Doth not this Habit shew much better than the Tartar Fashion?* The other answer'd nothing at present, yet thought himself oblig'd in Duty to acquaint the Emperor by Letter with this Saying; for he fancied that by these words *Kinus* was designing some Novelty in his Head, to the disturbance of the Publick Peace, and imagining he bore the greatest affection to those whose Habit he chiefly commended: *Kinus*, who wanted neither Courage nor Ingenuity, had Brib'd the Secretary of this Governor, by whom he was inform'd from time to time of all was writ to the Emperor against him; and being acquainted with the Contents of the aforesaid Letter, he went immediately with a Company of Soldiers into the Governor's Court, and there kill'd him on a sudden before he was aware. Having done this, he falls off from the *Tartars*, with the whole Province of *Kiangsi*, and declares for the *Chinese* Emperor *Jung-liens*, at which the Inhabitants were not a little overjoy'd; only the City of *Canchen*, which was Commanded and Govern'd by a very faithful *Tartar*, was not to be brought over to countenance the Revolt, which hapned very well for the *Tartar*; for the standing out of this single Place alone was of such consequence, that the *Tartars* (as I shall relate hereafter) did victoriously recover the whole Province of *Kiangsi* and *Quantung*, and brought them once more under Subjection.

The General of the Militia in the Province of *Quantung*, call'd *Licungzus*, was likewise at the same time revolted from the *Tartars*, and had deliver'd up that part of the Country to the Emperor *Junglieus*, whom also the Southern Part own'd for the Emperor of *China*. And for the better prosecution of the Design against the *Tartars*, the General *Licungzus* endeavor'd to joyn his Forces with those of *Kinus*, to fall both together at one and the same time upon them, and drive them out of the Kingdom; which undoubtedly had taken effect accordingly, had not the resistance of the Governor of the City *Canchen* hindered them: for the same Governor was no sooner inform'd that *Licungzus* was likewise revolted from the *Tartar*, and upon his March with his Army, but he sends to him this deceitful and politick Letter.

Till now I would never submit to Kinus, because I could never believe that he would be able to withstand the Forces of the Tartars; but seeing that you, most valiant Prince, also turn your Arms against him, I cannot conceive what Safety and Protection I can henceforward expect from him; therefore I hold myself oblig'd to follow your Standard, and you shall no sooner appear with your Forces before this City, but I will deliver it up into your Hands.

After the Governor had dispatch'd away an Express with this Letter, he sent another to the General of the *Tartars*, who lay with his Forces in the next Province to *Fokien*, to assist him with what Strength he could well spare; which were sent, and by him convey'd into the City by Night, so that no notice could be taken of his Design. *Licungzus* in the mean while not suspecting any Treachery intended against him, boldly, but carelessly, went up to the City, and found the Gates thereof standing open, so that without delay he entred, and immediately found himself assaulted on all sides by the *Tartars*, who lay in Ambuscade waiting for his coming, and was forc'd to retreat with great loss: *Licungzus* himself, as is suppos'd, was kill'd in the Fight, because he was never heard of afterwards.

This Defeat brought the Affairs of the Emperor *Junglieus* into great disorder and confusion, yet nevertheless *Kinus* won afterwards several Battels for him against the *Tartars*; and when he heard of the Defeat of *Licungzus*, went himself and Beleaguer'd the City of *Canchen*; but he had not continu'd the Siege many days, before there was advice brought him of a new Army of *Tartars* sent from *Peking* to reduce the Province of *Kiangsi*; insomuch that *Kinus* fearing to fall into a Noose, broke up his Siege, and march'd toward the Northern parts of *Kiangsi*, to defend and preserve the same from being overcome by the *Tartars*. At first indeed he fought with good success; but at last finding himself over-power'd, he retreated for safety to the Chief City of *Nanchang*; which having suffer'd all the miseries of a tedious Siege, was at last taken; but *Kinus* escap'd alive out of it, and got to the Mountains, as has been already related at large. This City thus subdu'd, they were Masters of the whole Province, and put new Garrisons into most of the Cities and Places of Concern, and so march'd back with their Army in triumph to *Peking*.

While these Transactions were on foot, very great Preparations for War had been making in *Peking*, so that three new Armies were rais'd to reduce the Province of *Quantung*, and others which still held forth, and took part with *Junglieus*. Whereupon the Guardian and Uncle of the *Grand Tartar Cham*, call'd *Xunchi*, who now Reigns in *China*, the better to reduce the Southern Provin-

ces into Subjection, and rectifie their Disorder, resolv'd to appoint some Vice-Roys over those Provinces, who being *Tartars* by Nation should have absolute Power, only with Obligation to pay Tribute yearly to the Emperor. This Counsel was immediately put in Execution, and in the Year 1649. (when the Province of *Kiangsi* was full of uprore) three Vice-Roys were sent with three Armies, which consisted for the most part of *Tartars*, from *Peking*; the one was made Vice-Roy of *Fokien*, the other of *Quantung*, and the third of *Quangsi*, with exprefs Order to endeavor jointly the subduing, reducing, and total conquering of *Quantung*, and to drive the Emperor *Jungliens* out of the whole Empire.

Hitherto we have only spoken of what hapned in the Southern Provinces concerning the *Chineses* Revolts; we shall now proceed to give an Account how Affairs went in the Northern Provinces; by which it will appear with how much Zeal the *Chineses* were concern'd for their Liberties and the Welfare of their Country; for the Commanders in Chief over the Northern Provinces as well those that had the Power over the Civil as Military Affairs, plotted together which way they should drive out the *Tartars*: Whereupon they raised as many Forces as they could privately, and chose one *Hous* to be their General; who coming to the Army, which he found to consist of about twenty five thousand Men, march'd therewith from among the Mountains into the Plain Country; whereupon many of the Natives perceiving his Strength, came in to him, and several Cities set open their Gates and receiv'd him and his Army, only *Xigan*, the first Chief City of *Xensi*, withstood him, being in truth compell'd thereto, having a strong Garrison of *Tartars* in it; besides, the Governor thereof having observ'd that the *Chineses* made no resistance, but rather freely submitted to him, and fearing lest the Citizens might carry on some private Design against him, resolv'd to put to Death all the *Chineses* within the City; which he had undoubtedly put in execution, had he not been dissuaded from it by one of the Vice-Roys; yet still jealous of them, and willing to prevent any Conspiracy by them, he forbade upon pain of Death, that any more than two *Chineses* should converse together at a time, and that none should walk the Streets in the Night, nor keep any Arms in their Houses.

Not yet satisfi'd with all this Care, but to be thoroughly inform'd of the Forces of *Hous*, he sends out Spies to bring him intelligence of the Strength and Posture of the Enemies; at last *Hous* comes with his Army, (which now increas'd with the conflux of Country People that shelter'd themselves there, amounted at least to the number of three hundred thousand) and Besieg'd *Xigan*, which is at least three Miles in compass. When the *Tartar* Governor saw from the Walls such a vast number of Men, he stood amaz'd, as supposing they had been all Soldiers, which caus'd him again to pass a second cruel Resolution, to make away all the *Chineses* Inhabitants within the City, to prevent any Correspondence between them and *Hous*; but finding that those that serv'd him, and were sent out to fight, behav'd themselves valiantly, he forbore to execute such a barbarous Resolve. In the mean time *Hous* perceiving that no Attempt he could make would prevail against the City, broke up the Siege; which he was the rather induc'd to do, because he had receiv'd intelligence that a strong Army was upon their March for relief of the same: *Hous* endeavor'd to save himself by a timely flight, but the *Tartar* Horse overtook the Rere of his Army, and kill'd a great number of them; but what became of him was never known, in regard he never after appear'd publickly; and indeed

it is more than probable that he was either kill'd in the Fight, or ended his days in the Mountains.

And thus the *Chineses* effected as little by their Insurrections and Plottings against the *Tartar* in the Northern Provinces, as they had done in the Southern; for there follow'd nothing upon it but a total destruction of their Cities, and the ruine both of the People and Country, drawn upon themselves, and with the greatest severity executed in revenge of their Revolt.

The *Tartars* having thus successfully pacifi'd all these Troubles and Commotions, could not yet be at Peace, but fell again into other as great Dangers and Difficulties as the former, which they brought upon themselves by their own Pride and Wantonness; for in the Year 1649. the young Imperial *Cham Xun-chius* having attain'd the Age of twelve years, was desir'd by his Uncle to take to Wife the Daughter of the King of *West-Tartary*, otherwise call'd *The Kingdom of Taniju*; which Alliance would not only strengthen him, but also would be a means to establish him in his Throne. To that end one of his Uncles was sent in Embassy to the same King; in which Journey he hapned to pass through *Taitung*, the third Chief City, and call'd *The Key of the Province of Xanfi*; for it is a very strong Place, and serves as a Bulwark and Defence against the Invasions of those *Western Tartars* into *China*: moreover, it is reported the most famous of all others for the beautiful Women which live there. The *Tartars* who attended on this Ambassador, in their Passage through this Place ravish'd and took away some of these Women, and amongst the rest a Bride of great Quality, as she was carried by chance through the Street to the House of her Bridegroom; a thing that is held very abominable among the Inhabitants of *Taitung*. At this time was one *Kiangus*, a Commander in the Army, Governor of that Province for the *Tartars*; to whom the Friends and Relations of the Virgin that was carried away by force, came and complain'd with Tears in their Eyes: *Kiangus*, who took compassion of them, in regard of the Injustice and Villany of the Fact, sent immediately one of his Attendants to the Vice-Roy *Panang*, with request, that he would be pleas'd to give Order that the ravish'd Bride might be restor'd to her Bridegroom, for that he was grown distracted upon the loss of her; desiring also that care might be taken to prevent the like Abuses for the future. But the Vice-Roy gave no heed to this Request of the Governor, but suffer'd the *Tartars* to go away with the Rape unquestion'd; which *Kiangus* took so to heart, that he went to the Vice-Roy himself in Person, who not only refus'd to give him Audience upon it, but commanded him to be put out of his Court.

Kiangus boiling with Revenge at this uncivil Carriage of the Vice-Roy towards him, swore that he would never serve those that countenance such abominable Actions; and not long after having drawn his Forces together, he came with them and fell upon *Panang* in his Court, killing the greatest part of his Followers; but *Panang* sav'd himself by being let down with a Rope over the Walls; and so escap'd with his Life. *Kiangus* hereupon, knowing that what he had done, was a sufficient cause to make him lose his Head, if he fell into the Hands of the *Tartars*, sets up his Standard, and promises to submit himself to the *Chinese* Emperor, but names none in particular, for he knew not that *Junglicus* was elected to that Dignity, being at so great a distance from him. He likewise us'd all Endeavors to draw the *Chineses* to take part with him, and to stand up for the regaining the Liberties of their Country, which by the unheard of Oppressions of the *Tartars* they had lost. Several Commanders and Officers

Officers hearing of this, came and joyn'd with him, so that by this Revolt of *Kiangus* new Troubles were arisen in the Emperor's Court at *Peking*, and the more in regard the Western *Tartars* favor'd him, who were able to bring more Men into the Field than the Eastern, especially Horse, of which they have great plenty, whereas there are but few in the other.

Now to nip these Risings in the Bud, which were made by the means of *Kiangus*, a very great Army was forthwith rais'd in *Peking*, and sent against him. *Kiangus*, who was no less wise than valiant, and very well understood the Humors of the *Tartars*, having Convers'd many years with them, at first seem'd as if he were afraid to stay the coming of the Enemy, for he fled with his Forces; but this was done only out of Policy to draw them to pursue after him, having by the Way laid an Ambuscade for them; which took good effect, the *Tartars* being thereby set upon and defeated; and after they had rallied, were beaten in the open Field a second time. The news of this double Defeat being brought to *Peking*, occasion'd again new Troubles in the Court, especially when they heard that *Kiangus* his Army consisted of above a hundred thousand Horse-men, and four hundred thousand Foot; of which great multitude there is no wonder, for every Person was glad of his Success, and ready to follow him as the Redeemer of their Country from the *Tartar* Slavery.

When now the Emperor's Uncle understood with how great Success this *Kiangus* proceeded, he resolv'd to march himself with all the Forces the Empire was able to make against him; for he durst not trust any with a Concern, upon which depended the Welfare of the whole State. He therefore causes the eight Standards, under whom march all the whole *Tartar* Militia to be made ready for the War; and accordingly, that he might lose no time, draws forth the choicest Soldiers of this great Body, wherewith he marches against *Kiangus*, to chastise him for his Revolt, strengthening himself also by the Way with the addition of many more Forces, which he had from the Southern Provinces: But although he Commanded a very great Army, yet he avoided by all means Fighting with *Kiangus*, who gave him occasion, and provoked him on purpose to draw him to Battel. But the *Tartar* took a better course, fearing the uncertain event of War in a Battel, and knowing how to overcome his Enemy at a far cheaper rate, as being but ill furnish'd with Provisions; and therefore he resolv'd to delay him so long, till he should be compell'd to leave the Field for want of Victuals and other Necessaries: besides, another reason that made him unwilling to give Battel was, because he first desir'd to receive an Answer from the Western *Tartar* King, to whom he had sent an Ambassador with very rich Presents, and several handsom Women, with order also to demand his Daughter in Marriage for the Emperor his Nephew, and request him not to give any Assistance to *Kiangus* the Rebel: And so much operation had this Embassy upon the King of *Taniju* or *West-Tartary*, that he return'd the Ambassador immediately with a satisfactory Answer, and Promise, that he would continue from thence-forward in Peace and Amity with the *Great Cham*. *Kiangus* also having sent thither for Aid, but finding himself frustrated in his Expectation, and deserted, thought it most advisable for him to make towards the City of *Taitung*; into which he was no sooner entred, but the *Tartar* Forces were at his Heels, and got to the very Gates; and in the space of three days, with the help of the Peasants, who were compell'd to come in, a deep Trench of ten Miles in circumference was drawn round about it: Whereupon *Kiangus*, finding himself thus penn'd up, and that no Relief was to be expected, but he must

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either be kill'd or starv'd, like a valiant Commander thus bespake his Men: You see, Fellow Soldiers, into what a Strait we are reduc'd, there being no hopes to escape but by Fighting like Men, the Sword on one side, and Hunger on the other encompassing us; let us not suffer our selves to perish with Hunger, but rather with our Swords in our Hands dearly sell them our Lives, or with their hazard, cut the Way to our Safety through our Enemies Carcases; I for my part will die with my Zable in my Hand. He had no sooner ended his Speech, but he and all his Forces made a Sally out into the Trench, where both sides fought for a while with equal Courage, till *Kiangus* unhappily struck with a Dart, fell down dead, at the very sight whereof the *Chineses* despairing of making their Way through the Enemy, some flung down their Arms and call'd for Quarter, others betaking themselves to Fight; such as submitted freely to the *Tartars*, had their Lives spar'd, for they now thought they had done enough in overcoming so great and dreaded an Enemy, whose Power would have endanger'd the loss of the whole Empire. After they had clear'd the Field, and totally routed and destroy'd the *Chinese* Army, they march'd into the City *Taitung*, whose Plunder was given to the victorious Soldiers: And not long after the General, having first taken care for the settling of good Garrisons in all Places, march'd back in triumph to *Peking*, where he was receiv'd with great joy. And now having thus subdu'd the Rebels, and made all things to become peaceable and quiet, he bends all his Thoughts to accomplish the Match between the Emperor his Nephew, and the Daughter of the King of *West-Tartary*; and to that end he takes a Journey thither in Person, and through his crafty Behaviour at last obtain'd his Suit, and also Licence for the Exportation of a great number of Horses. The Wedding was kept in very great State; for the *Tartar* Kings maintain in Marriage the same Customs with those of *Europe*, Matching only with the Daughters of the highest Quality; whereas the *Chinese* Emperors were wont to chuse only for Beauty, making no difference between a Person of Quality, and one of a mean Extraction; for if the Face do but please them, they mind not the Quality; as a testimony whereof, most true it is, that the Father of the last *Chinese* Empress maintain'd himself by making Shoes of Straw.

But to return to the three Vice-Roys, who were made by the *Tartars* Governors over the three Provinces of *Fokien*, *Quantung*, and *Quangsi*, and sent with three Armies to reduce *Quantung*, drive out the Emperor *Junglicus*, and pacifie the Disorders in the Southern Provinces: They took their Journey through a Country which the *Tartar* Emperor had given to some *Tartars* (for the native *Chineses*, by reason of their Conspiracy, were all put to the Sword) to inhabit and cultivate the same, they requested of the Vice-Roys, that they might accompany them upon the Way; for in truth these People ever had an aversion to Husbandry, loving their Arms better than the Plough or Spade: But two of the Vice-Roys deni'd their Request without leave from the Emperor; the third only, call'd *Kengus*, being of a high and lofty Spirit, permitted them to follow him; so they abandon'd the Country, and exchang'd their Spades and Ploughs for Boughs and Arrows, following their Country-men with great joy. As soon as the Emperor heard of it, he writes a Letter to *Kengus*, with express Command to send them back to their Husbandry; but *Kengus* taking no notice thereof, suffer'd them to continue their March with him: whereof the Emperor having a second time notice, in a great Rage sends to the chief *Tutang* or Governor of the Southern Provinces, who held his Court at *Nanking*, either to imprison or kill *Kengus*. The *Tutang* forthwith obeys the Emperor's Order; for

for after the three Vice-Roys were arriv'd at *Nanking*, and had been nobly Treated by the *Tatang*, he pulls out his Letter and Order, shewing them to *Kengus*; who knowing that no Excuse would be admitted, goes immediately and hangs himself; however, his Son, who accompanied him in the Wars, succeeded him in his Place, by Order of the Emperor. After this the other two Vice-Roys through the Provinces of *Xantung*, *Kiangsi*, and *Nanking*, at last arriving at *Quantung*, with an intention, according to their Commission, to reduce that Province, and to force *Junglieus* to flie thence: and indeed, no sooner was the Report of the coming of these three Armies spread through the Countries, but most Places submitted freely, only the Chief City of *Canton* or *Quanchen* endur'd a long and hard Siege, and made great and valiant opposition, yet was at last taken by Treachery in the Year 1650. all the Inhabitants being put to the Sword, and the City levell'd with the Ground.

After the taking of *Canton*, all the adjacent Cities and Places sent Ambassadors to the Vice-Roys, with Promises of Submission if they might have their Lives spar'd; which was freely granted them. Then the Vice-Roy march'd with his Army to the City *Chaiking*, where the Emperor *Junglieus* kept his Court at that time; who hearing of his coming, durst not stay for him, but left the City and Province, and fled to that of the Dominion of *Quangsi*; but being narrowly and closely pursu'd, he was necessitated to betake himself to the Confines of the Kingdom of *Tungking*, where what became of him is not since that time certainly known.

In the Year 1651. died the faithful Uncle of the *Tartar* Emperor, to the great grief and lamentation of all People; for he was a Prince of great Valour, Prudence, and Experience, and to whose happy Conduct the Conquest of *China* is chiefly to be attributed: Not only the *Tartars*, but the *Chineses* themselves lov'd and fear'd him, for his Understanding in Martial Affairs, and his otherwise civil Comportment and Integrity. And as good Men always die too soon, so was he hardly cold but great Divisions hapned in the Court, by means of one of the Emperor's Brothers call'd *Quintus*, who would take upon him the Guardianship and Direction of the young Emperor, against the wills and minds of all the rest; for they were of opinion, that the Emperor *Xunchius* being now arriv'd at the Age of sixteen years, was sufficiently qualify'd to take upon himself the Management of all the Affairs of the State: But ambitious *Quintus* alledg'd, that the Emperor was not yet of an Age capable to take upon him the great and weighty Affairs of the Empire; and therefore insisted that the Direction and Management of Affairs might be committed to him till the young Prince should attain his full Age: But finding that he was generally oppos'd by all the Grandees of the Court, and that it was impossible for him to attain his Ends, he at last concurr'd with the Opinions of all the rest; and the young *Cham* of *Tartary* is Crown'd, and the whole weight of the Government unanimously thrown upon his Shoulders; which he manag'd with such Judgment, that in a short time he gave sufficient proof of his Abilities, and not only his desire, but intention to do Justice; in-somuch that when some dangerous Counsels which his deceased Uncle had in his Life-time given came to break out, he caus'd his dead Body to be taken out of the Tomb, and be most shamefully misus'd, and the Tomb to be broken in pieces: nor ended he there; for those of his Uncle's Relations who were privy and consenting to the said Counsel, were likewise handled with extreme severity.

Thus

Thus far have I spent in setting forth particularly, how and in what manner the Robber *Licungzus* first over-ran *China*, and after his Expulsion how the *Tartars* at last conquer'd the same : Now you are to remember, that contemporary with *Licungzus* was another Thief call'd *Changlianchus*, the remaining Transactions of whose Villany, whereof we have already in part made mention, I shall now relate : And indeed when I call to mind the Cruelties committed by this Monster in Mans shape, I am as one deprived of his Senses ; for his Actions were so dismal and horrid, that whoever hears of them, will be fill'd with stupefaction and amazement.

This Robber *Changlianchus* plunder'd and ruin'd several Provinces, putting the Inhabitants to unspeakable Tortures, to make them confess where they had hid their Wealth and Goods ; he was greatly delighted to put out Peoples Eyes, and to see Men die in misery. His Design was really to have depopulated the whole Country of *China*, that so being alone, there might be none left to oppose him, or be his Competitor : And although the barbarousness of his Nature appear'd every where, and upon all occasions, yet did he give a proof of his Cruelty in no Place more than in the Province of *Suchuen*, where he took upon him the Royal Title, and put most of the Inhabitants to death. He would frequently cause a whole Family to be utterly destroy'd, if any one of them had not obey'd his Orders according to his will and mind. He abounded so very much in Feral Barbarism, that oftentimes if by chance any one had offended him, he would cause all the Inhabitants residing within the same Street to undergo the Fury of his inhumane and bestial rage.

He was civil and kind to none but his Soldiers, with whom he would converse and Drink as if he had been but their Companion ; and many times would bestow great Presents upon them, if they had perform'd any thing well, and according to his mind ; yet on the other hand, for the least Offence or Neglect, he made nothing to put multitudes of them to death. And which is yet more, this bloody Caitiff's Butchery extended to very Magistrates, but in special manner to those of the Chief City of *Chingtu* of the Province of *Suchuen*, so that of six hundred, in the space of three years were hardly twenty left that escap'd with their Lives ; and it was a Recreation to see and cause People to be slay'd alive.

When this Blood-thirsty Tyrant endeavor'd to take the Chief City of the Province of *Xenfi* (which in regard of its Strength is call'd *The Key of Suchuen and Xenfi*) he came in the Year 1645. before it with a very great Army of at least a hundred and eighty thousand Natives of the Province only, beside a vast number of others out of several other Provinces. When the Siege had continu'd a long time, (for the Inhabitants defended themselves with wonderful Courage) there ran over to the Besieged at least forty thousand Men out of his Camp, which troubled and provoked the Tyrant so much, that he caus'd the remainder of a hundred and eighty thousand Men of *Suchuen* to be cruelly massacred and murder'd by their other Fellow Soldiers, before his Face.

When he heard that the *Tartars* in the Year 1646. were fall'n with their Forces into the Province of *Xenfi*, he found himself necessitated, to prevent such an unquiet and troublesom Neighborhood, to march against them ; but lest the Inhabitants of *Suchuen*, to many of whom he had been so cruel, should conspire against him in his absence, he caus'd them all to be put to death, except such as live toward the North-East : Then he march'd first to *Chingtu*, the principal Chief City of the Province of *Suchen*, and caus'd all its Inhabitants
both

both Rich and Poor, being above six hundred thousand in number, to be bound by his Soldiers, and afterwards miserably slain; by the effusion of whose Blood the *Chineses* write, that the Water of the great River *Kiang*, which runs before the City, was extraordinarily swell'd and rais'd. The dead Bodies that they might not taint or infect the Air, were flung into the River, which being carried down with the Stream, soon brought this mournful news to the neighboring Cities and Places, viewing what they were like to expect, if they resisted not the fierceness of that merciless Beast; which though they did with all their Might, yet it was not long before the same cruel usage reach'd many of them. And after this manner was this Province, which formerly abounded with People, laid waste and made desolate both of People and Habitations.

These Villanies perpetrated, and being now to march against the *Tartars*, he encourages his Soldiers to behave themselves valiantly, for that he had Silver enough to reward such as did well; but in regard the Women (as he suppos'd) would be a trouble to them, not only upon their March, but in the Battel, he caus'd them to be put to death, therein shewing them the way; for of three hundred beautiful Women which he us'd for his own lustful Pleasure, he reserv'd only twenty to wait upon his three Queens, all the other being massacred in view of the whole Army: whereupon the Soldiers following his barbarous and bloody Example, did the like, either by Shot or Sword killing their Wives in a most wretched manner.

Having destroy'd all the Inhabitants of the Province, and no more left to exercise his Cruelty upon, he fell upon the Cities and Houses, laying them waste, and not leaving any one Place standing wheresoever his ruining Feet trod; nay, more to shew his hatred to Posterity, he caus'd all the Trees to be fell'd and cut down, that so no body for the future should have any benefit by them after him; such as were sick and not able to follow the Camp, he caus'd likewise to be hang'd up, to prevent them (as he scoffingly said) from living or dying in pain and misery.

After all this barbarous Havock and Desolation made, this Enemy of Mankind pass'd with his Army into the Province of *Xensi*, whither the General of the *Tartars* follow'd him at the Heels with an Army of fifty thousand Men, until the residue of the whole Army could get up to him. When the news was brought him, that the *Tartars* were in sight of him with a great Army, he laugh'd at those that reported such a Fable (as he thought it) not believing it possible that such a thing could be, till going out of his Tent himself, to make the discovery, the first Object that he met with, was the sight of five *Tartars*, who, according to the Custom of those People, were sent out before to discover and demand whether he would have Peace or War; but in stead thereof they presently fell upon him, and the first Arrow that was shot pierc'd him quite through the Heart; wherewith falling down dead upon the Place, it struck so great a fear into all his Followers, that they were soon overthrown. The news of this Victory was quickly spread abroad, upon the report of which such *Tartars* as were left alive, and had escap'd the bloody Hands of the Traitor in the Province of *Suchuen*, came out of their Holes, and cry'd up the Victors as their Deliverers: And thus at length the Province of *Suchuen* fell under the Subjection of the *Tartars*, who putting Garrisons into the chiefest Places, march'd back with their Army to the Imperial City of *Peking*; where upon their Arrival the General of the Army, though he return'd victorious, yet so slippery are the Stations of Great Men, was very unworthily receiv'd by

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his Brother, who accus'd him of Neglect, in that he had not well perform'd his Charge. The faithful General with this disgraceful Affront was put into so violent a Passion, as being conscious of his own Merit, and knowing that he had deserv'd the greatest Thanks imaginable for what he had done, he flung his *Tartar* Hat upon the Ground, which is taken by them for a sign or token of great Disrespect; and therefore (O base Reward for Fidelity!) he was condemn'd to perpetual Imprisonment; but this valiant and generous Spirit prevented it, by hanging himself beforehand in his Palace.

The *Tartars* having clear'd the Kingdom of the two great Robbers, *Licung-zus* and *Changliancbus*, they immediately endeavor'd by all fair means to settle the Kingdom in Peace and Quietness; which they shortly to their great satisfaction and content brought to pass, and enjoy the same at this time without any further disturbance.

FINIS.





A
NARRATIVE
OF THE SUCCESS OF AN
EMBASSAGE

SENT BY

John Maatzuyker de Badem,

GENERAL OF

BATAVIA

UNTO THE EMPEROR OF

China and Tartary,

The 20th of July 1655. Soliciting a Licence of Trade in the
Ports of his Empire.

Dedicated to *Antonio de Camera*, Captain-General of the City of
The Name of God, with the Magistrates thereof.

Written by a Jesuit in those Parts.



THE things have I earnestly coveted ever since my first arrival in *China*, and frequently have implor'd them from Heaven: The first is, Union and Concord among *Christian* Princes. The second, that I might live to see our native Country of *Portugal* Govern'd by a natural King. The third, that I might also see before my departure hence, those Countries which the *Hollanders* have Conquer'd from us, recover'd out of their Hands. From the Object of these my Desires it will be easie to understand the Motive from whence they proceed, which is no other than to remove the Obstacles, and make the Way plain to the present Maintenance and farther Propagation of the *Roman Catholick Faith*.

Thus in the Year 1648. being newly deliver'd from that Imprisonment,
Famine,

Famine, and other Calamities, which I endur'd within the Province of *Sien-chuen*, under the Tyrant which there Rebell'd, I came to the Port at *Peking*, and was there encountred with the news of our new, or rather our old King (for he cannot cease to be a King, who continues such in his Subjects Breasts, and was always one by Birth-right) like a new Sun rising in the West in *Lisbon*: which although it came to pass contrary to the Laws of neighbor Kings, yet no ways contrariant to the Laws of Nature. I say, when I heard this News, it caus'd such a Jubilee to my Soul, and Joy to my Heart, and rais'd in me such great hopes of spreading the *Christian* Religion, as I could then only feel within my self, and am not able to express; being moreover satisfi'd, that our new King, and his glorious Atchievements in *Brasile* did promise no less in these Eastern Countries. May the Lord accomplish these Desires, and grant the happy End that my Heart longs for.

But that *GOD* might either shew us our Sins, which have so justly deserv'd Punishment; or that he might manifest the Bowels of his Mercy and singular Providence which he hath over his People, especially the Holy Catholick City of *Maccow*; he hath permitted the *Hollanders* to become her Rivals in this Empire, and to Court it for their Establishment, Alliance, and Commerce with it. This indeed did rebate the edge of our Minds, and reduce your Favor to more remiss degrees, though not wholly extinguish it: for four of us, Brethren of the Society of *JESUS*, then living at Court, resuming our Courage with blooming Hopes, resolv'd to leave no *Medium* unessay'd to overthrow those *Hollanders* Designs, and with all Diligence and Vigilancy to vacuate their Undertakings.

What Success the *Hollanders* had in their first Expedition to *Canton* many years past, I have already written to your Lordships; therefore I shall only meddle with the second Encounter, and by how much fiercer that was with an Enemy furnish'd with all the Habiliments of War, to wit, Plenty of Gold and Silver, the most prevailing Weapons for the conquering of Countries and Great Ones; and of all other Rarities adapted to satisfy both Covetousness and Curiosity, as the most powerful Engines against such Soldiers; by so much was our Conflict more grievous, and consequently the Victory more glorious: so hath it many things worthy to be publish'd. The Lord grant (for it hath ever been my faithful Petition to him, and may your Lordships make it yours, with your whole trust in him) that as your Lordships and my self also at a great distance have beheld with our Eyes the Hope of my second Desire fulfill'd (for we have seen the Desire of all Nations, our King, our Father) so you may see the first and third part of my Wishes, to the Glory of God, the Honor of the Crown of *Portugal*, and the increase of *Christianity*.

Access to *Canton* being precluded to the *Hollanders* at their first Attempt, and Trade deny'd them, those *Reguli* which Rule that Province, allur'd with the hopes of that extraordinary Gain they expected to make by Commerce with the *Dutch*, Counsell'd them to return on a second Embassy, which they accordingly entred upon the 20th of *July* 1655. and arriv'd in *Canton* the fifth of *September* the same Year, where from those *Reguli* they had a very friendly Reception; but because they could obtain no Audience above to their first Message, they were fearful to proffer a second, lest the King and Council should suspect it to arise only from the hopes of their own Advantage and Self-interest; they therefore so wrought with the Vice-Roy of *Canton*, that he should send this second Memorial of their Desires, which, accompanied with many
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Commendatory Letters to Courtiers, and strengthened a world of large Promises, came at length to Peking, about the Year 1655. and presently, no man opposing, it was decreed, That twenty *Hollanders* (to wit, two Captains, and eighteen others) should repair to the Court, where they were promis'd a convenient House, with many other Kindnesses; and that after their appearance, their Business should be transacted according to the Customs and Laws of the Realm.

Fifteen days after this Memorial came to the Court, we had notice of it, when *Padrie Lodouicus Ballionies*, and my self, immediately entred the Lists, and searched after all means possible to hinder the *Hollanders* access to the Court. We consulted with our Friends, both *Christians* and *Heathens*, who were all of opinion, that it was impossible for this time, (at least without vast Bribes) because those *Reguli* of Canton had corrupted the Great *Mandorins*, and open'd all the Dooas of the Court unto them.

Notwithstanding all this Zeal for the Publick Good, the Progress of *Christianity*, the Love of our Country, and especially of this noble City (to which we allow so much) did invite, yea, compel us to an Undertaking, the accomplishment of which seem'd impossible to all Men. By the Mediation of a certain *Christian*, of no contemptible Condition and Authority, we first compass'd to speak with one of these *Mandorins*, which the *Chineses* call *Colli*, and we may style *The Master of Requests*, whose Office is to acquaint the Emperor with the Misdemeanors of the whole Empire, and particularly with the Exorbitances of the *Mandorins*: He at our first Address readily undertook the Business, and seem'd to promise himself an happy issue of it. Hereupon we deliver'd him certain Heads to frame a Petition, of which he accepted; but a few days being pass'd, when we thought he had made some progress in the Business, he comes to the *Christian* before-mention'd, and thus excuses himself: *Sir, if those Padrees who are Strangers be ignorant, yet you who are Natives must be acquainted with the manner of doing Business in this Court, to wit, That whose Petitions either I, or any other in the same Office with me, do exhibit, proceeds always from these two Reasons; either that we may avenge our selves of our Enemies, or that we are bir'd to it by some great Reward from him in whose Name the Petition runs: Now I have receiv'd no Injury from the Hollanders to be aveng'd of, nor any Gratuity from those Padrees, that I should thrust my self into so much difficulty and danger for them. This Man therefore we left, and apply'd our selves to another, who plainly told us, That if we would give him two hundred Tays, he would plight his Faith to deliver our Petition, with whatever Articles we should insert, only he would not oblige himself that the Emperor should approve of them; but if we would give him six hundred Tays more, he would be bound they should be granted; and in case they were not, he would repay the whole Eight hundred Tays.*

Considering the weightiness of the Matter, and the Liberty, which your Lordships gave us in your Letters, to undertake for any Sum of Money that we found necessary to effect this Business, with your Engagement that the City of *Maccow* should make good the Payment, we promis'd him the whole Sum: and upon the rehearsed Conditions, before the Petition should be deliver'd (according to this Country Custom) this Master of Requests would see the whole Sum of Money ready, and also receive some certain Tays beforehand, as a Pledge and Earnest of the whole; which being impossible for us to do, he even excus'd himself as the former had done, and so forsook us: but we insisted, and in stead of ready Money, which we wanted, produc'd two rich Vests that the Emperor had bestow'd upon us, and we had carefull preserv'd by us,

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but never worn, because it was the Emperor's Gift to us, and that they were unsuitable to our Poverty and Religious Habit: These he accepted for a hundred and fifty *Tays* of the Sum agreed on, with all the symptoms of a great Satisfaction; and really great was our Content, because we now seem'd to have laid a sure Foundation for that Work we so earnestly desir'd to finish. When lo this same *Mandarin*, we know not by what means, came to discover, or at least to suspect, the Vest to have been the Emperor's Gift unto us, which was an Argument sufficient for him to decline our Business, alledging not only, That he was not so barbarous to receive or wear them, but also, That it was unworthy in us to slight the Vests which had been Presented us by the Emperor, and therefore we might go look some other Person for our Business, which on such Terms he would not touch with his little Finger. Nor is this Answer any matter of wonder to any that are acquainted with the Dispositions of those *Chineses*; for so timorous are they in any thing relating to their Emperor, or rather so superstitious, that beyond all comparison they do more dread him than they do God or his Temple: But this fear and lowness is but external, in reference to their Hands, and where their want of Power forbids to do more; but if you respect their Hearts, there is no *Chiniese*, especially of the Learned sort of ingenious and liberal Education, who is not a very Prince, and carries not in his Plebeian Breast the Pride of the greatest Monarch. And this is the Source and Fountain whence such frequent Dissentions spring up among them, and the Cause of their often Changes. But this is a Digression, let us return.

Our Affliction and Trouble was not small, to see our Hopes thus plung'd; whereon, besides the many Sacrifices of the Mass which we offer'd to God, we appointed also some particular Devotions daily for this purpose. Our next Application was to all Princes and Noble-men, whom either we could take any occasion to visit, or who took any occasion to visit us (for no day pass'd wherein several Persons came not to adore the Holy Image, and to view our new Church and Habitation, which the Emperor had bestow'd upon us) these we spar'd not to acquaint with the villanous and perfidious Disposition of the *Hollanders*, with their Apostacy from their ancient profess'd Religion, and Rebellion against their lawful Sovereign; as also their Attempt upon the City of *Maccow* some years past, where they were repell'd, and indeed cut off by the brave Inhabitants, few in number, but mighty in Courage and Unanimity; whereunto we thought fit to add, That after their Repulse from *Maccow*, they made an Invasion upon some part of the Province of *Fokien*, and also seconded that with a forcible Seizure of an Island lying in that Sea, belonging to the *Chineses*, and by them call'd *Taiwan*, (but by us nam'd *Formosa*) where they had erected Warlike Forts, and where they had in no longer space than two or three years, murder'd more than three thousand Persons of the *Chineses*, some the ancient Inhabitants of the Island, and some Merchants of the Province of *Fockin* and *Checkin*, pass'd thither with their Merchandize: And it appear'd in the Records of their Judicial Proceedings, that during the last King's Reign, thirteen of those *Hollanders* which chanc'd to be taken Prisoners upon the Coast of *Fockin*, being brought to the Court, were all there Condemn'd, and accordingly Executed. In like manner we continu'd to alledge, That under the pretence of Trade they had been admitted Footing upon the Island of *Java*; that notwithstanding that King, weary of their Neighborhood, had a long time cut off all Relief of Provisions going to them from all parts of his Territories, and

and sometimes Besieg'd them with puissant and numerous Armies, yet could he never prevail to turn them out of their Possessions, from whence he might at first easily have kept them: Nor was the Bond of any League strong enough to tie these Universal Robbers from offering, or to secure any of their Allies from suffering Injuries by them, who thought the Sea only their single due, excluding all others from any Right to it; and therefore never made distinction between Friend or Foe, when any Ship fell into their Hands they were able to master, as if Neptune had granted to them the only Patent of the Ocean. And upon all this we inferr'd, That to admit these Men the Exercise of a Free-Trade in *China*, besides the domestick Perils and Mischiefs it would contract, were likewise to condemn and scandalize all other *Christian* Princes and Rulers, when they should see the great Potentate of the World, embracing in the Bosom of his Country the Arch-Pirates of all Seas, whom all other Principalities did shun, as the most pernicious Danger in their Dominions; But here I omit, that all the Chief Persons about the Emperor admir'd at the Impudence of these *Hollanders* Undertakings, and astonishment at the Carelessness and Security of those Persons who were in Places of Trust in this Empire, or (more truly) at their Corruption, in letting such a kind of People have access into their Country. One amongst the Great *Tartars*, a Man of a precipitate Zeal, was so transported upon our Relation, that he cry'd out, 'Twere fit the Emperor did immediately command them to be Hang'd, as publick Thieves and Rebels to Mankind, to be sure to deter them from the like Attempts for the future: To whom we answer'd, That such a Course would be too rigorous and unjust, because they ought to enjoy the Privileges and Immunity of Ambassadors; and since they had committed themselves to the Emperor's Faith, were by all means to be preserv'd from Violence: 'twould better become the Emperor to shew them Grace and Favor, as to Strangers, especially since they had brought rich Presents, and to dismiss them peaceably to their Ships, only to be certain to grant them nothing they came for, so to discourage their Return.* More moderate and wise was the Behavior of an Eunuch of the Emperor's, a great Councillor, who when he had heard our Character of the *Dutch*, said, Although they are a despicable sort of People, it were ignoble to Treat them ill; rather the Emperor should return them Presents, and dispatch them for their own Country, with a strict Order never to return to this. Our Report had soon spread it self so far within and without the Palace, that at length it came to their Ear who had the management of the *Hollanders* Business, and from thence to the *Dutch* themselves, who sent a Messenger to desire us to forbear exasperating these People against them, as Thieves and Vagrants, it being an Injury they could not bear: but before I give an Account of them here, something of their coming hither.

The Memorial from the Vice-Roy of *Canton* (as we have said) coming before, it was so contriv'd, that the *Hollanders* accompanied with *Mandorins*, and some Interpreters, beside a great company of the Vice-Roy's People, who gave them Attendance and great Honor upon the Way, follow'd to the Court of *Peking*, where they arriv'd the 17. of July 1656. and (to confess the truth) had they given as ample testimony in their Travels of their being *Catholicks*, at least *Christians*, as they did of their Munificence, and being *Europeans*, they had highly deserv'd every Man's Affection, and the Titles of Governors and Noble Persons; for to all the *Reguli*, Nobles, and *Mandorins* which they met in their Way, and the Cities they pass'd through, their Presents were very rich and noble, their Gifts very liberal, even to the meanest of the People, who brought them but a Coal of Fire to light their Tobacco, or did any such small Office; whereby

whereby they purchas'd the Hearts of the *Chineses*, who unacquainted with such Silver Showers, thought they could never sufficiently admire and extol them.

That these *Dutch* prov'd not *Catholicks* is no great wonder, but that they should not appear *Christians*, was a great Infidelity and a grand Scandal. In a City through which they pass'd in their Journey towards the Court, and where I Lodg'd in my going thence to *Maccoa*, a Father residing in a Church there, together with many other scandaliz'd *Christians*, told me, That the *Dutch* had there given to the *Bonzians* forty *Tays* towards the building of a Temple for their Prophane and Diabolical Sacrifices; which I endeavor'd to excuse, by alledging, That doubtless they gave it to some other end, but that the *Chinese* Interpreter had taken the advantage thus to turn it, that thereby they might endear the Affections of the People (as is customary in that Country) at the Cost of Strangers: but if they did really what the same Father and those *Christians* related to me, it is manifest how much their Policy favors of Atheism; but however, if in this I have pleaded their Favor, yet for their Eating Flesh on *Fridays* and *Saturdays* I cannot do it, because it was a grievous Scandal to all the *Christians* here; but these are the Fruits of that Evil and Infernal Tree, *Herese*, to wit, Scandal of the Brethren, Remissness in all *Catholick* and *Christian* Duties, Doubtings in Matters of Faith, Evil report of the Holy Law, and Schism in the Union of the Church; for these young Buds and tender Blossoms are not able to endure such blasting Winds, and nipping of Frosts: it is so far from entring into their Hearts, that an *European Christian* should err in matter of Faith, that they hardly believe he can fail in the Observation of any of the Laws of God: nor have an Affront to proffer at it, since 'tis impossible to excuse that next to be related. Amongst other curious and precious Gifts (a List whereof you have at the end of this Relation) they gave several Corral and Amber Beads, as well to the Queen-Mother, as to the King himself and his Royal Consort, and amongst these (as an Eunuch who receives and lays up all Presents in the Royal Treasure told me) there was the Image of the Child *Jesus*, our Lord and Savior, most admirably wrought in Amber; whereof since there is no particular mention among the Catalogue of the Presents, doubtless they included it among those several Pieces of Amber appointed for the King. My purpose here is not to Dispute, but to give a Narrative, therefore I shall only say, That it is an Infernal Policy of that Nation to accuse us for using Beads, and worshipping of Images, as Superstition and Idolatry; yet by the same in way of Present to make their Addresses to so Great and Eminent Persons; intimating what they would (as to Religion) trample under their Feet, to be a part of their own Divine Worship.

About a years space before the *Hollanders* arriv'd at Court, came two of their Men, one a *Chinese* of *Canton*, the other an Interpreter, whether of *Maccoa* or no we cannot tell, because we would never visit either them or the *Hollanders*, though they much desir'd it; therefore these two espying Father *Lodowick Balian*, through inadvertency passing by their Door, call'd after him very earnestly, twice repeating *Father, Father*; but he kept on, as though he had neither heard nor seen them; and thenceforward we were more careful to avoid all passage near their House; for if no other Inconvenience arise from visiting them, yet it had been a kind of Contradiction to those Report which we made here to all People of them.

Now although we knew that these two had corrupted many Great Men
about

about the Court, and particularly a *Tartar*, the chief of these *Coly* (as they call them) President of the Tribunal of Hospitality (somewhat like our Master of the Ceremonies) whose Office is to receive Strangers, and to Negotiate their Business for them; yet we resolv'd not to be discourag'd, but rather taking the greater magnanimity, and trusting in Almighty God, who sometimes permits Difficulties to appear insupportable by Human Strength, that we may ascribe our happy Success to him alone, and return him all Praise and Thanks who brings all our Works to pass; with erected Spirits therefore, and our Hearts advanc'd, we accosted a famous *Chinese*, who is likewise President of the Tribunal of Hospitality (for now all their Courts have double Chiefs and Presidents in them, the one a *Tartar*, and the other a *Chinese*) earnestly requesting his favorable assistance in this Business; for knowing his Authority, in his Favor lay our greatest Hopes, and he was ever a most friendly Person to us (as he had been to the Fathers our Predecessors) and one that had a good opinion of our Books and Sciences; to whom we Presented a Book written in *Chinese* Characters, a Mirror or Theatre of their part of the World, wherein I shew'd him a Description of the Island adjacent to the Province of *Fokien*; and among them a Geographical Map of the Island of *Formosa*, which they vulgarly call *Tywan*; and so took occasion to report those Mischiefs that had befall'n that Isle since the *Hollanders* invaded, and to declare the imminent Danger impending not only over that Province of *Fokien*, but the whole Empire of *China*, by the vicinity of such an Enemy; particularly, that so long as the *Hollanders* remain'd upon the Island of *Formosa*, neither *Civenchen* nor *Cincheu* (the Names of the Cities of the Province of *Fokien*) could ever be secure or flourish, but would be in perpetual hazard of decay. This *Mandarin* was wonderfully pleas'd with the Book, and promis'd me to shew it to the Council that was to be held about the *Hollanders*; and withal he added this word of Consolation, *That these Hollanders shall never accomplish and bring to pass their Designs here, although I well know they have Brib'd the King of Canton, and many other great Officers about the Court: for I will never suffer them to enter into China, or to be allow'd any Commerce with it*: And as he promis'd, so he likewise perform'd, with other *Chineses* of his Party withstanding the *Tartars*, and anon producing the Book to them, whereunto they all gave great estimation and credit, because it was written in the *Chinese* Language.

At length, from the Cognizance that all Great Men took of the *Hollanders*, and the Fame that was spread of them, it came to pass that the *Tartars* shut them up, and not only deny'd them liberty to sell any thing, or to buy any Necessaries for themselves, but also prohibiting them to receive those Entertainments whereunto some of the Vice-Roy of *Canton*'s intimate Friends had invited them; nor would they suffer any Man so much as to sit down at their Door: whence the *Dutch* despairing of any good issue of their Negotiations, plainly disown'd their Pretence of seeking any Commerce here, and pretended their Business to be only a Congratulation of the Emperor in his new Conquest; which having now perform'd, with their most hearty Wishes for the continuance and increase of his Posterity, they desir'd his Majesties leave to return to their Ships and Country.

Hitherto whatever Father *Lodowick Balion* and my self have done to defeat the *Hollanders*, if it were not according to our Wishes, it was according to our Power, and by Divine Assistance it prov'd sufficient in our laying open the Qualities of this Nation, to alienate the Affections of the *Chineses* from them,

and of many *Tartars* too, who before stood at the most but in a Neutrality, and to the striking some terror in those who had been corrupted by their Bribes: I say, That by Divine Assistance it prov'd sufficient; for without that it had been impossible for us to have advanc'd one step in a Business of this nature, as well for the vast Gifts and Presents, whereby they had gain'd upon Men whom they had found capable of furthering their Design; as for the contrary, Penury on our side, which lost us many Advantages that we could otherwise have taken: for at *Peking*, as at old *Rome*, all things are bought and sold.

We went often to the old Church, to confer with Father *John Adam* about this Matter, and to animate him to acquaint the Emperor with it (for he had frequent access to the Emperor's Ear) I say, to animate him, not that he wanted either courage or good will, but because (as I have formerly written unto your Lordships) all Matters of great moment are entirely acted in the Tribunals, from whence alone the Emperor is to be inform'd of the Administrations of his Empire, whereto he commonly conforms himself; yea, sometimes (if he would) he cannot alter the Determinations and Decrees of the sixth Tribunal, who are become the Supreme Legislators of that Empire. When home-bred and domestick Business of the Country is in question, and whereof the Emperor hath any knowledge, though it be but small, they commonly make their Addresses to his Majesty about it; but of Foreign Business he hath no knowledge at all till they have finish'd it. Nor was it a thing of little danger to move the Emperor in, lest they who favor'd the *Hollanders* might be provok'd to plead, that what Father *John* and we did, proceeded meerly from Envy and Covetousness to defame the *Hollanders*, because we would ingross the Trade of *Canton* in the Hands of the *Portuguese*, excluding all other Nations, who probably might be more advantageous to this Empire: Yet notwithstanding all which, Father *Adam* did adventure to speak to the Emperor, who was always highly pleas'd to favor him, and now to entertain his Motion, and for his sake to incline to our Party; and it pleas'd God so to stop the Mouths of all Gainsayers, that none durst open after. Your Lordships owe much to Father *John Valleat*, who although he could not negotiate with any abroad out of the Palace, (as he wish'd) was yet very behoveful in his constant solicitation of Father *John Adam*, exhorting him to improve his Interest in the Emperor about our Business, and suggesting many Reasons to him of its feasibility; and what he did herein, we have extracted out of an Epistle from him to Father *Visidore*, as followeth:

“ **T**He twelfth of this present *February* I was with the Emperor, who being pleas'd (according to his wont) to honor me with familiar Discourse, among other Subjects, he fell upon the *Hollanders*; which gave me occasion to represent them in their proper Colours, and particularly to admonish the Emperor of that great Lye, wherewith they had arm'd themselves upon their coming hither, in the poud boasting of their large Dominions, as if they had been legal and ancient Owners of great Territories, when they, the truth is, were but violent Possessors of a small part of a Country, which they at first had traiterously usurp'd, and since rebelliously defended from their lawful Sovereign; and thereupon became Vagabonds upon the Sea, there seeking Rapine from all People to furnish themselves for maintenance of their Rebellion at home. Whereto his Majesty express'd his

“ credit,

"credit, by telling me, That two years since, upon their Proffer at it, he had
 "deny'd them Entrance into his Country, and that he knew not how they had
 "now obtain'd it; signifying, that 'twas either through negligence, or sur-
 "reptitious dealing in his Officers; which I interpreted to him to be the Bri-
 "bing those of *Canton*: however, since there was a Licence sent for their co-
 "ming to Court, the best was to admit them, because it would seem light now
 "to revoke it; only he should be cautious how he granted them any Com-
 "merce in his Country; for wheresoever they once got footing, they immedi-
 "ately so fortifi'd themselves, that there was then no expulsion of them, nor
 "preserving the adjacent Parts from being infested with them. The Emperor
 "was very well pleas'd at my Information, and said it should be remembred
 "in its proper Season. A few days after their arrival here, I was Summon'd
 "by the *Mandorins* to be present in the Tribunal, in the Hearing and Debating
 "the *Hollanders* Proposals, and to give my Judgment upon them: At their
 "appearing there were twenty of them, the two chief being *Peter de Goyer*, and
 "*Jacob de Keyser*, whom the *Tartars* call'd *Compim*, that is *Captain*, and shew'd
 "them a fair Respect: they Saluted me very civilly after the *European* fashion,
 "calling me by my Name, which they had learn'd in *Canton* or *Couchinchina*.
 "Here they presently produc'd many Boxes and Fardels, which they open'd
 "before the *Mandorins* and *Tartars*, and took out their Contents; but being ask'd
 "concerning every Species, whether it were of *Holland* or any other Country,
 "either because I was present, or to justify themselves by the truth, they open-
 "ly acknowledg'd of what Place every Particular was; so that all things be-
 "ing seen and Examin'd, scarce one of ten was found to be of *Holland*, it be-
 "ing easie to perceive they were most of them *Indian* Commodities; yea, the
 "Cloth, which they pretended to be made in *Holland*, and whereof they had
 "a hundred Pieces, was really no other than *Indian* *Basta's*: Then Demand
 "being made of the length of the Voyage from thence hither, they said it did
 "require sixteen Months, affixing the time spent in Sailing from Place to
 "Place where they gather'd up Goods. All the Friends and Servants of the
 "Kings of *Canton* were diligent Attendants unto the *Dutch*, perpetually prai-
 "sing and extolling them, and proclaiming the great Benefit which the *Mando-*
 "rins would receive by Commerce with these Men; by which it was appa-
 "rent, that those of *Canton* had undertaken the management of this Embassy,
 "which they perform'd with all their Power, as if it had been their own pro-
 "per Business: At length they flock'd about me, to hear what I would say;
 "and I thus deliver'd my self in the *Chinese* Language: Most certain it is, that
 "these *Hollanders* are *Europeans*, who have now no King to Govern them, because
 "they have cast him off; they have one only Prince that Commands their Armies, and he
 "who Commands now is a Child about six years old, nor is it he who sends them hither;
 "but, as they confess, by the Advice and Counsel of their *Mandorins*, they came first into
 "India, and afterwards into China: The Traffick they bring with them is for the most
 "part (that I say not all) of the Growth of other Countries, and not their own. But as I
 "intended to have proceeded, a Messenger coming for me from the Emperor,
 "I was forc'd to break off, only adding, That my Native Country was near theirs,
 "so that I very well knew their Manners, and understood their Language, whereby I had
 "discover'd from them, that in the Schedule which they deliver'd to the *Mandorins*, and
 "in the Memorial to the Emperor, they had made a far different Relation from what they
 "now have, had I been either absent, or ignorant of them: And though they found one
 "President acting much in favor of them, yet seeing me sit near him, they suppos'd me to
 "have

" have some Authority in the Court, which made them to forbear so much; and when I
 " arose to go out, they all stood up, and the two Captains proffer'd me their utmost Service.

" When I came to the Emperor, the first Observation I made to him, was
 " the Calculation of the time of the *Hollanders* Travels; for being demanded,
 " Whence they came to this Employment? they answer'd, From *Holland*, for
 " a second Experiment of that Success whereof they had fail'd two years since.
 " They had confess'd sixteen Months for their Voyage from *Holland* to *China*,
 " and allowing other sixteen Months for their Passage from *China* to *Holland*,
 " therein were thirty two Months for their Passage forward and backward;
 " whereto adding eight Months, which have been spent between their arrival
 " at *Canton* and this Court, the whole amounts to forty Months, whereby it is
 " manifest, that they could not go hence home, and there wait for a Commis-
 " sion and Presents, to return hither with them, and all in the space of two
 " years, as had been pretended; so that by this Lye the Emperor might judge
 " what credit was to be given them in other Matters. The Emperor was
 " somewhat amaz'd at this Argument; but approaching near, as if I had some
 " Secret to whisper to him, I alledg'd a second, which much more astonish'd
 " him, thus: If these People get footing in any Place, upon pretence of Com-
 " merce, immediately they raise Fortresses, and plant Guns. (wherein they are
 " most expert) and so appropriate a Title to their Possessions. I admire how
 " they come to be led through the Emperor's High-ways between *Canton* and
 " this Court, and to be suffer'd to view all Places which may be most advan-
 " tageous to them: for supposing they have a Design to Invade the Kingdom
 " of *Cayo*, if they come to that Island which is call'd *The Golden Mountain*, stand-
 " ing in the middle of the great River, where it empties it self into the Sea,
 " and should there build a Castle, they would Command that Passage, and be
 " capable of all Supplies from Sea, in despite of this whole Country: and
 " thereabouts are four great Cities, which who could preserve from their In-
 " cursions, if they should Settle themselves upon the aforesaid Place, which
 " they would be able to defend with a hundred Men, though it would put your
 " Majesty to the Charge of keeping two or three thousand Men in Pay to at-
 " tend their Motions? and the like danger there would be in what Place so-
 " ever should be allotted them for Abode. Let not the Emperor take it ill that
 " I do thus freely declare the sense of the Danger I apprehend him to be in;
 " for I stand before my bounteous Lord and Master, to whom I am oblig'd to
 " declare any thing that may prevent his ill, the fear whereof breeds no little
 " anxiety in my Heart. The Emperor stood musing for a small space, and
 " then signifi'd his clear apprehension of what I deliver'd, and presently ask'd
 " me if the *Muscovites* were of the same Temper? whereto I answer'd quite
 " contrary, That they were a very faithful and just People, one only Ex-
 " ception Law allow'd, which therefore they do not so perfectly observe as
 " they ought; but they are Govern'd by a potent Prince, who could have no
 " other Design in his Embassy hither, but a meer Congratulation of the Em-
 " peror's fortunate Conquest of this Empire, and happy Inauguration in the
 " Throne: but because they understand not this Language, nor have any In-
 " terpreter careful of their Business, they are left as Men forlorn; it would
 " be therefore like the Emperor's wonted Goodness, though here are but two
 " of that Nation, seeing you have receiv'd their Message and Present, to do
 " them some Honor, and with other Gifts to return them in Peace and Amity
 " to their own Country. The Emperor was pleas'd to approve whatever I
 " said,

"said, so that I thought it needless to press any thing farther ; God grant he
 "may be mindful (as I have already found him) of what I have now urg'd to
 "him, as well as what I mov'd about the *Hollanders* some Months since. At
 "length the Emperor commanded a Table to be furnish'd for me, and the
 "chief Eunuch of the Palace to accompany me, and so withdrew.

"Certain it is, that three thousand *Tays* were sufficient to make a Present to
 "the Emperor, more acceptable than all the *Dutch* have brought, thereby to
 "confirm the Emperor's Favor to us, and interclude all Ways to these Here-
 "ticks; but we are at too great a distance from *Macca*, to acquaint them with
 "these Passages, and probably we might not be heard; nevertheless I assure
 "your Reverend Fatherhood, that as far as my Power will extend, I will spare
 "neither Art nor Labor to paint out these *Hollanders* in their true and native
 "Colours. To do this Work now by the Hands of Subjects, seems very dif-
 "ficult unto me: insomuch that a thousand, now the Enemy by his Bribes
 "has possess'd so many Hearts, would scarce do what a hundred would for-
 "merly have done; however, I trust in God, the Ruler of all Hearts, and hope
 "in the Goodness and Favor of the Emperor, that as he hath been pleas'd to
 "hearken unto me in other things, so he would vouchsafe me equal Grace in
 "this present Business.

"The first of *August* some *Mandorins* belonging to the Emperor, invited the
 "Mandarin of *Canton*, with a great *Mandarin* of another Province (who both had
 "accompanied the *Dutch* to Court) unto our Colledge, whither there came
 "that day at least a hundred Men, most of them grave and eminent Persons,
 "my ancient Acquaintance and Friends: Among other things they told me,
 "that the Fraternity call'd *Cin a ram*, had resolv'd to invite the *Dutch* to a Feast,
 "but they were not permitted to stir out of their Doors, which made them
 "despair of effecting their Design, insomuch that they had declar'd against all
 "seeking of Trade here; and having Saluted and Congratulated the Empe-
 "ror, were desirous to depart homewards, only they had a very choice Pre-
 "sent design'd for me, but for the same reason were not able to bring it; yet
 "they hope I will do them no Injury to the Emperor.

"The sixth of *August* the Emperor sent for me to come to Court with speed,
 "to co-operate with the *Coli* in the *Hollanders* Business; and as soon as I came,
 "they shew'd me a Copy of a Decree drawn up, but not confirm'd by the
 "Emperor, who (they said) would have me consulted in it. Upon Examina-
 "tion I found it run much in favor of the *Dutch*, praising their Nobleness and
 "Greatness, and extolling their Worthy Labors in coming from so remote a
 "Country, to Visit and Congratulate his Imperial Majesty; upon which
 "Considerations this Tribunal being to deliver their Opinions to the Em-
 "peror concerning the Commerce which they desire with his Countries,
 "they declar'd an unanimous propensity to it: The President ask'd me if it
 "were with my satisfaction? I answer'd Negatively, and gave him my Rea-
 "sons for it, that for thousands of years past, until this time, the Empire of
 "*China* having never admitted the like, it was a pregnant Argument that it
 "was not conceiv'd safe, but very dangerous; and greater Mischiefs were to
 "fear'd from the *Hollanders* upon such a Contract, than from any other Nation
 "under the Sun. But probably the *Hollanders* (said I) may be your Parents
 "and Kindred, and so come hither for your Benefit wholly; yet if their Pre-
 "tences be well scann'd, they will appear to be grounded upon their own
 "Profit: They boast what great Merchants they are, and I suppose it is their

" Nature, as well as Trade, to enrich themselves from the Goods of others.
 " The *Tartar* President was both amaz'd and incens'd at my Answer; he was
 " Son-in-law to one of the Vice-Roys of *Canton*, and durst not contradict his
 " Father-in-law; therefore to make tria^l whether I would change my Sen-
 " tence, he appointed three *Chineses* of the *Coli* to debate the Business more pri-
 " vately with me; who were so far from altering my Opinion, that with
 " great alacrity they became all of my Mind, and express'd a great deal of Joy
 " that I had spoke so frankly, which they not daring to do, were resolv'd to
 " absent themselves from Court. Hereupon I urg'd boldly that the Decree
 " might be alter'd, and the Suffrage of the Court being taken, a definitive Sen-
 " tence drawn up, That seeing the Emperor had receiv'd Presents from the
 " *Hollanders*, he should be desir'd to remunerate them away; but Contracts
 " with, and Access to this Court, was not according to the ancient style of this
 " Empire. To this they were all silent, and ignorant of the reason, albeit
 " two days after a Decree was issu'd out with some small Alterations only;
 " which mov'd me to go to the most ancient *Chinese* of the *Coli*, to know the
 " reason thereof: who seeing my Constancy and Resolution, desir'd me to
 " rest satisfi'd, and said it should be Concluded, that Commerce should be de-
 " ny'd the *Dutch*, only it should be confirm'd by general Suffrage, that there
 " might be no occasion of offence to any.

" The same day came the President to visit me, to be inform'd (as he said)
 " about the *Hollanders* Business: I advis'd him to be very careful what he did
 " in it, for I had spoken privately with the Emperor, who had commanded
 " the *Coli* to consult with me about it; whereby he intended nothing else, than
 " that they should follow my Sentence in it, and not recede from it. His Re-
 " ply was, That he would persuade them to be content; that the Emperor
 " should reward them only, but not grant them any liberty of Trade. Thus
 " far was only Consultation about it, but it is now become a Conclusion; for
 " they despair'd of the Emperor's Approbation in their Favor without my
 " Consent, and of that they despair'd much more: In few days the Decree
 " will be Publish'd, and possibly before Father *Gabriel Magelanus's* Departure,
 " who brings these.

The Letter from the General of *Batavia*, to the Emperor of *China*,
 and Vice-Roy of *Canton*; Translated out of *Dutch* into Por-
 tuguese by Father *John Adam*.

THE Omnipotent God, who created the Heavens, the Earth, and whatsoever is con-
 tain'd in them, hath divided the Earth into several Kingdoms, Empires, Provin-
 ces, Islands, and Dominions, and hath ordain'd by his Eternal Wisdom that no one Place
 should be stor'd with all manner of things, but that whatsoever is either necessary for the
 Life, or convenient for the Ornament of Mankind, whether Production of Nature, or In-
 vention of Art, should be found partly in one Country, and partly in another, Divine Provi-
 dence so disposing it, that the Wants of this Land should be supply'd by that, and the Defects
 of that retributed by another, that so by the means of Commerce Men might enjoy Society,
 and the common Wants of all Nations might, by receiving mutual Relief, knit themselves to-
 gether in the Bonds of Friendship: And this is the reason which mov'd our Nation, above
 all others, wholly to apply and devote it self to Trade and Commerce through the utmost
 Parts of the Sea; and by this means are we come to Alliance and Friendship with Kings
 and Rulers of most Countries neighboring on China, whereby we came to receive Intelligence
 of

of those triumphant Victories, and glorious Conquests which Almighty God hath given your Majesty over the renowned Emperor of China, by setting and establishing your Majesty in the Throne thereof: And by this we have been stirr'd up to appear in the Presence of your Majesty, to Congratulate those glorious Atchievements, and to wish a future Happiness and Prosperity thereunto; and withal, to desire your Majesties admittance of our Ships to enter with safety into the Ports of your Dominions, and to exercise a Trade with your Subjects, as we do with those of other Countries. We hope that your Majesty will grant us this Favor, seeing it is the Decree of Divine Providence, and an universal practice amongst all Men; whereby great Profit shall accrue to your Majesties Subjects and Countries. And to the end your Majesty may receive from us the greater Security and Satisfaction about our Proposals, we have sent two ancient and honest Men, Peter de Goyer and Jacob de Keyser, to attend your Majesties Person and Pleasure, to whom we trust your Majesty will give Audience, and a convenient Dispatch. And thus we pray Almighty God to grant perfect Health, and to add many happy days to your Majesties Life.

From Batavia,
July 20. 1655.

Governor General,
John Maatzuyker.

" This Letter, which by the Emperor's Order was Translated *verbatim* out
" of Dutch into the Chinese Language, came at first unscal'd, and without any
" manner of Glorious or Majestick Title, as if he had writ to one of his
" familiar Friends and Equals; but the *Chineses* in Canton did so dress it up and
" adorn it, that it appear'd with great Reverence and Humility: for other-
" wise and different were the Letters formerly written to the Emperor's of
" China when we came hither, by Maximilian Duke of Bavaria, and Ranutius Fer-
" nelius Duke of Parma, as well for the Paper, Style, and Superscription, as for
" the magnificent Titles and Encomiums which they gave him: but what
" Comparison between these Princes and a few Merchants in Java? at length
" the World will be undeceiv'd. Thus far Father Adam.

The Presents they brought they divided into four Parts, the first was for the Emperor, the second for his Mother, the third for the Empress; these three had their Superscriptions: the fourth was a particular Present for the two Ambassadors. This Division was subtilly enough contriv'd, to purchase the Favor, and to insinuate into the Affections of all Parties: but though the *Hollanders* are sufficiently Masters of that Art, this was not their own Contrivance, but the Vice-Roy of Canton, who, as they did not act the Translator's part, to mend and patch the General of Batavia's Letter, but Compos'd new ones in stead thereof, so they wholly order'd and dispos'd the Presents, supposing so to manage the whole Business, that it should not be capable of denial: Nor had they miss'd their aim, had they been *Catholicks*; for then they had met with no Opposition. That the method and alteration in the disposition of the Presents was the *Chineses* Invention, appears plain enough from this one Argument: When the Master of the Ceremonies had receiv'd the Presents from the *Hollanders*, he ask'd them how it came to pass that such and such were for the Queens, seeing there was no mention made thereof in their General's Letter or Memorial? To which they return'd this ridiculous Answer, That after they set Sail from their Port, and were far off at Sea, they found these things in the Ship, which they knew not of before, and therefore they had dispos'd them for their Majesties. Happy *Argonautes* are these, to find Silk and
Purple

Purple woven in their Ships, without their own Labor ; Corral and Amber, with all manner of precious things, without their knowledge ! Let no Man think their Answer false or equivocal, because haply they found them in the Ships of some *Portuguese* Merchants or others they met with in their Voyage ; for this they ordinarily do without any scruple of Conscience, or terror of Divine Vengeance.

No Man can doubt, but a Nation so remote, which was in no case dependant upon, and never heard of before in the Empire of *China*, coming now with the specious Pretence of being Tributaries, their Hands full of Presents, (which though they had been of ordinary Quality, and things common in *China*, yet might have been sufficient for the multitude of them) whereby they endeavor'd to conquer the Emperor by the Vice-Roys of *Canton*, corrupt the *Mandorins*, and above all make sure of that Chief of the *Coli*, Son-in-law (as I have said) to the eldest Vice-Roy of *Canton*, and Bribe the *Tartar* President of the Tribunal of Hospitality (which was not hard to fasten on so sordid and covetous a Wretch) I say no Man can doubt, but that all this did promise to the *Hollanders* a very prevailing Success to their Negotiations. But the Hearts of Kings are in the Hand of the Lord : but though it must be confess'd, that Gifts will do much, yet much more the devout Prayers of the Servants of God, who has been pleas'd to fortifie the Minds of the *Chinese* *Mandorins*, to weaken and unbend those of the *Tartars*, and so to fix the Heart of a young Emperor, that he should deny the *Hollanders* the Commerce they sought, and with a remarkable Ingenuity, Affability, and Prudence, make them promise their Return hither once every eight Years to pay their Tribute.

Three things there are, whereof the *Hollanders* have no scarcity, which had they brought, would have been powerful Advocates for them : The first is, a Harpsichord, with a skilful Player on it ; the second, a Trumpeter ; the third, some Engineers and Officers to Train up and Exercise Soldiers. These things the Emperor doth much long for ; but our God would not suffer them to bring them, that for the future the like may be brought by our Friends, which may redound very much to the benefit of the *Catholick* Religion.

Lastly, May your Lordships consider, that it was a peculiar Grace of God to blind the Eyes of these *Hollanders* (with their great Favorers and Interpreters in *Canton*) that they should not put a pleasing Title to their Memorials, that thereby the *Chineses* taking disgust at these innovating *Hereticks*, might be the more closely link'd to the *Catholick Portuguese*.

A Catalogue of the Presents which the *Hollanders* brought to the Court of *China*.

The Presents for the Emperor.

A Suit of Armor Emboss'd with Gold. .
 Twenty three Guns of several sorts and sizes, all richly and curiously wrought.
 Six broad Swords.
 Six other Swords, Hatch'd with Gold.
 Five Chests fill'd with Cloves.
 One Chest fill'd with Nutmegs.
 Two Pieces of fine Scarlet.
 Two Pieces of Broad-Cloth.
 One Piece of Cloth, Carnation Colour.

One Piece of green Cloth.
 Two Pieces of Skie-colour Cloth.
 Two Pieces of Poppingee Cloth.
 A hundred Ells of Holland.
 Three Fardels of Flowers of divers Colours.
 Three Fardels of Cinamon.
 Twelve Quilts.
 Fifty Pounds of Amber.
 Two Pound of choice Corral.
 Two Pound of Amber Beads.
 One Branch of polish'd Corral, weighing one Pound and a half.
 Ten Parcels of Sandal.
 Three Flasks for Powder.
 A Silver Optick Tube.
 Twelve Plumes.
 Four Looking-Glasses.
 One great Looking-Glass eight-square.
 One Suit of of Tapestry Hangings.
 Six Carpets.

The Presents for the Empress.

A large Looking-Glass.
 A little Image of Tortoise-shell.
 A Piece of of green Cloth.
 A Piece of Scarlet.
 Eight Ells of Holland.
 A Piece of Skie-colour Cloth.
 A Piece of green European Satin.
 Two Quilts.
 Tapestry Hangings.
 Four Pieces of Amber.
 Two Italian Tables of white Marble, Inlay'd with Pictures of divers Colours.
 Three Rosaries of Amber Beads.
 A Crystal Cabinet.
 A Cabinet of Wood of divers Figures.
 Ten Bottles of European sweet Waters.
 Six little Chests of divers Pictures.

The Presents for the Empresses Mother.

A large Looking-Glass.
 A Tortoise-shell Cabinet Inlay'd with Silver.
 An Ebony Cabinet Inlay'd with Silver.
 Another little Ebony Cabinet.
 A great Scretore wrought with Crystal.
 Four Rosaries of Amber Beads.
 Three Rosaries of Corral Beads.
 Six Pieces of gross Amber.
 One Branch of Corral.
 Six Italian Tables of white Marble, Inlay'd with Pictures of divers Colours.
 Three Painted Carpets.

One Piece of Scarlet.
 One Piece of Broad-Cloth, somewhat coarse.
 One Piece of black European Satin.
 One Piece of green European Satin.
 One Piece of blue Satin.
 Two Pieces of black European Damask.
 One Piece of European Velvet.
 Tapestry Hangings.
 Twenty six Ells of Holland.
 A Cabinet made after the fashion of an Eagle.
 Six Crystal Goblets.
 Twenty one curious Pinetadoes of Metchlajatam.
 Twelve Bottles of European Sweet-Water.
 One Piece of Broad-Cloth, very fine.

The Presents which *Peter de Goyer* and *Jacob de Keyser*, the two *Holland* Ambassadors, made to the Emperor.

A Piece of Scarlet.
 A Piece of green Cloth.
 A Piece of green European Satin.
 A Piece of red European Satin.
 A Piece of white Satin.
 Twenty four Ells of Holland.
 Ten Pieces of Amber.
 Two Rosaries of Amber Beads.
 Two Rosaries of Corral Beads.
 A Looking-Glass.
 Four Looking-Glasses with Painting.
 Four Marble Tables of divers Colours.
 A Marble Cabinet.
 Two Guns.
 Two Launces.
 One Sword, with a Silver Hilt and rich Scabbard.
 Three Goblets of Venice Glass.
 Two Statues, Engraven with divers Flowers.
 A Sword Hatch'd with Gold and Silver.
 A pair of Knives.
 A Plume of Feathers.
 A Painted Parrot.
 Twenty Bottles of European Sweet-Water.
 Twelve Pots of Wine of divers Countries.

These are the Treasures wherewith the *Hollanders* intended to purchase the *Chinese* Trade ; certainly the best Course for Merchants to take : But though these had good Skill, yet they had bad Success ; and our God who suffer'd them to enter *Japan*, so much to the destruction of *Christianity*, which before flourish'd on that Island, would not permit their Ingress into *China*, to the like damage of Religion here.

The *Hollanders* Reception in *Canton* was very Honorable, and their Entertainment at this Court very Hospitable ; and at last their Dismission thence

was withal possible Grace and Favor, as appears by their Passport, whereof the Translation followeth, viz.

A Remonstrance of the Court of Request to the Emperor.

“IN the thirteenth Year of the Reign of the Emperor Canby, on the eighth
 “teenth Day of the sixth Month, came to this Court a Copy of a Petition
 “of the *Hollanders*, who came here to tender their Homage and Vassalage to
 “your Majesty; wherefore, according to our Duty, we have consulted there-
 “on: and although the truth be, that the Fame of your Majesties Greatness
 “and Power be extended unto the utmost Parts of the habitable Earth; yet
 “upon our strictest examination and search into the Laws and ancient Re-
 “cords of this Empire for this purpose, we cannot find in any Age past, that
 “the *Hollanders* have ever sent to pay Tribute: Therefore seeing we have no
 “President, nor establish’d Rule to follow in this Business, the result of our
 “present Judgment is, that your Majesty may do very well to continue this
 “following Decree, to wit,

*That considering the Voyage from the Hollanders Country hither is both tedious and
 perilous, your Majesty doth grant them leave, once every five years to come and pay their
 Tribute unto this Court, and not oftner: And this your Majesty doth, to shew the whole
 World your willingness to receive into your Bosom the remotest Strangers. For the Way of
 their approach hither, it is fit to be by the Province of Canton, and no otherwise: And
 for what relateth to grant Licence for their Commerce within your Majesties Dominions,
 there is already a clear Declaration publish’d for your Majesties Dislike thereof, so that
 more needs not be said of that Matter; yet notwithstanding, after their appearance before
 your Majesty, they may buy and sell some certain things, provided they have regard always
 to such Constitutions as are made concerning all Strangers within this Realm, and exactly
 conform themselves in the manner of Buying and Selling to the Laws and Ordinances esta-
 blish’d in that behalf; and hereupon let all vigilancy be had, and all appointed Penalties se-
 verely executed upon Default. As often as they shall come to pay their Tribute, their whole
 number both of Masters and Servants not to exceed an hundred Persons; of those, only
 twenty shall repair unto the Court (the rest remaining behind at Canton) and of those
 twenty, let them observe to bring two Chiefs, whereof one may be a Man of Learning, the
 other a Soldier. Let the Mandorins provide strong Guards to accompany them to the
 Court, and to take care at their Return that they keep together, without stragling out of
 their Way; and upon their arrival at Canton, that they immediately repair for their own
 Country, their delays about the Coast and Seas of Canton appearing inconvenient.*

“This is the Opinion of your Majesties Court of Request, but not daring
 “to take upon it any Determination of what is fit or not fit; therefore I the
 “President thereof, do in all humble reverence offer this Remonstrance unto
 “your Majesty, beseeching your Majesties Royal Decree for a final Determi-
 “nation hereon. Given in the thirteenth Year of his Imperial Majesty Can-
 “by, on the seventh Day of the seventh Moon.

Two days after the Date of this Remonstrance, this following Decree of the Emperor was Publish’d.

The

The ultimate Decree of the Emperor.

TO the Kingdom of Holland Health and Peace, which out of its Cordial Love to Justice hath subjected it self to Us, and sent Ambassadors through the wide Sea to pay Us Tribute: We nevertheless weighing in Our Mind the length of the Voyage, with the Dangers incident thereunto, do heartily grant them leave to come once every eight years, to pay their Tribute unto this Court; and this We do to make known to the Universe Our Affections to the People of the remotest Parts: In all other things We give Our Royal Consent and Approbation to the Remonstrance of Our Court of Request.

Thus (you see) neither the Court nor Emperor have granted them Commerce in this Country; which being deny'd, there is little reason to think that they will return to pay their Tribute only, whence they shall reap neither Honor nor Profit, but contrarily Damage and Disgrace: for although the Emperor should have return'd them Gifts of equal value to their Presents, according to the Custom of other Countries, yet the Expence of a Ship or two for the space almost of two years, would be burthensom and ridiculous; which however, allowing the denial of Commerce to them, if the Emperor had granted them their Return every year, they might well have made up by a private Trade, especially being so much in favor with the Vice-Roys of Canton, and the Tartars thereabouts, who would ingross the Profits thereof. Therefore did God stir up the Hearts of the Chinese Mandorins unanimously to oppose and contradict it; and at length, when both Tartars and Chineses had granted their Return every fifth Year, the Emperor by special Divine Providence hath augmented it to the eighth Year; and before that Revolution come, either the Emperor, the Vice-Roys of Canton, or the rest of their Favorers will be dead, or the Hollanders will be destroy'd, or the Times will be chang'd, and other Government will succeed: but if all these fail, and the Hollanders will be so subject to return at the eight years end, yet the Lord will minister some means to us for the ruining their Designs; albeit there is little probability of their Return, since they departed so highly discontented as they did, as well by the strict Watches that were set over them, as for that they were never admitted to the Emperor's Presence, as Father Balion hath acquainted me in an Epistle which he wrote to me by a Post after my departure to Nanking, wherein he thus writes:

The Hollanders may not come into the Kings Presence (nor the Muscovites) because they will not submit themselves to those Ceremonies of Reverence accustom'd in this Palace. They are Novices, and ignorant in Affairs, and obstinate in refusing to accommodate themselves to the Customs of the Country. God will at length discover his Mercies to the Catholick Portugueses here. The Court of Requests exhibited a Remonstrance to the Emperor, to grant them leave to return every fifth Year, but not any liberty of Trade; but the Emperor hath alter'd the fifth to the eighth Year, which is equivalent with a forbidding them ever to return again. The day before Publishing the Emperor's Decree (whereof I here send your Father-hood a Copy) Father Adam told me he had spoken with the Emperor. Thus far Father Balion.

Your Lordships may observe how much our God doth favor and assist true Catholick Christians; for the Tartars and Chineses are highly offended with the
Hollanders,

Hollanders, and account them *Barbarians*, for refusing the Ceremonies and Reverence of the Court: and the *Hollanders* (with the *Muscovites*) are equally distasted, because they could not be admitted to the Emperors Presence without them; and very just is it, that *Hereticks* and *Schismaticks* should depart with hatred and disgust, that by their ill Example they might not give Scandal to the new *Christianity* here Planted, nor cause the Religion of *Europe* to be ill spoken of.

Wherefore the most Noble Captain, and the rest of the Governors of the Holy City, be your Lordships of good Courage, and hope strongly in the Bowels of the Mercy of God, that as he hath suffer'd his City (most faithful to his Divine Majesty) of late Years to undergo so many Tribulations, he hath done it for Direction only, not for Destruction. Doth Gold melted in the Furnace come out wasted and consum'd? no, but more pure, bright, and precious. Can God forget the Piety of such a City, which maintains so many Religious of all sorts, and where so many Masses and Oblations are daily Offer'd? Where is the Refuge and Sanctuary of Religion but in this City, which is gloriously call'd *The Name of God*? Can God forget his Promise? he hath promis'd Tribulations, and an hundred-fold for the Sufferings of his Saints, and an hundred he will pay.

F I N I S.





A N

A P P E N D I X:

O R

Special Remarks

TAKEN AT LARGE OUT OF

ATHANASIUS KIRCHER'S

Antiquities of China.

PART I. CHAP. I.

The Cause and Occasion of this Work.

T is now about thirty years since I produc'd the Exposition of a certain *Syro-Chinesian* Monument, found in *China* in the Year 1625. which although it gain'd no small Applause among the Readers of a more than ordinary Apprehension, who were taken with the Novelty, yet there were not wanting some incompetent Censurers or Criticks, who ceased not to wound its Reputation by snarling and trifling Objections, stabbing it with critical Steletto's, albeit they prov'd in the sequel leaden and blunted, viz. That there was never any Monument of such a kind in Nature, and that therefore it was a meer Forgery. This they endeavor'd by all means possible, not only to persuade themselves to believe, but also to raise a like Credulity in others. These and the like Persons are deservedly, and ought to be esteem'd for such, who rejecting all Divine and Humane Faith, approve of nothing but what they have seen themselves, account nothing to be believ'd but what their own Brain hath dictated to them. These are they that like troublesome Flesh-Flies, flying at any obvious fatness, soil that which is sincere and untainted, and desist not to bespot that which is pure with a defil'd and

and *Thrafonick* Blast: Amongst which was a certain modern Writer, who blush'd not with all his Might, and indeed with an insolent Scoff to question the truth of this Monument, sometimes asserting it to be introduc'd by a Jesuitical Cheat, and other whiles averring that it was a flat and plain Forgery of the *Jesuits*, feigned both to deceive the *Chineses*, and also to defraud them of their Treasures. I shall conceal the Name of the Person, partly out of a tenderness to *Christian* Charity, and partly because in the Judgment of prudent and knowing Men he seemeth unworthy of any Answer; seeing that the truth of this Monument is establish'd and confirm'd by the Eye-witness of so many illustrious Authors, by so many Books concerning this Method divulg'd throughout the whole Empire by the *Chinesian* *Colais* themselves, *Leo* and *Paule*, Persons of great Quality, and instructed in the *Christian* Religion (these Books are commonly expos'd to the sight of Strangers in the Library of the *Roman* Colledge, with the authentick Draught of the Monument it self sent from *China*) and lastly, approv'd by the whole *Christian* World; so that it is of little concernment what an obscure Bragadocio barketh forth in the utmost Quarter of the World; who, if he had abstain'd from Calumnies and Scoffs, and had prudently propos'd the Matter with some scrupulosity, peradventure might better have sav'd his own Reputation and the Credit of his Work; but so it hapneth by the just Judgment of God, that those who endeavor to traduce the Glory of the Divine Majesty by Cavils and Scoffs, both contrary to Conscience and Charity, for the most part at length suffer Shipwrack of their own Fame and Labors.

Mov'd therefore by these Reasons, lest a Monument of so great Concern, depriv'd of its Credit, should run the hazard of being cast away, I shall labor so by the Divine Assistance to establish the Truth of the Monument in this undertaken Work, (being my Contexture from the very bottom of the Matter) confirm'd not only by the great attestation of the Fathers of our Society, which have seen it with their own Eyes, but also from the testimony of the *Chineses* themselves, that from henceforth there may no place of doubting be left, and the *Heterodox* themselves may be forc'd to confess (the Interpretation of this *Syro-Chinesian* Inscription being consider'd) that no other Doctrine was taught above a thousand years past by the Preachers of the *Gospel*, which is not altogether consonant and conformable, yea the very same with the *Orthodox* Doctrine now profess'd: and therefore the *Gospel* Preached formerly in *China*, is the same with that which the Universal Catholick *Roman* Church enjoineth to be believ'd at this Day, as I shall afterwards prove by manifold strength of Argument.

A two-fold
Interpretation
of this
Monument.

Now that the Matter may be treated of in a requisite Order and Method, I thought good first of all to annex a two-fold, perfect, and sincere Interpretation of this Stone, expounded by the *Chinesian* Learned Men themselves, from a Book Printed in *Chinesian* Characters, and express'd *verbatim* in the genuine Pronunciation of the *Chinesian* words, by Father *Michael Boim*, a Person excellently skill'd in the *Chinese* Language, as it will appear anon from his Epistle to the Reader. I have also adjoin'd another Exposition with the *Scholasts*, avoiding the *Chinese* Phrase, not so accustom'd to our Ears, and that for the more sutable apprehending of the genuine Sence of the Table. And this I did the rather, that I might not seem to omit any thing by which the Monument might receive the greater Illustration. And by reason some may justly question how those *Syrian-Chaldeans*, the great Propagators of the *Christian* Religion,

ligion, could penetrate into those utmost Quarters of the Earth; it appear'd not only congruous, but also absolutely necessary for the confirmation of this Matter, to administer Aid to the perplexed Reader in this obscure Labyrinth of various Travels, by the flaming Pharos of this Work; that is, to direct him by Geographical Demonstrations; from which, if I do not deceive myself, the Reader shall clearly understand, That not only the *Christian Doctrine*, but also the Superstitions of the *Chineses* and their Fables before the coming of our Saviour, deriv'd their Original from one and the same Region; that is, from *Egypt, Græcia, Syria, and Chaldaea*. Now where the vast Empire of the *Chineses* is, into which the Monument sheweth the *Gospel* to have had an Entrance, I shall rather hint at in a few words, than endeavor to describe; concerning which, notwithstanding, if the inquisitive Reader desireth farther satisfaction, I shall remit him to have recourse unto the History of *Father Nicholas Trigautius*, and *John Samedius*, as also to the *Atlas Sinicus* of *Martine Martini*, and many others, where he shall find fully describ'd whatsoever relateth unto the Situation of *China* and its Wonders, the Nature, Property, and Fertility of the Regions, the multitude of its great and vast Cities, and their Inhabitants; and lastly, the Politick and Civil Government, in which regard this Empire seemeth not to give place to any Monarchy in the World. My Business is only to explain those things, which as they are controverted, so like-do wonderfully render the Readers doubtful and perplex'd about the equivocation of the Terms; and also to alledge, in respect to the curious Reader, the more rare Curiosities and Secrets of Things observ'd to be treasur'd up in this Nation and others adjacent, not observ'd hitherto by any former Authors; with the Prodigies both of Nature and Art, each being recorded in their proper place.

Whence the Gospel, as also the Heathenish Superstitions came into China.

CHINA, the largest and vastest of Kingdoms, as it was confin'd unto the utmost Bounds of *Asia* by the Creator of the Earthly Globe, so also did it remain altogether unknown unto the Ancients, even unto the Year 1220. when *Marcus Paulus Venetus* first discover'd it unto us under the Name of *Catay*, as afterwards shall be made manifest. On the East it is encompass'd with the Eastern Ocean; On the North it hath *Tartary* adjoining, separated by a Wall, whose yet undiscover'd Bounds are extended even unto the Frozen Sea, and questionless they are in some part or other continu'd to the North part of *America* with *Anian*, whether it be a Straight or *Isthmos*; although unto this very time (as with great pains it was search'd after by the Fathers of our Society employ'd in *China*) the Limits of these vast Kingdoms and Lands have as yet been detected by no Person: On the West it is encompass'd partly with Ridges of most high Mountains, partly a Sandy Desert and other Kingdoms, which we shall discourse of anon: Lastly, on the South it is limited with the Sea, the Kingdoms of *Touchinum, Cochinchina, Laum*, and others. The Latitude beginneth from 18 Degrees, and extendeth it self unto 43. that is, it is distended by the interval of a thousand four hundred and forty *Italian Miles* from South to North, and from the West unto the East it almost consisteth of the same Distance; whence the *Chineses* do express it in their Maps in the form of a *Quadrangle*, although by our Geographers that are better skill'd in the *Mathematicks*, it is describ'd in the Figure of a *Crescent*. Now in reference unto the confusion of the Names of it, it is as great as the diversity of the adjoining Nations are: the *Spaniards* and the *Portuguese* call it *China*; the Ancients, as it is to be seen in *Ptolemy, Sin and Serica*; the *Arabians*, *Sin*; and the *Sarazens*, *Catay*:

The Description and Boundaries of China.

Its several Names.

All which Appellations are so far I may say, from being in use among the *Chineses* themselves, that the Names are not so much as known, as it is hence apparent; for it is an immemorial Custom among the *Chineses*, that as often as the Right of Dominion devolv'd from one Family to another, according to the mutability of Humane Affairs, so also was the Kingdom dignifi'd with a new Name by him that assum'd the Regalities; which he that doth, imposes some glorious Title on the Empire, according to his own will and pleasure: So in Times past we read that it was call'd *Tan*, which is to say, *An Empire without Bounds*; other times *Yu*, that denoteth *Rest* or *Repose*; then *Hui*, from the Name of a great Duke; I find it also call'd *Sciam*, as if you should say, *A most Adorn'd Kingdom*: *Cheu* signifieth *A Kingdom that exceedeth all other Kingdoms in Perfection*; also *Han*, by which word they denominate the *Milky-Path*; whence it cometh to pass, that almost each several Nation doth describe it by the imposition of proper and different Terms: Now at this Day it is call'd *Ciumqua*, and by some *Ciunhoa*, whereof the former signifieth *A Garden*, by reason of its pleasantness, and abundance of delightful things, and the latter implieth *The Middle*, because the *Chineses* suppose their Kingdom is situate in the midst of the Earth, which also they will have to be four-square.

The Division
of the Em-
pire of China.

This whole Empire is divided into fifteen Kingdoms or Provinces, bounded or terminated in some places by vast Rivers, and in others by inaccessible Rocks and Mountains: Of which Provinces nine are reckon'd in the South part, and six in the North. Nature in a manner hath contriv'd all this complex of Kingdoms inaccessible unto all others; on the East and South the Ocean is scarcely Navigable, by reason of the violence of the Tydes; and on the West the craggy Ridges of the Mountains admit of no passage; and on the North it is at this Day fortifi'd partly by a Desert of an immense vastness, and partly by a Wall of nine hundred *Italian Miles*, erected by King *Xio*, about two hundred Years before the Incarnation of our Saviour, by the work of 1000000 Men in the space of five Years, to restrain the Incurfion of the *Tartars*; so that being defended by so many Fortifications, it relieth on its own weight: If you do but only observe the Wall, it is a Work that will cause an amazement, which without doubt, if the Ancients had arriv'd unto the knowledge of, they would have reckon'd it amongst the seven Wonders of the World. But let us now subjoin the Names of the Kingdoms or Provinces.

The Northern Kingdoms of the Empire of China are *Honan*, *Xenfi*, *Xanfi*, *Xantum*, *Peking*, and *Leantum*. The Southern Kingdoms are *Canton* or *Quantung*, *Quangsi*, *Yunnan*, *Fukien*, *Kiangsi*, *Suchuem*, *Utquang*, *Chekiam*, and *Nankim*.

That I may comprehend all in brief, first I shall annex a Geographical Scheme or Map of the whole Empire, divided into fifteen Provinces, that you may more clearly discover the Situation of each, and that we may not appear to have let slip any thing memorable in reference to the Cities, Mountains, Rivers, Lakes, and other Occurrences worthy of observation, I have here prefix'd this Geographical Table, which containeth a Description of all the Kingdoms; from which, as from an alone Compendium, you may find whatsoever presenteth it self worthy of Consideration.

CHAP. II.

IN the Year 1625. when in *Siganfu*, the Metropolis of the Kingdom of *Xenfi*, in a certain Village a Trench was digg'd for the fit Foundation of an Edifice or Building, it so hapned, That in the casting up of the Earth the Laborers found a Stone Table, worthy of note for its *Chinesian* Writing; which when they had digg'd out of the Ground, they measur'd it's quantity, and found it in length nine handfuls and a half, in breadth five, and in thickness about one; whereupon was curiously Engraven a Cross. Those who studiously view'd it, report, That the Cross was bent inwards like to the Lilies, in the manner of that which is to be seen at *Meliapore* in *India*, on the Sepulchre of *St. Thomas* the Apostle, and not much unlike that which the Knights of the Order of *St. John of Jerusalem* bore, partly hanging on their Necks, and partly sew'd to their Garments and Cloaks. Under this Cross followeth the Title of the Inscription, express'd throughout the whole superficies of the Stone in the *Chinesian* Language and Character, as is manifest from the Figure adjoin'd.

The first discovery of the *Syn-Chinesian* Monument.

And as the *Chineses* are carried as it were by a certain natural propensity unto things curious; so also the first Report of the finding of this Stone attracted a great multitude of their Learned Men, who resorted thither from all Parts. The Governor of the Place being mov'd with the strangeness of this Monument, having seriously contemplated the venerable Antiquity of it, that he might allure and draw the People from all Parts by the Fame thereof, for the Benefit and Reputation of the City, plac'd it on a Table or Pedestal curiously wrought within the Court of the Temple of the *Bonzii*, and erected a Roof over it, partly that it might receive no damage by the injury of Time, and also that as many as were Spectators of this unusual Monument might read, examine, and describe it at their own leisure.

And because that on the Margents there were discover'd Characters unknown to the *Chineses*, intermix'd with those of their own, they were much concern'd to know what they related unto, and at last were satisfi'd by the diligence of our Society, as it will appear more at large in the following Discourse. *Leo* the Mandarin being now instructed in the *Christian* Faith, first of all others divulg'd it, exactly describ'd, unto the whole Kingdom, for the great advantage of the *Christian* Religion, which he hop'd might accrue from thence; which coming to the Hands of the Fathers of our Society, when they had read it, they could not sufficiently admire the Providence of the Divine Majesty, that should condescend so far to disclose a Monument of so great Concern for the Conversion of the *Heathen* in this novel Vintage of *Christ*; wherefore not to conceal their Joy, they betook themselves to *Siganfu*, the great Metropolitan City of *Xenfi*, that they might be ocular Spectators of it; of which the first was Father *Alvares Samedus* a *Portuguese*, whose words I shall the rather alledge, by how much he was the more engag'd unto me by the strict tye of Friendship, whilst he remain'd at *Rome* Procurator or Provincial, where he related to me in a familiar Conference all the Observations he had made concerning this Monument. Now he thus relateth the whole Circumstance in his History of the Affairs of *China*, Publish'd in *Italian*, pag. 158.

By whom first made publick

Three Years after, in the Year 1628. there went some Fathers to that Province, upon occasion of a Mandarin, being a Christian, whose Name was Philip, who was going thither; those Fathers, by the help of the Mandarin, erected both a Church and a House in the Metropolis of Siganfu, that since our Blessed God, who would that so fair a Memorial of a bold taken of his Divine Law in that Country should be discover'd, he might also be serv'd, and the Restoration of the same Faith Instituted in the same Place. 'Twas granted to me to be of the first, and I fancied that Mansion happy because of seeing the Monument, and when I got thither I car'd not for any thing else: I saw it, and read it, view'd it, and read it over and over leisurely, and wholly; and considering its Antiquity, I wonder'd how it could be so entire, and have its Characters so clear and cleanly Engraven. In the middle it hath many Chinese Characters, which contain the Names of Priests and Bishops of those Times; it hath also many others, which then were not known, because they are neither Hebrew nor Greek, yet they are thought by most to contain the same Names, to the end that if perchance any Stranger should not be able to read those of the Country, they might happily understand the Foreign ones. Afterwards passing by Coccino, I arriv'd at Grauganor, the Seat of the Arch-Bishop of Costa, to consult upon these Characters with Father Antonio Fernandez of our Society (most excellently skill'd in the Characters of this St. Thomas his Christianity) who told me that they were Syriack Characters, and such as were in use there. Thus Father Alvares Samedus.

But there being very few that had any knowledge in the Syriack Letters, at length being sent to Rome, they came to my Hands, when I (if I be not deceiv'd) gave the first Interpretation of them in my *Prodromus Coptus*, as I shall shew more at large anon; yet notwithstanding I could not obtain them all, because some of them being describ'd in disjoin'd Papers, peradventure were Transcrib'd from the authentick Copy, only for a Specimen; but when not long after the perfect Exemplar of the Original (which also at this day is to be seen in the Library of the Roman Colledge) was sent unto me, then in truth I esteem'd it requisite to finish all and every part of them in this, as a very convenient Place, with a more exact Interpretation both of the *Chinesian* and *Chaldean* Characters.

Martin. Atlas
pag. 44.

Father Martinus Martinii coming to Rome after Samedus, did not only give me an account of the Monument by word of Mouth, but also relateth the Matter at large in his *Atlas*, where treating of the Province of *Xensi*, he saith, That which maketh this Province the more famous, is that most ancient Stone, Sculp'd partly with Chinese Characters, concerning the Introduction of the Gospel by the Successors of the Apostles into China; thereon are Registred the Names of the Bishops and Priests of that Time, and the Favors and Indulgences of the Chinesian Emperors; there is also contain'd in it a short, but a most exact and admirable Explication of the Christian Law, Compos'd in a most eloquent Style; concerning which, by Gods assistance, I shall treat more fully in my second Decade of the Epitome of the Chinesian History. This Stone was found Anno 1625. when in the City Sanyun a Trench was prepar'd, by casting up the Earth, for laying of the Foundation of a Wall: The Governor of the Place being inform'd thereof, when he had exactly consider'd the Footsteps of venerable Antiquity, of which the Chineses are wonderful Admirers, immediately he took order to have the whole Inscription of the Monument Engraven on another Stone of the same Magnitude, observing and keeping the same Strokes of the Characters as exactly as might be: The first Draught of which the Fathers of our Society dispatch'd to Rome, together with the Interpretation, where it is preserv'd in the Library of the Roman Colledge. The Figure of the Stone is extended after the mode

of a Parallelogram, five Hands broad, one thick, and almost ten long; on the top is a Croß, somewhat like that of the Knights of Malta: If any one desireth a more accurate Account of it, he shall find the Matter more fully explain'd in the Prodrömus Coptus of the Reverend Father Athanasius Kircher, and in the Relation of the Reverend Father Alvares Samedus, concerning the Transactions of China. The Fathers of our Society then again restor'd the knowledge of the Law of God, obliterated and almost blotted out of the memory of Men by the interval of a long Series of Time, they having erected many Temples to the living and true God, and Administred in them with conspicuous and signal Piety: Two of our Fathers do there strenuously cultivate that new Vineyard of the Lord, one of them having fix'd his Station in the Metropolis, the other Travelling hither and thither throughout the Province, where the greater necessity requireth, for the promotion of the Worship of God, and the Good of Souls, that he may every where break and communicate the Bread of Salvation to all that require the same. Thus Father Martinus Martinii.

Father Michael Boim at length arriv'd here, who brought me a more exact Relation of this Monument than any other; he mended all the Defects in describing of it from a *Chinesian* Manuscript, which I have in my Study, and in my presence perfected a new and short Interpretation of the whole Table word for word, by the assistance of his Associate *Andreas Don Sin*, a Native of *China*, a Person excellently vers'd in his native Language: all which he presenteth to the Reader; in which he hath exactly describ'd the Series of the whole Matter, and whatsoever may afford it self worthy of consideration in this Monument; which Epistle I have judg'd meet, with his assent, to be here prefix'd, as a luculent Testimony of the truth of this Interpretation, and also for a lasting and durable Preservatory of the Matter; and I have taken care to have the Draught of this Monument brought from *China*, the Original of which even now may be seen in my Study to be Insculp'd, keeping its genuine Notes and Characters, both those of the *Chineses* and *Chaldeans*, and also with the addition of *Scholias*. The aforesaid Epistle of Father Michael Boim followeth.

Father Michael Boim, a Polonian, of the Society of Jesus, wisheth all Happiness to the well affected Reader.

" **A**mongst the Monuments found in *China* concerning the *Catholick* Faith there Preach'd, a Marble Stone of *Chinesse* Writing, Engrav'd about a thousand years since, with ancient *Syriack* Characters, which they term *Esstrangelo*, and the Subscription of the *Chaldean* Priests, claimeth the precdency of Place.

" Although long since there hath been Imprinted an Interpretation of this Monument, perform'd by Father *Athanasius Kircher* in the *Latin* Tongue, and after him by Father *Alvares Samedus* in the *Italian*, who himself saw the Monument; yet notwithstanding, because both of them have only attain'd the Sence of the written Stone, and the former also had not as yet obtain'd out of *China* the *Syriack* Subscriptions of all the Priests, that he might Interpret them; I have therefore resolv'd with my self intirely, and with all Fidelity, to publish the Inscription it self both in *Chinesian* and *Latin* Characters, with a *Latin* Interpretation word for word, retaining the *Chinesse* Phrase, and also to propose and shew unto all Persons all the *Syriack* Subscriptions of the *Syrians* Commented on by *Athanasius Kircher*, a Person excellently accomplish'd in the Languages, with other *Chinesian* Occurrences, as so many obvi-

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ous Testimonies of the *Catholick* Verity : and that I may comprehend all in a word, to expose the Stone it self to the Eye of the whole World in the *Chinesian* Idiome, as it was Sculp'd in the Year of *Christ* 782. that from this most ancient Testimony every one may conjecture, how true the Doctrine of the *Catholicks* is, seeing the same was Preach'd in an opposite Quarter of the World, amongst the *Chineses*, Anno 636. of our *Saviour*, that is about a thousand years since. The *Chinesian* Original of the Stone is now conserv'd in the Library of the *Roman* Colledge that belongeth to the Fathers of the Society of *Jesus* ; and another Copy is to be seen in the Repository of the House of the Profession. I my self also obtain'd from the most Grave *Chinese* Doctors and Masters (at the very time that the Monument was found) a Book Printed in the *Chinese* Language, in which the Writing of the Stone was most truly and exactly express'd according to the true Original. They advise the *Chineses* in the larger Preface adjoin'd to the Book, that at length they would have recourse to the Masters of the great Occident (for so they term the Fathers of the Society of *Jesus*) and discover whether they Preach the same Law amongst the *Chineses*, which their Ancestors with so many Emperors embrac'd a thousand Centuries ago, and which the Fathers of the Society of *Jesus* exhibited in the Books Printed in the *Chinese* Language before the Stone was found. Now it only remaineth that I should declare how this Marble Table was detected.

When, after the Death of *St. Francis Xavier*, the venerable Father *Matthæus Riccius*, and other Fathers of the Society of *Jesus*, had introduc'd the Gospel of *Christ* into the more Inland Parts of *China*, and had erected Residences and Churches in some Provinces, and therefore the Propagation of the Holy Faith had made no small progress in that of *Xenfi*.

Anno 1625. one of the Fathers of the same Society, invited by Doctor *Philip*, having Baptiz'd twenty Persons in his native Country of *Sanyuen*, he went with the same Doctor to see a Stone, which they had found some Months before in the Village *Chenche*, near the Metropolis *Siganfu*, whilst they were casting up the Rubbish for the building of a Wall.

This Father writes (which other Fathers, who had fix'd their Abode, and erected a Church in *Siganfu*, with the *Christians* and *Heathens*, also affirm'd) That a Stone was found five Hands broad, one thick, and nine long ; the top whereof made like an oblong Pyramid of two Hands, and one broad ; on the Vertex the Cross was Engraven above the Clouds, that with its Branches seem'd to imitate the Flower-Deluce ; besides the *Chinesian* Inscription, on the left side, and beneath, there appear'd the Names of the Syrian Priests, and also other *Chinesian* Names of the same Priests under-written. (It is the Custom of the *Chineses* to have many Names ; whence also the *Christians* at this Day retain both the Name of the Saints they receiv'd in Baptism, and another *Chinese* Name.) The Governor of the Place being certifi'd of the finding of this Monument, commanded an elegant Composition to be made in praise of it, and to be Engraven on such another like Marble Stone, causing both of them to be plac'd in the Fane or Temple of the *Bonzi*, that are call'd *Tan Su*, a Mile distant from the Walls of the Metropolis *Siganfu*, as a perpetual remembrance of the same.

Many other Footsteps of the *Catholick Faith* Preach'd to the *Chineses* were discover'd in the following Years, which God seemeth not willing to have manifested, but only at that very time in which the Preaching of the same

“ Faith

"Faith arriv'd amongst the *Chineses* by the Labor of the Fathers of our Society,
 "that so both the old and new Testimonies might affect the identity of the
 "Catholick Faith, and the truth of the Gospel might be rendred perspicuous and
 "manifest unto all, The like Images of the Holy Cross were seen in the Pro-
 "vince of *Fokien* in the Year 1630. In the Province of *Kiangsi* also a miracu-
 "lous Light shone forth, Anno 1635. which was beheld by the *Gentiles*; and
 "also in the Mountains of *Fokien*, and in the City *Cyvencheu*, 1643. Crosses
 "were found; yea, the venerable Father *Martin Riccius*, when first he came
 "into *China*, found *Xe tsu Kiao*, to be a Name signifying The Doctrine of the
 "Crosses, by which the *Christians* anciently, that were Disciples of that Doctrine
 "of the Cross, were nam'd; and I doubt not but all that were *Christians* in
 "the Kingdoms of *China*, when the *Tartars* about three hundred years past first
 "invaded *China*, and that they liv'd there mix'd with *Sarazens*, *Jews*, *Nestorians*,
 "and *Gentiles*; that is to say, in the Time of *Marcus Paulus Venetus*, who tra-
 "vell'd unto *Catay*, which is the very same with that we now call *China*.

"And now, whether *St. Thomas*, or any other Apostle, first Preach'd the
 "Gospel to the *Chineses*, is not yet certainly known. Father *Nicholas Trigautius*
 "collecteth from some ancient Testimonies of the *Christians* of the Church of
 "Malabar in the Arch-bishoprick of *Cranganor*, or *De Serra*, which are termed
 "The *Christians of St. Thomas*, That in that Place, as also in *Meliapor* (which for-
 "merly was call'd *Calamina*, and now by the *Portuguese*, *San Thome*) the holy
 "Apostle Preach'd, by reason that out of their *Gaza*, or Treasury, in the Of-
 "fice of *St. Thomas* is recited or rehearsed; That by *St. Thomas* the *Chineses*
 "and *Ethiopians* were Converted to the Truth; by *St. Thomas* the Kingdom of *Hea-*
 "ven took its flight, and ascended to the *Chineses*: And in the *Antiphono*, the *Ethiopi-*
 "ans, *Indians*, *Chineses*, and *Persians*, in commemoration of *St. Thomas*, Offer up
 "Adoration unto his holy Name. Also in an ancient Synodical Canon, the
 "Bishops of the great Province, viz. those other Metropolitans of *China*, *India*,
 "and *Pases*, do send their Letters of Consent. Add withal, That he that Go-
 "vern'd the Church *De Serra* at the coming of the *Portuguese*, subscrib'd him-
 "self Metropolitan of all *India* and *China*. But in truth, things being more nar-
 "rowly consider'd, from those Circumstances and Footsteps which began to
 "be manifest after the time of Father *Trigautius*, we cannot certainly conclude,
 "that *St. Thomas* the Apostle Preach'd the Gospel himself amongst the *Chineses*:
 "for although these Footsteps of the Faith of *Christ* here found, do evidently
 "shew, That the *Christian Belief* hath been in *China*; yet notwithstanding,
 "those very Paths or Tracts do demonstrate, that the Faith had its entrance
 "into *China* when the Family of *Heuban* Rul'd over three Kingdoms (which
 "are now united in *Nanking*, the third Province of the Empire) viz. in the
 "Province of *Kiangsi*, at the Shore of the River; for *Antron*-Cross seems by
 "its Inscription to have been fix'd, according to the *Chinesian* Computation,
 "about the Year of *Christ* 239. (which Cross weigh'd about three thousand
 "weight) whence the Faith, and the Preachers of the same, are certainly evinc'd
 "to have come amongst the Southern *Chineses* about a thousand four hundred
 "and fifteen years ago. But in some years following (the Knowledge of the
 "Gospel being extinguish'd) it was again renew'd by Priests out of *Tacyu*, that
 "is, *India* or *Syria*, in *Xensi*, a Northern Kingdom of the *Chineses*, the Royal
 "Family of *Tam* then Reigning Anno 639. as the Monument that was found
 "avoucheth, where relating the Preachers of the Faith of *Christ* at that time
 "amongst the *Chineses*, it mentioneth not *St. Thomas*, or any other Apostle;
 "which

At what time
 the *Christian*
 Faith entered
 into *China*.

" which yet, if Insculp'd, would have been of considerable moment unto their
 " purpose who erected the Stone, viz. That the Preachers of the Faith then
 " again Preach'd the same Law that St. Thomas or some other Apostle had be-
 " fore Preach'd amongst the Chineses. Moreover it is evident, That those
 " Preachers of Tacyu had no knowledge of St. Thomas, or any other Apostles
 " Preaching the Law of Christ unto the Chineses; and a Conjecture may be
 " made, that peradventure neither St. Thomas, nor any other Apostle, intro-
 " duc'd the Gospel amongst them: And that I may speak most moderately, no-
 " thing can be certainly deduc'd or drawn concerning this Matter from the
 " Footsteps here found; and the Passages before alledg'd are only able to
 " prove, That those Priests were sent from the Church of St. Thomas, or Baby-
 " lon, which then Govern'd the Malabran Chuch De Serra, belonging unto the
 " Christians of St. Thomas (as the Portuguese afterwards found) to erect an Epis-
 " copal Seat, and to introduce the Faith amongst the People of China, seeing
 " this is testifi'd by the ancient Syrian Language call'd *Estrangelo*, which is now
 " retain'd in that Church, and was in former Times in use in Babylon and Sy-
 " ria. And as for the Orations compos'd in praise of St. Thomas the Apostle,
 " from them we may only conjecture, that by the Merits of St. Thomas and his
 " Church, the Priests perchance introduc'd first of all the Faith which they had
 " receiv'd from St. Thomas, amongst the Chineses; and therefore deservedly their
 " Conversion ought to be attributed unto St. Thomas. Wherefore seeing there
 " is no mention of St. Thomas to be found in the Paths of the Faith Preached,
 " hitherto discover'd, we cannot positively assert, That St. Thomas, or any
 " other Apostle, Preach'd the Gospel unto the Chineses; but I rather think that
 " many Ages after, the Christians of Prester-John's Country (whose Emperor
 " Paulus Venetus calleth *Usan Can*) who are term'd *The Worshipers of the Cross*,
 " were those that entred into China either with the Tartars, or a little before:
 " for those from India, or rather from the Syrian Chaldaea, or those of Malabar,
 " as they are far more ancient than the Tartar-Christians, so would they have
 " call'd their Disciples that were Followers of a more clear Doctrine *Kin Kiao*;
 " but I believe those Preachers came not out of India, for the Syrian Language
 " and Names testify them to be Syrians; and they term'd themselves *Jews*, or
 " of India, by reason they Preach'd that Law or Doctrine which had its Orig-
 " inal from India: But from what Place those Syrian Priests came, as also their
 " Syrian Subscriptions, these, I say, we leave to the industrious Disquisitions of
 " the Reverend Father Athanasius Kircher, a Person highly meriting of all An-
 " tiquity; which that he may accomplish with the greater fidelity and solidity,
 " we have presented him the same Writing, transcrib'd in the Chinese out of the
 " Book by the sole pains and industry of Don Chin Andreas, a Noble Chinesian
 " Youth, the inseparable Companion of my Voyage to Rome, to the Apostolick
 " See (which Book was Imprinted and divulg'd throughout the whole Empire
 " by the Chinese Doctors, Men of great Fidelity and Authority) with my Latin
 " Translation rendred word for word; and I have laid up the Book that is al-
 " together consonant to the original Monument, in the Study of the same Fa-
 " ther, together with an Attestation of the Fact, by the Subscription of my own
 " Hand, and the Hands of those that were Natives of China, Eye-witnesses of
 " the Monument, as also the Transcribers of this Table from the Original.

Rome, Novemb. 4.
 Anno 1653.

Father Michael Boim.
 Andreas Don Chin, a Chinesse.
 Matthew, a Chinesse.

A Paraphrastical Declaration of a *Chinese* Inscription, Translated word for word out of the *Chinese* Language into the *Portuguese*, out of that into *Italian*, and from the *Italian* into the *Latin* Tongue.

The Declaration of Xiu Piu; or, as the Commentator hath it, made by a Priest of the Kingdom of Judea, who was call'd Kim Lim.

1. **T**His therefore I say, That he who was always True and Undisturb'd, The Creation of all things. being without any Beginning, of a most profound Intellect and eternal Essence, by his most excellent Power out of Nothing created All things, and by his Divine Wisdom made the Saints. This is that Divine Essence, Three in Person, but One in Substance, our Lord, who being certainly Infalible, without Beginning, *Olo o yu* (which in the *Chaldee* signifies the same with *Eloha*) made the four Parts of the World in form of a Cross, gathering together the *Chaos*: He form'd two *Kis*, that is, two Virtues or Qualities call'd *Inyam*, the Commentator names them *Two Principles*; chang'd the Abyss, that is, he took away the Darkness, and the Heaven and the Earth appear'd: He form'd the Sun and Moon, that by their continual Motions they should distinguish the Night and Day: He set together and built all things. But when he created the first Man, besides his Being, he endow'd him with Original Righteousness, appointing him Lord of the whole Universe; which at first of his own Nature was empty and vile, fill'd with himself, of a plain and equal Understanding, and having no mixture of any inordinate Appetite.

2. But afterwards, by cunning Deceits, the Devil brought it to pass, that The Fall of Adam. *Adam* infected whatever was before naturally and in its self Pure and Perfect; that is, he was the cause of sowing the Seeds of Malice (that general Disturber of the Peace) in his Heart, whereby the equal Temper of his Uprightness was alter'd, and Discord fraudulently introduc'd: From whence in process of time three hundred and sixty five Sects sprung up one after another, each of which drew to themselves as many as they could delude; some worshipping the Creature in stead of the Creator; others made an empty Principle of all things, and a real *Ens*, (to this alludes the Sect of the *Pagodi* and Learned *Chineses*) because they assert, *That the Principle which produc'd all things was void; That the same is to them subtle and undiscernable to the Senses, although in it self it be a real and positive Principle.* But others say, *That the Principle of things is not only real and positive, but that it was of such a Figure and Corpulency, as might easily be comprehended by Sense.* Some did seek Happiness by Sacrifices; others took a pride to deceive Men under the specious shew of Goodness, using all their Skill and Industry therein, making all their Diligence and Intentions subservient to their Affections: But in vain, and without any profit, did they labor, still making their progress from bad to worse, as it happens to those that would strike Fire out of an Earthen Vessel, they add Darkness to Darkness; and so indeed once leaving the true Path, they can never return to the Way of Life.

3. Then one of the Divine Persons of the most Holy Trinity, call'd the *Messias*, by contracting and hiding his Majesty, and accommodating himself to Humane Nature, was made Man: Wherefore, for the declaring these joyful Tidings, he selected an Angel, and was born of a Virgin in *Judea*. A great Star also proclaim'd this Felicity, so that Kings seeing its brightness, came and

offer'd Presents, that the Law and Prophecies of the twenty four Prophets might be fulfill'd. He Govern'd the World by one great Law, founded the Divine and Spiritual Law without any thundring Words, and confirm'd it with the Seal of a true Faith. He pronounc'd the eight Beatitudes, turn'd Mundane things into Eternal, open'd the Gate of the three Theological Virtues, and gave Life by destroying Death: He descended into Hell in Person, and brought Confusion to the Devil and his Angels: He waisted Good Men to Heaven in the Ship of his Piety, and gave Salvation to the Souls of the Just. These things finish'd about Noon, by his wonderful Power he ascended into Heaven, leaving twenty seven Tomes or Volumes of his Doctrine, to open a Way for the Conversion of the World. He Instituted Baptism by Water and the Spirit, for the washing away of Sins, and cleansing the World: He made use of the Cross, that he might take in all without exception, stirring up all by the voice of Charity, commanding to worship towards the East, that they might proceed in the Way of a Glorious Life.

The Excellency of the Christian Law.

4. His Ministers or Priests for outward Ornament sake nourish their Beards, but shave the Crowns of their Heads, that they may shew they are inwardly inclin'd to no Evil: They use no Servants: In Prosperity and Adversity they shew wonderful Humility, making themselves equal to the meanest: They heap not up Riches, but make them all common: They observe Fasts, as well for mortification of their Passions, as observation of the Divine Precepts: They bear all awful Reverence to their Superiors, who are equally as themselves retir'd from the World: Seven times a day they Pray as well for the Living as the Dead; and one Day in seven they keep Holy, to purge their Souls from Sin, and restore them to Purity. And because this infallible and well-grounded Law is so excellent, it is a very difficult thing to appropriate to it a congruous Name; for the Effects of it are to illuminate and find out all things with the clearest perspicacity; whereupon, as necessary, it was intitled *Kim kiao*, that is, *The Great and Perspicuous Law*.

5. The Law, where there are no Royal Persons, is neither extended nor dilated; yet Persons Royal without the Law are not worthy of Esteem. The Law therefore and Princes concurring, and as it were meeting in one, forthwith the World is illuminated.

In this famous Time a King nam'd *Tai cum veu huamti*, with singular Prudence and Sanctity Governing *China*, there came out of *Judea* a Man of very great Virtue, stil'd *Olo puen*, who brought as it were from the Clouds this true Doctrine: And driven by the Winds, by the help of Hydrographical Maps (having sustain'd many Dangers and much Labor) at length, in the Year *Chin quon jien sie*, that is, 636. he arriv'd at the King's Palace: When the King heard thereof, he commanded the famous *Colao*, call'd *Fam Kien Lym*, that he should ride to meet this new Guest towards the West, that is, towards the Suburbs of the City, and should bring him to the Palace with all Kindness and Respect; then he directed him to declare his Doctrine there, when at once he search'd out the Truth of the Law; whereof being satisfi'd, he seriously commanded the same to be Preach'd and Publish'd with Efficacy and Reverence through his whole Kingdom. And in the Year 12 *Cin quon 7* (which is 636.) he wrote back in this manner. The tenour of the Promulgation is as follows:

The true Law hath no determinate Name, nor have the Saints any limited Place where they remain; they run to all Parts that they may instruct the World, being intent with
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might and main to do good, and succour the afflicted People. Out of the far distant and remote Kingdom of Tancin, (or Judea) Olo puen, a Man of most eminent Virtue, brought and presented his Doctrine and certain Images to our Princely Palace: Whose Intentions to instruct us we having examin'd to the bottom, do find his Doctrine most excellent, without any exterior clamour, and taking its original from the Creation of the World. This Doctrine consists not in multitude of Words, nor doth it lie only in a superficial Foundation for Truth, but brings Profit and Salvation to Mankind: Wherefore it is meet that it be divulg'd through our whole Empire.

He commanded also the Mandarin call'd Nim Fam to build a large Church, and to officiate therein. The Author Kim Lim praises this King, for enervating the Strength of the Monarchy of Cheu Olad in, that is, the Head of the Sect Stai in, or Tanfu. He departed in a black Chariot towards the West, that is, out of China: But where the Great Tam is made famous with Tao, the Holy Gospel is brought into China. A little after the King caus'd the Effigies of the same Olo puen, who as we said first Preached here the Gospel, carefully and exactly to be Painted, and so to be fastned to the Wall. This most excellent Figure shines at the Gates of the Church, and his Memory will always be refulgent in the World.

6. According to Geographers who mention those Western Parts, and by the Historians of the Kingdoms of Han and Guei, the Kingdom of Tancin (that is Judea) on the South is bounded by the Red-sea; on the North it hath the Mountains of Pearls; on the West Boco das fullas (which what it is, is hard to conjecture, but I guess it to be Carmel) bounds it; lastly, on the East it borders on this Place Ciam fam and The Dead Water. This Land casts forth Ashes yet hot with Fire, (perhaps he means the Asphaltick Lake) produces Balsamum, little Gems and Carbuncles (by which he seems to mean Egypt, with the Coast of the Red-sea, where the things aforesaid are found.) There are neither Thieves nor Murderers, but the People live in Peace and Quietness. They admit of no Religion into the Kingdom but the Gospel, nor do they confer any Dignities but on Persons meriting the same by Virtue. Their Buildings are very large. In a word, the Kingdom is famous for Poetry, Order, and good Manners.

The Description of the Situation of Judea according to the Chinese Geographers.

7. Docao, or Caozum, Cum the Son of Tai cum, came to the Government in the Year of our Lord 651. Our Author Kim Lim speaks thus of him:

Cao vim, otherwise Caozum, a very great Prince, not at all degenerating from the Virtues of his Grandfather, was pleas'd with Honor to continue his good Intent, and also to improve whatever his Father had begun: He commanded Churches to be built in all Provinces, at the same time also enobling Olo puen with the Title of Bishop of the Great Law which Governs the Kingdom of China.

Hereupon the Law of God was promulgated through all the ten Provinces of China, the Kingdom enjoy'd a flourishing Peace, all the Cities were fill'd with Churches, and the People prosper'd under the Evangelical Felicity.

8. In this Year call'd Ximlie, which is all one with The Year of our Lord 699. the Bonzji, Followers of the Pagods, making use of their Strength, with a huge clamour aloud blasphem'd our holy Law in the Place which is call'd Tum Cieu, in the Province of Honan; and in the end of another Year call'd Sien tien, which answers to the Year of our Lord 713. certain private Men in Sieno, the ancient Place of Venvam, (the Commentator will have it to be Siganfu in the Province of Xenfi) were so audacious as to rail against our holy Law with Mocks, Flouts, and opprobrious Language.

9. At

9. At this time there was one of the Chief Priests (a Bishop as it should seem) by Name *John*, and another Man of great Virtue and Eminency, by Name *Kie Lie*, with other Nobles and Persons belonging to them, no less honor'd for their Fame, than respected for their contempt of worldly Affairs, who began again to revive and Preach their most excellent *Gospel*, and to tie together those Threds which by the malice of the Devil had been broken : And the King *Huen cum chi tao*, who began his Reign in the Year 719. commanded five of his Principal Officers, that they should go in Person into that Happy House (meaning the Church) and erect Altars. Then the Pillar of the Law, which for a short time had been laid groveling, began anew to rise and flourish. In the beginning of the Year *Tien pao*, being the Year of our Lord 743. King *Ota Ciam Kuen* gave strict Command to *Cuolie sie* (an Eunuch in extraordinary Favor and Power with him) that he should carry the true Effigies of the five Kings his Predecessors and Grandfathers, and place them in the Church, whither also he should send an hundred Measures of Precious things for celebrating the Solemnity, the Author *Kim Lim* saith, in honor of the said Kings.

10. In the third Year *Tien pao*, being the Year of our Lord 745. there was in *Judea*, others say *India*, one *Kiebo* a Priest, who was conducted into *China* by the help of the Stars, and looking upon the Sun (this was a Ceremony of those who are admitted to speak with our Emperor) he was forthwith brought into his Presence : But the Emperor Commanded that the Priests *John* and *Paul*, with others of that Profession, and the so eminently virtuous Person *Kiebo*, should betake themselves to the Palace *Him Kim*, to worship and perform other holy Acts of Devotion. At this time his Royal Grants were kept in Tables in the Church, according to order richly adorn'd, and glittering with red and blue ; and the empty space was fill'd with the Royal Plume, ascending and reaching even to the Sun. His Favors and Donations are compar'd to the height of the Mountains of the South, and the abundance of his Benefits equal to the depth of the East Sea : Reason cannot but well like a thing so approv'd and worthy to be remembred. Therefore the King *Sa Cum nen men*, or *Ven min*, who began to Reign in the Year 757. commanded Churches to be built in *Lim suu seu* and five other Cities, by a new Proclamation. This King was of a most acute Ingenuity, under whom a Gate of Happiness was open'd to the whole Kingdom ; and hereby all the Royal Affairs of State were Administrated, and prosper'd with applause, rejoycing, and felicity.

11. The King *Tai cum nen vu* coming to the Throne in 764. and enjoying the benefit of good Times, manag'd all the Affairs of the Kingdom without any difficulty. At the Feast of *Christ's* Birth every Year he sent certain excellent Perfumes in a thankful remembrance, and assign'd Princely Provision of all kinds in honor of the Ministers of that holy Law. Surely the Heaven gives beauty and perfection to the World, which therefore produceth all things with so liberal a Hand. This King imitated Heaven, and therefore knew it was fit to nourish and preserve his own.

12. The King *Kien cium xim ven vu*, in the Year 781. us'd eight ways of rewarding the Good, and chastising the Bad. He set forth new Orders for restoring and promoting the *Gospel*. His Government was full of Excellency. We Pray to God for him, not blushing thereat. He was eminent for Virtue, Peaceable, and Learned : He lov'd his Neighbor, abounded with Charity to help all, and was a great Benefactor to all then living. This is the true Way and the Scale of our holy Law, to cause that the Winds and the Rain return

at their wonted Seasons, that the World be quiet, Men well Govern'd, Affairs orderly dispos'd, such as yet are on Earth live well, and those that are deceased enjoy Rest and Peace : To have these things in readiness, and be able to give an Account thereof, proceeds really from our holy Faith, and are Effects of the Strength and Power of our most sacred Gospel.

13. The King gave to the Priest call'd *Ufa*, and one of the Chief Preachers of the Law, these Titles, *Kin ju, quam lo tai fu*, being an Office in the Court, and *Sou fum cie, tu fu lei*, being an Office without the Court, and *Xi tien thum Kien*, another Office also (but the Explication thereof we have not found in the Exemplar.) He gave also to the said Priest and Preacher of the Great Law, a Vestment of blue Colour (which the *Italians* call *di color pavonazo*.) This Priest was inclin'd to Peace, rejoyc'd to do good to others, with all his Endeavors striving to do Acts of Charity : He came into *China* from a remote Country and Place call'd *Vam xi cin chim*, being Heathenish, which is the same as the far distant *India* : He perfectly taught several Sciences, and his Acts were famous through *China* for above three Generations : At the beginning he waited upon the King in his Court, and afterwards his Name was Entred in the King's Record or Chronicle.

14. The Governor *Fuen Yam*, call'd also *Co cu y*, and enobled with the Title of *Chum Xulim*, at first only minded his Military Affairs in the Parts of *Sofam*; but the King *So cum*, commanded *Ay su*, or *Ysu*, that he should promote *Co cu y* with more favor than the rest (it seems the King commanded *Ay su* to make him a Councillor) for although his Captain lov'd him extraordinarily, yet he did not like his ordinary method of proceeding ; for (as the *Chineses* speak) *An Army is the Teeth and Nails, the Eyes and Ears of the Commonwealth*. He knew how to distribute his Revenues, and not hoard them up at home : He offer'd to the Church a Precious thing call'd *Poli* (made of Glass as it seems) the People of this Place name it *Cim reguen*, others *Lintiguen*. Besides, he bestow'd Tapestries of these Parts interwoven with Gold, call'd *Cie Ki*, repair'd the Churches in such manner, that he seem'd to have founded them anew : He appointed a Court and House for the reading of the Law, beautifying and adorning Hospitals and Places of Receipt. Over and above these Exercises of our holy Law, he was very much given to Works of Charity, every year calling together the four Priests of the Churches, to whom he cordially perform'd all Offices of Love and Service, he provided them with all necessary things for the space of fifty days ; he Fed such as were hungry, Cloth'd such as were naked, took care of such as were Sick and Weak, and buried the Dead.

15. In the time of *Ta so* there was no such Goodness heard of with all his Parsimony (this *Ta so* was a *Bonzius*, a *Pagan* kind of Priest) who in a great Assembly of the *Bonzii*, wherein was to be consulted concerning the Affairs of their Sect, he undertook the Office of receiving Strangers, and procuring every one all things necessary. (Therefore the Author in handling the Works of Charity of *Oysie*, places him before *Ta so*.) But although this was a Time in which the Gospel was Preach'd, yet we see there were Men void of Good Works : Wherefore, that such heroick and noble Deeds may be declar'd and set in open view, I have caus'd the same to be Engraven upon this great Stone.

16. I say therefore, That the true God is without any Beginning, Pure, Peaceable, and Unchangeable : He was the first Creator of All things ; he discover'd the Earth, and lifted up the Heaven. One of the Persons, for the Eternal Salvation of Mankind, was made Man ; he ascended into Hea-

ven like the Sun, destroying Darkneſs, and in all things eſtabliſhing a profound Verity.

17. This moſt Glorious King, who moſt truly is the Chief King of Kings, takes away all difficulty, uſing his own time : The Heaven was ſtretch'd out, and the Earth extended. Moſt noble is our *Gospel* brought into the Kingdom of *Tam*, aſſerting Knowledge, erecting Churches, and being both to the Living and the Dead as a Refuge or Guide ; and which exalting all Felicity, reſtor'd Peace to the whole Univerſe.

The building
of Churches.

18. *Cao Cum* continuing in the Footſteps of his Grandfather, gave his Mind to the new building of Churches, ſo that with their loſtineſs and magnificence they fill'd the Land ; but the truth of this Law is its greateſt Beauty : He beſtow'd on the Biſhop a Title of Honor, and the People enjoy'd a mirthful Peace without any irkſom Toil.

19. The wiſe King *Ni ven cum* underſtood how to perſevere in the true and right Way ; the Tables of the Kings were magnificent and illuſtrious ; the Royal Grants therein flouriſh'd and were reſplendent, their Figures glitter'd : All the People highly reverenc'd them, all things were improv'd, and from hence all enjoy'd the Perfection of Happineſs.

20. This King *So cum* then Reigning, came to the Church in proper Perſon : The Sun of Sanctity ſhin'd, and the enlightned Clouds diſpell'd Darkneſs and Obſcurity : Thus Felicity being accumulated in the King's Houſe, all Vice was baniſh'd, and our Empire reſtor'd by the taking away of Diſſention.

21. The King *Tai cum fu* was Obedient ; for Virtue he might compare with the Heaven and Earth ; he added as it were a Life to the People, and made all things thrive : He ſent ſweet Perfumes for the giving of Thanks, and exerciſ'd Works of Charity : The Sun and the Moon were united in one Perſon, that is, all flew to perform their Duty and Obedience to him.

22. The King *Kien cum* being ſetled in the Government, ſhew'd himſelf moſt virtuous ; he paciſ'd the four Seas by force of Arms ; he illuſtrated ten thouſand in his Conſines by Literature ; illuminated the Secrets of Men like a Candle, and as it were in a Looking-glaſs ſeeing all things, reviv'd the whole World ; ſo that even barbarous People took from his Example a Rule to live by.

23. O how great ! how perfect ! and extending it ſelf to all things, is this Law ! Willing to give a Name thereto, I could call it no other than *The Divine Law*. Former Kings were not to ſeek how to diſpoſe of their Affairs : I a Vaſſal am only able to declare them, and therefore I erect this moſt precious and wealthy Stone, to be the Proclaimer of this exceeeding Felicity.

24. In the Empire of the Great *Tam*, in the ſecond Year of this *Kien cum*, in the Year of our Lord 782. on the ſeventh Day of the Autumnal Month, being Sunday (or to ſay better, *The Lord's Day*) this Stone was erected, *Him cin* being then Biſhop of the *Chineſe* Church. The *Mandarin*, by Name *Lieu ſieci yen*, but by Title *Ciaoy cum*, or as others, *Chio y lam* (in which Office before him was *Tai cien ſie ſu Can Kiun*) made this Inſcription with his own Hand.

And this is the Explication of the Inſcription Engrav'd on the Stone ; in which this truly is worthy of great admiration, That the relation of ſo great a variety and multiplicity of Affairs and things as this Stone contains, could be compris'd in ſo narrow a ſpace, and written with ſo few as eighteen thouſand Characters.

Of this Writing there was a double Interpretation made ; this preſent is moſt

most conformable to that which was made at *Peking*, and afterwards again by *P. Michael Boim* expos'd from the *Chinese* Exemplar, being indeed more elegant and proper, and likewise more conformable to the *Chinese* Language; and although for that cause it seems less polite in our Tongue, yet nevertheless is it most eloquent, and having respect to the Phrase and Style of the *Chinese* Speech, is by such as profess themselves Masters in the understanding of that Tongue, judg'd the most deserving Praise of all others. Now it is collected from this Monument, That the Law of *Christ* was above a thousand years ago brought into *China*; also with what Reverence and Honor it was receiv'd by the Emperors; how and through what vast Provinces it was Preach'd; how in the space of a hundred and fifty years, wherein it chiefly flourish'd, it was spread abroad; what Persecutions it twice suffer'd, and how by little and little it was so suppress'd, that unless the remembrance had been preserv'd in this Monument, no Footsteps thereof could have been trac'd; for in all the *Chinese* Chronicles, besides the Names of the Kings and *Mandorins*, that then liv'd, there is hardly any mention of it, or any other Matters of those Times. And this Stone was found a few years before the Fathers of the Society of *Jesus* arriv'd in *China*: From whence it appears, That the Interpretation of such sublime and notable things was only reserv'd to them, who being eminently instructed in the Science as well of Humane as Divine Matters, were to become the Preachers and Propagators of the same Law and Doctrine, almost obliterated by the all-devouring Teeth of Time. And this may suffice concerning the Inscription in the *Chinese* Language.

CHAP. III.

An Interpretation of the Syriack Names inscrib'd upon the Monument.

NOW we proceed to the Inscription that is Insculp'd on the Margins; which seeing it hath remain'd unexplain'd hitherto, by reason of the want of Men in *China* that are vers'd in those Characters, and for that very cause was sent into *Europe* by the *Portuguese* Fathers of our Society, to be explicated by Persons skill'd in the *Syrian* Language; I first of all undertook the Interpretation thereof, and that with good success, discharging the same with equal fidelity and diligence. Now it is Engrav'd on the Margins of the Stone in the ancient *Syriack* Characters that are term'd *Estrangelo*, and it containeth the Year, the Names, and Offices of those Apostolical Men, and Promoters of the Divine Law, that were then in *China* when the Stone was erected. Father *Emanuel Dias*, in a certain Letter written in the *Portuguese* Tongue, Dated from *Maccao*, August 23. 1625. taketh notice of this Stone, and of the Inscriptions mention'd; His words translated are these:

In the Province of Xensi in China, where now Trigautius resideth, a certain Stone of about twenty four Hands breath was digg'd up; in which is manifestly apparent, that above a thousand two hundred and forty three years since there were Christians with shaven Crowns, that Preach'd the Mystery of the Trinity and Incarnation, and that the Kings of China conferr'd many Favors on them. Doctor Leo desir'd to have the whole Matter Printed, first transcrib'd by the Mandorins that were Christians, to shew all the Mysteries contain'd on the Stone, that the same might more plainly appear. At present

We

we only endeavor that the Matter may come to the knowledge of the Emperor. God prosper all to his own Glory.

Father Francis Hurtado, from the Province of Nanchen, also confirmeth this, and addeth, "That in the same Year a Passage was open'd into the new Provinces of the Empire of China, viz. Xensi, Xansi, Fohum; which last is con- terminate with Couchinchina, and easily admitteth of Strangers. And thus proceeding says, "Unto these were annexed ten or twelve Lines in Syriack, which I could not Interpret; also the Priviledges granted by the Kings of China to the Priests of that Law were adjoin'd. The Version was made word for word out of the Chinese Language. There were also other Translations, but they all agree in the Essential Matters. It is Recorded in the Books of the Kings of China, that the Christian Faith arriv'd amongst the Chineses above 994 years since, and that this Inscription was made 140 years after its entrance. Thus Father Emanuel Dias.

But in other Letters of a more later Date, from Maccao 21 Novemb. 1627. we find it thus written concerning this City: "Some years since there was found a very long and ancient Writing Engraven on a Stone in the Chinese and Chaldean, or Syrian Language; from whence it is evident, That the Law of our Lord and Saviour arriv'd amongst the Chineses about a thousand years since, Anno Dom. 636. Now the Stone was erected and inscrib'd Anno 782. that is a hundred and forty six years after the Preaching of the Gospel there, by which a great Conversion unto the Faith was wrought, Churches were built, and Bishops constituted. The Kings that Govern'd at that time are reckon'd about eight, whose Names are express'd in that Stone, and who all of them favor'd the Christians: Now the Preachers of this Law came out of Palestine, and other adjoining Places. It containeth the chief Misteries of our Faith, which are manifest from the Inscription. All which are largely evident from the foremention'd Testimonies of Father Boim, Martinus, and Daniel Bartolus, which were collected from the Study of the Colledge of our Society. But I think it will be worth our time to produce this Syrian Inscription in the same Strangelick Characters in which it was express'd in China, together with the Interpretation; especially seeing the Fathers of our Society in China therefore sent it hither into Europe in a particular Folio, Printed in China by the Masters of that Language, for a better Explanation of it: For this being Explain'd, I hope it will so come to pass, that both the Day, the Names, the Country, and the Offices of the Preachers of the Divine Law, and finally our Design, will the more evidently be discover'd.

The Inscription of the Syriack Names is two-fold; one of them Sculp'd on the Margin, the other on the Foot of the Monument: And because this latter containeth the Year of its Erection, we shall begin the Thred of our Exposition from it. The Syrian Inscription is as followeth:

Adam Kasifo Ucurapiscupo Upapasi di Zinstan. Bejume Abo dabobotbo Mor Hanan Jesua Kataliko Patriarchis. Besanath alf utisaain utarten dia vanoie. Mor Iibuzad Kasifo Ucurapiscupo de Cumdan medinah malcutho bar nihh napso Milis Kasifo dmen Balehb Medintho Tabhurstan Akim Lucho bono Papa dieta bou beh medabarnutho dpharukan Ucaruzathon dabbain daluat malche dizinio.

Adam Meschamschono Bar Iidbuzad Curaphiscopo.

Mar Sargis Kasifo, Ucurapiscupo.

Sarnischua Kasifo.

Gabriel Kasifo Varcodia cun, Uriscb abito de Cumdan u Dafrag.

This

This the Explication of it.

Adam, Priest or Presbyter, and Archbishop and Pope of Zindostan, or the Region of China, [where note, that Stan in the Indian Language signifieth *A Region*, whence are deriv'd *Indostan*, *Turkistan*, or *Turchestan*, and the like Names that signifie the same, even as the following German Names *Friesland* and *Franckeland*, signifie the Regions of *Frisia* and *Franconia*, and other innumerable words of the like kind, all which are compounded of the German word *Land*, which as the Indian word *Stan*, is the proper Name of a Region or Place. Which I though fit here to alledge, that the Reader might not be ignorant why *China* is call'd *Zindostan*] in the Days of the Father of Fathers, the Lord Hanan Jesua or John Josue, Catholick Patriarch [you must understand either the Patriarch of *Alexandria*, or of *Antioch*, or of *Babylon*, who are properly call'd Universal or Catholick Patriarchs] in the Year 1092. according to the Grecian Compute; The Lord Iidbuzad, Priest and Vicar-Bishop of Cumdan, City of the Kingdom [so they phrase the Metropolis] Son of Milis, Peace be to his Soul, Priest of Belehh, a City of Tahurstan, [you must read *Turchestan*] Pope, [so they term the Chief in any Ecclesiastical Order] erected this Table, and the Administration, or Government of our Saviour is Inscrib'd in it, and also the Preaching of our Fathers, who resided with the Kings of China.

Adam the Deacon, Son of Iidbuzad, Episcopal Vicar.

Mar Sargis, Presbyter and Episcopal Vicar.

Sarnischua, Presbyter.

Gabriel, Presbyter and Archdeacon, Head of the Churches of Cumdan and Dafrag.

And these are found in the Folio Printed in China, which are also seen Inscrib'd on the Stone.

But before I proceed any farther I must clear one Difficulty which occur-eth, about the Year of the Erection of this Stone; for the Year of this Stone in the *Chinesian* Inscription is found so different from that of the *Syriack*, that not a few Persons being perplex'd with the diversity, alledg'd their Doubts unto me concerning the true and faithful Interpretation of the Monument: for the *Portuguese* Version out of the *Chinesse* Tongue, and the *Italian* Translated from the *Portuguese*, place the Year of the Erection of this Stone in the Year 782. after the Birth of *Christ*; but the *Syriack* Inscription fixeth the time, according to the Compute of the *Grecians*, at the Year 1092. which how different it is from the other Accompt, is easie to be discover'd by any one. Now that all these Particulars may be the better reconcil'd, and this Knot also unloos'd, I thought it requisite first to set down word for word the Translations of the aforesaid Inscription.

Thus the Portuguese hath it.

Nonosso Potentado do Grande Tam, segundo Anno deste Kien Cium, que eram do Senhor 782. no mes de Autuno, no settimo dia, dia de Domingo, foy allewantada esta pedra; sendo Bispo Nim Ciu, que governa a Igreja China.

Thus the Italian.

Nel nostro Potentato del Gran Tam, secondo Anno di questo Kien Cium, che erano del Signore 782. nel mese di Autunno, nel settimo giorno, giorno di Dominica, fu inalzata questa pietra; essendo Vescono Nim Ciu, che governa la Chiesa della China.

R r r r

The

The Italian Version is thus.

In our Dominion of the Grand Tam, the second Year of this Kien Cium, which was of our Lord 782. in the Month of Autumn, on the seventh day, upon the Sunday, this Monument was erected, Nim Ciu being Bishop, who is over the Church of China.

The Interpretation of both of them is this.

In our Potency of the Great Tam, (viz. the King) in the second Year of this Kien Cium, which was the Year of our Lord 782. in the Month of Autumn, on the seventh day, being the Lord's Day, this Stone was erected, Nim Ciu the Bishop Governing the Church of China.

The Syriack Inscription.

BISNAT ALF VE TISSAIN VE TARTEN DIUNOIO.

That is,

In the Year 1092. according to the Grecian Accompt.

Now seeing the Eastern, or the Greek Church, doth agree for the most part with the Latin in the Compute of their Years, it is demanded, after what manner these Years may be reconcil'd? I answer therefore, That this Monument was Mark'd or Sculp'd with a two-fold kind of Computation of the Years us'd by the aforesaid Promulgers of the Christian Law, viz. One being the Ecclesiastical Accompt of the Years of Christ, which the faithful Christians every where use in China; the other was a Politick or Civil Year, which was common to the Syrians, Chaldeans, Arabians, Egyptians, and almost to the whole East; which that you may the better understand, you must observe, that the Years of the Grecians, of which the Books of the Maccabees make mention, are the same with those that are otherwise call'd by the Chaldeans, The Years of the Seleucians, Syro-Grecians, or Syro-Macedonians; but by the Hebrews, The Years of Contracts; and by the Egyptians, The Alexandrian Years, or The Accompt from the Death of Alexander; by the Arabians they are term'd Dhul Karnain, which is as much as to say, Of Alexander holding of two Horns, (and they therefore call him so, either (as Christmannus will have it) because that he subdu'd both the Oriental and Occidental Parts of the World; or, as I suppose more probably, from Jupiter Ammon, who was figur'd with the Head of a Ram, whose Son Alexander would be esteem'd; or, in relation unto the he-Goat, unto which Daniel compareth him) or lastly, they are call'd The Years of Philip (which I have shew'd above to be call'd by Albategnius, Tarich Alkupti) and the Epocha of those Years beginneth 12 Years compleat after the Decease of Alexander the Great, as St. Hierome observeth out of Eusebius, on Daniel, cap. 9. who is follow'd herein by Ribera, Tornellus, and others. Now although before Julius Caesar these Years seem to have had another form, and another beginning of their Month, yet notwithstanding, by the common Supputation they take their Entrance from the Calends of October. The Names of the Months are either Greek, or Syro-Chaldean; in other respects they agree with the quantity and form of the Julian Year, only that the Intercalary Day is added in this Epocha or Accompt, unto the Month Sabbath, which is answerable unto our Month of February.

These things being noted beforehand, we place the beginning of the Grecian Empire, by the consent of Eusebius, Scaliger, and others, in the Year current, before the Year of the Christian Epocha or Accompt 310. in the 117th Olympiad, according unto the Chronicle of Alexandria; for it is agreed upon by all, that

that *Alexander the Great* died in that very year in which the 114th Olympiad began, in the latter end of the Month *Hecatombæon*, as *Plutarch* writeth, viz. before the *Christian* Accompt 322. (for *Christ* was born in the third year of the 194th Olympiad consider'd exclusively) therefore the years of the Kingdoms of the *Grecians*, beginning or taking place from the year of *Christ* 310. going on do differ, so that the year 310 of the Kingdom of the *Grecians* beginneth from the first year of *Christ*; whence it cometh to pass, that if you add 310 unto the year of *Christ* propos'd, the beginning year of *Alexander* will arise in the very year of *Christ* that is current, or going on; and if you substract 310 from the year of *Alexander*, the year of *Christ* remaineth, in which that year of *Alexander* is discover'd; and finally, if the year of *Alexander* be substracted from 310. the number remaining will shew the year before the *Christian* Epocha or Accompt, in which the year of the *Grecians* began, or in which the *Æra* or Compute of *Alexander* had its beginning; which Compute the *Arabians* and *Egyptians* call *Tarich Dhul Karnain*.

This being thus demonstrated, if you substract 310 (which is the difference between the year of *Christ* and the year of *Alexander*) from the *Grecian* or *Alexandrian* year 1092. that is Engraven in *Syriack* Characters on the Stone, there will remain 782. which is the year of *Christ* Insculp'd on the Stone in *Chinesian* Characters, exactly answering to the *Syro-Grecian*, or *Alexandrian* year.

A Paradigma of the Compute or Accompt.

<i>Alexander the Great</i> died, according to <i>Plutarch</i> , Olymp.	114 A.
After whose Death, as <i>St. Hierome</i> witnesseth, twelve years being compleated, the <i>Alexandrian</i> Epocha began, viz. Olymp.	117 B.
Now <i>Christ</i> was born the third year exclusively, viz. Olymp.	194 C.
The Stone was erected in the <i>Alexandrian</i> year	1092 D.
And in the year of <i>Christ</i>	782. E.

This being thus laid down, substract the number B. from the number C. and you have the difference of the aforesaid Olympiads, viz. 77 Olympiads, which being reduc'd into years, each Olympiad consisting of four years, the Product will be 308. and unto those add the two years compleated of the Olympiad in which *Christ* was born, and they will make 310. which being substracted from 1092. there remaineth E. the number of the years of *Christ* in which the Stone was erected. Wherefore with good advisement they Engrav'd this two-fold Computation of Time upon this Stone, that so such Strangers as understood not the year of *Christ*, might here find that of *Alexander*, which extended farther, and with which perhaps they might be better acquainted.

From hence it is also manifest, that the *Syrian*, or *Chaldean* Tongue in those Times was common to the Churches of *Syria*, *Palestine*, *Egypt*, and *Babylon*, yea peculiar to them in *Christ's* time; so that it is no wonder that the Gospel of *Christ*, immediately after the Travels of the Apostles throughout the whole World, was carried not only into the most remote Regions of the East, but also into the adjacent Regions of *Babylon*, *Egypt*, and *Ethiopia*, where, as if in the native Birth-places of the Church, the *Syrian* or *Chaldean* Tongue took such root, that it was thereby spread throughout all the Coasts of *India*, as I have said before, and the utmost Regions of *China*. But of this more in the following Discourses.



OF THE VARIOUS

Voyages and Travels

UNDERTAKEN INTO

C H I N A.

PART II. CHAP. I.

By whom, and by what means the Holy Gospel of Christ was at divers times introduc'd into the uttermost Regions of the East, into India, Tartaria, China, and other Countries of Asia.



Seeing that at this very Day in *India, China,* and other Regions of *Asia*, there are yet remaining frequent footsteps of the *Christian Religion*, as I have shew'n even now, I think it will be worth while, if (having Explain'd the *Syro-Chaldean Monument* found in *China*) I now give a brief Account by what way and occasion these Apostolical Persons penetrated into those most remote Quarters of the World; for having accomplish'd this, it will clearly appear, that at all times *Syria, Egypt,* and *Grecia*, have been a Seminary, not only of promoting the *Christian Religion* in the far distant Regions; but also before the coming of *Christ*, they were the Propagators of all Superstition throughout the World. And that I may proceed with the more clearness in a Matter so abstruse, I shall first here set down the Opinions of some concerning them; so that those things being discuss'd, it may more evidently appear what ought to be resolv'd concerning the Matter propos'd.

First therefore, there are some Persons who assert, That these Colonies of the *Christians* first of all entred *China*, and the other Regions of *Asia*, by the assistance of that great *Asiatick* Emperor usually term'd *Presbyter John*: But then again, seeing that this is a great Controversie amongst Authors concerning this Emperor, and the Situation, Quality, and Condition of his Kingdom or Empire, I shall in the first place alledge something concerning this Prince and his Dominions, for the more clear Explication of the Matter or Subject, albeit I have already treated of the same in my *Prodromus Coptus*.

S S S

Who

Who was that famous Presbyter John, and whether there ever were such an Emmpperor

*Presbyter
John, where
he inhabited.*

NOW therefore, as the Kings of Egypt were at first call'd *Pharaohs*, and afterwards *Ptolemies*; those of *Mauritania*, *Seriphii*; those of the *Persians*, formerly *Xerxes*, *Artaxerxes*, and now *Sophi*; so the Name of *Presbyter John* hath now for a long time denoted the Dignity of some *Christian Prince* whose Dominions are plac'd, by consent of the most knowing Persons, not amongst the *Ethiopians*, or in any part of *Africa*, as some falsely suppose, but in the Continent of *Asia*; yet in what Place he Rul'd, is not exactly known. Now some Writers affirming that they were the Kings of *Cathay*, have thereby rendred the Matter more doubtful, seeing it hath been discover'd in these latter Years, that all *Cathay* belongeth unto *China*, and that there is no City or Territory call'd by this Name, that is now found without the Bounds of *China*. And in this all the Fathers of our Society, who have continu'd in *China* for many years, do agree, who are Persons very well skill'd in Geographical Knowledge; as *Matthew Riccius*, *Nicholas Trigautius*, *Alvarus Samedus*, *Michael Boim*, *Martin Martinus*, *John Gruberus*, and *John Adams*, that great *Mandarin* of the Kingdom of *China*; and lastly *Benedict Goes* of the same Society, who by order from his Superiors travell'd from the Kingdom of *Magor* purposely to find out *Cathay* by a Land-Voyage. I believe that it is not far wide of the Truth, that besides that portion of Land, which by the Name of *Cathay* was found by the Fathers of our Society within the Limits of *China*, there is another Quarter of the World much larger, conterminate on the North and West unto the Empire of *China*. But seeing that all that Region without the Walls of *China*, is a Desert almost of two Months travel, incultivated, and destitute of Inhabitants, it is probable that the Region of *China*, in latter Times, as being very much manur'd, and abounding in all things, might properly be call'd *Cathay*: And that the Desert at this day call'd *Kalmuk*, and the Regions confining on it without the Walls, in former Ages had the Name of *Cathay the Desert*; in the adjoining Kingdoms of which, that same *Presbyter John*, of whom even now we treated, Rul'd in the days of our Ancestors: *Marcus Paulus Venetus* termeth it *The Empire of the Great Cham*; the Holy Scriptures, (as *Arias Montanus* will have it) *Gog and Magog*; concerning which, thus writeth *Sybilla*:

*Hæu tibi Gogque, Magogque, aliisque ex ordine cunctis,
Marson atque Angon tibi quot mala fata propinquant!*

Now that this is the *Scythian Cathay*, is shew'd by the *Arabick Geographer*, throughout the four entire last Climates, where he describeth it to abound in Men, Animals, and Minerals, flourishing with *Christians*, meer'd and inclos'd with the vast extended Skirts of *Caucasus*, call'd *Jagog* and *Magog*. Thus the *Arabian Geographer* in his ninth Part, Climate 5. Line 21. his words are to this effect, as I have translated them out of the *Arabick*: From the *Mansion Gerrada*, to the City *Tahamet*, on the South Quarter are four *Leucæ* (whereof one maketh twenty five Miles) from the City *Geerada* even unto the Mountain which is call'd *Caucasus*, is seven days travel. And this Mountain encompasseth the Regions of *Jagog* and *Magog*. It hath such craggy and difficult sides, that none can ascend it, and if any one doth attempt it, he can never arrive at the top, being obstructed by continual Snows congeal'd into Ice; which because they are never dissolv'd, represent the similitude of a Mist, or thick Cloud perpetually

petually fix'd on the top of the mountainous Caucasian Rocks. On the other side the Mountain are many Cities of Jagog and Magog. And it often hapneth, that the Inhabitants of this Region, out of a certain curiosity, ascend some part of it, to discover what is on the top of the Mountain, and what is beyond, but many never return, either because they are devour'd by wild Beasts, or taken by the Transmountainers; but some that have return'd safe, relate, That in the Region on the other side of the Mountain in the Night are many Fires, but in the Day nothing else but a thick Cloud mix'd with Darknes is discover'd. Also in the seventh Part of the same Climate, Line 34. he adds, In these Regions many Christians or Nazaræans do inhabit. And in the eighth Part, Line 18. he saith, That a great quantity of Gold is gather'd out of these Mountains, and divers sorts of Precious Stones, and that there is a great Monarch that Ruleth over these Countries: All which are agreeable to the Empire of the Great Cham, as Marcus Paulus Venetus, an Eye-witness, in his first Book, Chap. 64. delivereth in these words: Departing from the Province of Egriaia towards the East, the Way leadeth unto Tenduc, (it is better to read it Tanchut,) [Now Tanchut is a Kingdom of Tartary, which comprehendeth many other Kingdoms, as the Kingdom of Lasa, or that which the Tartars call Barantola, the Kingdoms of Nethel, Tibeth, Maranga, and others, as I shall shew anon, together with the Desert Kalmack, which is bound-ed by the Wall of the Chineses: and most Geographers confound this Kingdom with Cathay] in which are many Cities, and Tents, where also that great Emperor, term'd, Presbyter John, so famous throughout the whole World, was wont to reside. But now that Province is Tributary to the Great Cham, having a King of the Progeny of Presbyter John: and although there are many Idolaters and Mahumetans, yet the greatest part of the Province embraceth the Christian Faith, and these Christians are the Chief in this Province; especially there is a certain Nation in the Province call'd Argon, which is more subtle and eloquent than the other People; here are also the Regions of Gog and Magog, which they term Lug and Mongug; in these Places is found the Stone Lazuli, that maketh the best Azure: In these Mountains also are great Provinces, Mines of Silver, and various sorts of wild Beasts. All which aptly consent with the Description of the Arabick Geographer before alledg'd. Also he thus writeth concerning the Altitude of the Mountains Jagog and Magog, in his first Book, Chap. 27. Hence if you travel to the Eastern Quarter, you must ascend for three whole Days up the steep Rocks of Caucasus, until you come to a most high Mountain, than which there is not an higher in the World; and there also appeareth no Bird, by reason of the Cold, and the over high Elevation of the Earth, which can afford no Food unto Animals. And if at any time Fire be kindled there, it becometh not light, it being obstructed by the over-much coldness of the Region, neither is it of that activity as in lower Places. And a little after he saith, This Region is call'd Belor, always having the face of Winter stamp'd on it. Thus far Marcus Paulus. All which agree unto that Mountain, which they call Langur, the highest Mountain in the Kingdom of Lasa; concerning which Father John Gruberus, who travell'd through it on foot, relateth, that you cannot travel through it in Summer without danger, both by reason of the great subtilty of the Air, which hardly admitteth a Passenger to breathe, and also because of the Vapor of a certain poisonous Herb, which by its scent killeth both Man and Beast. And about this Kingdom of Belor, viz. the ancient Seat of the Saca, the Arabian Geographer placeth the principal Kingdom of Presbyter John in Cathay; as the Tractate written by Rabbi Abraham Pizol doth also clearly demonstrate: The Nubian, or Arabick Geographer calleth it Begarger, in which he saith there is situate a very great City; his words are these: In the Eastern part of it is the Kingdom of Begarger, the great City of which is call'd Centaba, fortifi'd with twelve

Iron

Belor a most
high Moun-
tain.

Iron Gates. Rabbi Pizol with Paulus Venetus calleth it Belor, in which he saith the Kingdom of Thebeth was lately discover'd; his words are as followeth: The Kingdom of Belor is very great and mighty, according unto all Historians that have written of it; there are many Jews inhabiting in it, principally in the Eastern and Northern Quarters: And there are moreover other Eastern People not long since discover'd, call'd by the Natives Thebeth, having a most splendid and magnificent City exceeding all others in magnitude, there being not the like under the Canopy of Heaven, in which all good things are found. Which indeed can be no other than the City Chaparangue, situate in the Kingdom of Thebeth, concerning the Monuments of which, in relation unto our Religion, there left by the Christians, Father Anthony Andradas, a Portuguese, of the Society of Jesus, relateth Wonders; who when he had heard that the Inhabitants thereof were professed Christians, he took a Voyage into the same from the Kingdom of Mogor, Anno 1624. full of labor and difficulty; in which also having discover'd the Fountains or Heads of Ganges and Indus, he observ'd many things most worthy of Consideration and admiration, as I have it confirm'd by Joseph, a Christian of the Mogors Country, who at the time of this my writing, with Father Henry Roth, Moderator of the new Converted Christians in the Kingdom of the Mogor, is yet at Rome, strong and lusty, although eighty five years of Age, who related unto me every Particular.

There is in the most high Mountains of Thebeth, that are perpetually cover'd with Snow, a great Lake, the Receptacle of the greatest Rivers of India, from which Indus, Ganges, Ravi, Atbec derive their Currents: Hence the River Ganges hath its original, falling down from the most high Rocks into a low Valley: Indus, and the other Rivers, make their Outlets through the foot of the Mountains, as is evident from the Map. Now he affirmeth this Kingdom to be one of those of Great Cathay, that are contain'd both without and within the Walls of the Chineses, although the Relation be not in every respect conformable unto that perform'd by Benedict Goes of our Society, which he undertook by order of his Superiors, as we shall see anon.

And in these vast Regions of Cathay I find by the Relation of Paulus Venetus, that most Potent Emperor Presbyter John to have had subject unto his Dominions seventy two Kings, partly Christians, and partly Heathens; although the similitude of the Kingdoms in those vast Regions, and the Names arising from the various Revolutions of those Nations, the Tumults of War, and the other changes of Affairs, together with the different Denomination, hath caus'd such and so great a Confusion, that to this very Day no Person hath been able to free himself out of this intricate Labyrinth; for some make him the same with the Great Cham, others call him Ascid, by Original a Persian; so Almachin, in the third Book and fourth Chapter of his History of the Saracens: Every King, saith he, of Pharanga (so they call the City of Sogdiana) is call'd Ascid, as the Roman Emperor is call'd Cæsar, and the King of the Persians, Cosrai. And there are some, that rather by a new Name with the Ethiopians, more truly than by the old, term him Juchanes Belul, that is to say, Precious John: Others, by no improbable Conjecture do assert, That in honor of the Prophet Jonah, who is highly respected amongst them, all that Govern'd the Empire were so denominated. But yet in these Western Parts of the Latin Church he is termed John, with the addition of the word Presbyter, not because he was a Priest, but by reason that after the Mode and Custom of a Chief Arch-bishop, he had a Cross carried before him, by which he declar'd himself a Defender of the Christian Religion. Whence Scaliger supposeth him to be so call'd from the Persian word Prestegiani,

Prestegiani, which signifieth *Apostolical*; which the Western People misunderstanding, for the word *Prestegiani* they write *Presbyter John*; I will add his words: In truth (saith he) I have very often admir'd, that a Nation altogether ignorant in Navigation, should be so potent both at Land and Sea, as to extend the Bounds of their Empire from Ethiopia even unto China: for from those very Times we have had a knowledge of that Emperor, but that under the Name of *Prestegiani*, in the Persian Tongue, which is almost common over all Asia, as the Latin is with us in the West, signifieth *Apostolical*; by which Name it is manifest they understand a Prince that is Christian and Orthodox; for in the Persian, *Prestegiani* in the plural Number signifieth Apostles, and *Prestegini*, *Apostolical*, as *Padischa Prestegini*, an *Apostolical King*; in the Arabick, *Melek Arrefuli*; in the Ethiopick, *Negus Havarjavi*. That the Empire of the Ethiopians was extended far and wide in Asia, is evident by the Ethiopian Crosses which are seen in Japan, China, and other Places; yea, and the Temple of St. Thomas the Apostle, situate in the Region of Malabar, is wholly Ethiopick, as the Crosses, the Structure, and many other things, yea, and what you will most wonder at, the very Name. Thus far Scaliger.

From which Discourse we may well collect, That certain Colonies were sent out from Ethiopia into India, China, and other Parts of Asia, which propagated the Christian Faith in those Parts, which we now endeavor to shew: but in that he saith *Presbyter John* was originally an African, or that being forc'd out of Asia, he should set down in Ethiopia, and there Rule and Govern, is altogether improbable, and without any foundation, as we shall see anon. Now that this African and Asiatick Emperor were diverse, is consented unto by the greater part of the best Authors. And the Empire of the Asiatick flourish'd for many Years, until it fell unto one David, who, as *Paulus Venetus* relateth, being overcome or vanquish'd by a certain Commander nam'd *Cingis Cublai*, his Uncle, in a great Battel (who was elected Emperor by the Scythians, and in stead of *Presbyter*, began to be call'd *Uncam*, or *Naiam*) unto the great loss of Christianity, put an end both to the Glory of the Empire, and the Name of *Presbyter John*, as we have shew'd in the History of *Marcus Paulus Venetus*. I shall now declare by what mistake the Name of *Presbyter John* was given unto the Emperor of the *Abyssines* or *Ethiopians*. At that time in which the Portuguese by a Maritime Voyage sought after new Quarters of the Earth, the Name of *Presbyter John* was very famous through Europe; for he was reported to be a most potent Emperor, Lord of many Kingdoms, a Christian by Religion; but in what Place he Rul'd, was altogether unknown: Therefore when *Peter Couillan* was sent by John the Second King of Portugal, first through the Mediterranean Sea, and afterwards by a Land-Voyage, to find out this Prince, he heard in the Asiatick India, unto which he had arriv'd, that in that Ethiopia which is beneath Egypt, there was a certain Prince very powerful, who profess'd the Christian Religion; he therefore betook himself to him, and when he had found many things there with him, which were conformable unto the constant Fame that was reported amongst the Europeans, he believ'd that that was the *Presbyter John* so call'd. He therefore was the first Person who began to call the Emperor of the *Abyssines* by the Name of *Preste Jean*, that is, *Presbyter John*: Others also in succeeding times, who travell'd into Ethiopia, imitated him, and easily introduc'd the same Error into Europe. All which is Learnedly shew'd by Father *Balthasar Tellez*, in his Ethiopian History, which he hath compos'd in an elegant and polite Portuguese Style: unto which also subscribeth *Alphonfus Mendes*, the most wise Patriarch of Ethiopia, and the great Light of our Society, in an

Why the Emperor of the Abyssines is called *Presbyter John*.

Epistle prefix'd unto the Work of Father Tellez concerning the *Ethiopick* Affairs. Therefore when we speak of *Presbyter John*, we understand not the Emperor of the *Abyssines*; for besides that his Empire is situate very far distant from that of the *Presbyter John* of *Asia*, it is evident from the Chronology of the Emperors of *Ethiopia*, which is to be seen in the *Vatican Library*, that there is no mention of transplanting out of *Africa* into *Asia*, or out of *Asia* into *Africa*; yea, *Damianus a Goes*, in his Book of the Manners and Customs of the *Ethiopians*, doth expressly deny him to be call'd *Presbyter John*, or that he was ever so termed; which is also asserted by the *Ethiopian Priests* above cited: but we understand that Great Prince of *Asia*, of whom we have spoken in the precedent Discourse.

And certainly at this very day there remaineth some Footsteps of this formerly Great *Presbyter John*, in the Kingdom of *Tanchut*, which the *Tartars* call *Barantola*; the *Saracens*, *Boratai*; and the Natives, *Lassa*; as the Fathers of our Society, *Albert Dorville*, and *John Gruberus* (who travell'd through it as they return'd from *China* into *Europe*, Anno 1661.) sufficiently testifie, who relate incredible things concerning the superstitious Adoration of this Prince.

The King of
Barantola
adored as a
God.

Now there are in this Region two Kings, the first whereof hath a regard to the Administration of the Political Government; and the other, whom they term *God*, or *The Celestial Father*, or else *The Great Lama*, or *Higb Priest*, and *Pope of the Priests*, remaineth in the innermost Recesses of his Palace, and receiveth Adoration and Worship from all his People, as a Deity; and they have him in such high Veneration, that they foolishly persuade themselves, that the very Filth of his Body, and his Excrements, are extremely conducing to the curing of all Distempers; whence they do not only compound and mix them with their Medicines, but also blush not to carry them about in a Box, fastned to, or hung about their Necks. And by reason that Mortality cannot evade or escape the Bonds of Death, his Worshippers, that he may not be said to perish as other Persons, (the Devil their Tutor suggesting it to them) have found out the following Stratagem or Device: They make Inquisition throughout all the Kingdom to find out a *Lama* as like as may be unto the former; whom when they have gotten, they advance him by a clandestine and secret Machination or Plot unto the Throne of the *Eternal Father*, as they call it, pretending the feigned Deity, upon the account of his likeness to the former, to have been rais'd from the Dead, who is now said to have been rais'd seven times. The Reader may fully understand in the following Discourse, the Rites and Ceremonies by which the foolish People do Adore him with a perpetual Veneration: And they report, that these Ceremonies and Worship had their original from no other Person than that Prince which Authors usually term *Presbyter John*; whom they are certainly persuaded to have Rul'd in the Kingdom of *Tanchut*, which is now included under the Dominion of the Kingdom of *Lassa*: for as formerly they went in Pilgrimage from all Parts of *Tartary* unto him, as unto an Oracle, so at this very time they cease not from all Parts to flock unto this ridiculous God and Father, the Head of the *Lama*, to obtain his Benediction; so that Anno 1629. that great *Tartarian Monarch* of the *Chineses*, as soon as he had subdu'd the Empire of *China*, according to the Custom practis'd by his Ancestors, was solicited by the Magistrates of *Tartary*, to do Homage to the Great *Lama*, that is, *The Priest*, as to the Supreme Bishop or Pope of the Religion of the *Tartars*; and the Business was brought unto that accomplishment, that the Emperor, through the Advice of his Council, was

was resolv'd to meet with the Great *Lama*, now coming towards him even unto the Walls of the Empire of *China*, in a Progress almost of two Months space, if Father *John Adams*, an intimate Associate of the Emperor, out of an extreme hatred unto the thing, had not shew'd himself averse and opposite, and that by the allegation of many weighty Reasons: which Persuasions of the aforesaid Father took so good effect, that the Emperor was so far from vouchsafing to go forwards out of the City to meet him, that he would hardly give him any farther entrance or admission than the Garden of the Palace of *Pequin*; and at length, after the usual Mode, being Presented with divers Presents, dismissed him unto his own Kingdom, wholly neglecting all those accustom'd Ceremonies that were usually perform'd; and he that was suppos'd to have conferr'd great Prosperity and Happiness by his Approach and Benediction, brought the contrary Effects with him; for that ridiculous Archpriest, after his departure, incurr'd the Curses and Malediction of all Persons, as being the seeming Cause of Famine, Pestilence, and War.

But to return to our purpose; I say therefore, That 'tis very probable this *Presbyter John* resided in the Kingdom of *Tanchut*: for he and his Successors Where *Presbyter John* resided. Ruling far and wide in *Asia*, and worthily promoting the *Christian Faith*, those Preachers of the Word of God, either being call'd, or of their own accord, out of zeal to advance the *Christian Faith*, or which is more likely, being compell'd by Fear, and flying from the aforesaid Places, in the time of that horrid Persecution which began under the Empire of *Dioclesian* and *Maximianus*, in which on the Confines of *Syria*, *Egypt*, and the adjacent Places of *Ethiopia*, the Followers of the *Christian Doctrine* were every where enquir'd and sought after, to be put to most cruel Torments; they sat down and Planted themselves in the middle of *Persia*, *Bactria*, and *Turchestan*: and then it is altogether probable, that by degrees, after long Exilement, arriv'd in the utmost Regions of *Asia*: and lastly, *Anno 600*. in the time of the Empire of *Heraclius*, perfidious and debauch'd *Mahomet* then rebelling, new Colonies were continually transplanted into the aforesaid Regions of the East. For it is manifest, that the *Syrian* or *Babylonian* Priests giving place to the fury of the *Infidels*, ceased not in succession of time to propagate the *Christian Religion*, as the alledg'd *Syriack Inscription* doth clearly shew, where *Iidbuzad* Bishop of *China* is call'd the Son of *Noah*, a certain Priest of the City of *Balech* in the Kingdom of *Turchestan*, as is manifest from the *Syriack* words above-cited, and here again repeated, viz. *Anno 1902*. *Iidbuzad Priest and Vicar of the Bishop of the Regal City of Cumdan, Son of Noah a Priest, Native of the City Belech in the Kingdom of Turchestan.*

Now that *Turchestan* is the same Region which the *Persians* call *Usbec*, the beginning of *Great Cathay*, and the City *Belech* seated in it, is clear from the *Arabian Geographer*, Part 8. Climate 4. Line 34. where treating concerning the *Turcheistians*, a peculiar Province of the *Corasini*, he placeth the Situation of the City *Belech* not far from *Samarcande*, the Regal Court of *Great Tamberlain*, formerly a most famous City: his words are these, as they are Translated by me out of the *Arabick*: Now this is the eighth Part of the fourth Climate, and containeth a portion of the Region of *Corasina* from *Karman* even to *Kasaralkamat* fifteen Miles; hence to *Samarcande*, six Miles: and it is the Road of those that pass from *Samarcande* unto the City of *Belech*: Whence it is plainly manifest, that *Iidbuzad Vicar of the Bishop*, term'd a *Syrian* by Original or Descent, was of the Country of *Turchestan* or *Corasine*: And it is evident from the *Syro-Chinesian Inscription of the Stone*, that many of the Region of the *Pagodes*, and other Countries of *Asia*, penetrated into *China* for

for the advancement of the Gospel: All which we leave farther to be enquir'd after by the curious Reader. And thus much shall suffice concerning the Transplanting of the Colonies in the Kingdoms of *Presbyter John*, and in *China*.

Moreover, those who suppose that most of these Evangelical Persons first arriv'd in *India* out of *Syria*, *Egypt*, and *Ethiopia*, and having converted that Country by their Labors to the Faith of Christ, afterwards sent out some Colonies from amongst them into *China*, by reason of the frequent Commerce which at that time was maintain'd by a Maritime Voyage between the *Indians* and *Chineses*; have much more of certainty than any others for their Opinion. And of this Expedition I shall give a clear Account in few words.

CHAP. II.

Of Cathay, and its proper and genuine Situation.

ALthough in the preceding Discourse we have produc'd divers Passages out of various Authors, both *Latins*, *Grecians*, *Jews*, *Arabians*, and *Persians*, concerning the Situation of *Cathay*; yet here notwithstanding, for the better elucidation and clearing of the Matter, we shall declare by divers Voyages and Travels purposely alledg'd for that end, what at length this Kingdom of *Cathay* is, and where situate.

*Cathay the
same with
China.*

It is not only evident by the diligent search of the Fathers of our Society, that *China* is the greatest part of *Cathay*; but also it is most apparently prov'd out of *Marcus Paulus Venetus*: for he saith, *That the most vast City of Cambalu, or, as the true pronounciation of the Tartars hath it, Cambalek, was the Regal Seat of the Great Cham.* The Fathers of our Society say, That it was no other than the modern Imperial City of *China*, which they call *Pequin*, or *Pekin*; and that the vastness of the Walls made in a Quadrangular order, and the incredible bigness of the City, do more than sufficiently demonstrate the same. Now *Marcus Paulus* writeth, "That the City of *Cambalu*, situate near the great River, was "anciently very Splendid and Regal; for *Cambalu*, signifieth *The City of the* "Lord: *The Great Cham* remov'd this City to the other side of the River; for "he learn'd from an Astrologer, that in time it would become rebellious unto "his Empire. This City being built four-square, comprehendeth in circuit "twenty four Miles, the side of every Square or Quadrate containing six "Miles: It hath Walls whited over, which are twenty Paces high, ten in "breadth, but in thickness become narrower as they ascend: Every Quadra- "ture of these Walls hath three principal Gates, there being twelve in all, "which have each a magnificent Palace built near unto them: In the corners "also of the Wall there are noble Towers, where the Arms and Ammunition "of the City are stor'd and kept. There are Streets and Passages straight "through the City, so that there is a free Prospect from one Gate unto ano- "ther, most beautiful Houses being Erected on either side. A little farther he saith, "That without the City of *Cambalu* there are twelve great Suburbs, "adjoyning unto each of the twelve Gates, in which Merchants and Stran- "gers are continually found. All which are so agreeable unto the Princely City of *Pequin*, that there is hardly any difference, as *Martinus* relateth, in Page 29. of his *Atlas*; also the Names of the City *Tadinfu*, *Cacansu*, *Quelinsu*, *Cingiansu*, *Siansu*, which also is now call'd *Siganfu*, situate not far from the *Ses-* from

from River, which was taken by the Great Cham, after three years Siege, by the help of battering Engines (as yet unknown in China) which he caus'd Christian Artizans to make: This hapned Anno 1268. as Marcus Paulus Venetus (who with his Father Nicolas and his Uncle, that then were resident with the Emperor) relateth. See Marcus Paulus Venetus in his second Book, Chap. 58. For *Fu* in the Chinesian Language signifieth nothing else but *A great City*, and also *Ceu* added unto other words or Names, denoteth *A small or indifferent City*; which words are proper and known unto no other Region but only that of China. Yet nothing so clearly demonstrateth China to be taken for Cathay, as the Astronomical Botanical Monuments of the Persians; which the Learned Jacobus Golius, in his Appendix adjoin'd unto the *Atlas Sinicus*, hath made apparent unto us from the Astronomical Tables of Nasirodim, a Persian Mathematician, famous throughout the whole East; where you may plainly see the Cathaian Names of the twelve Hours into which the natural Day is divided amongst the Chineses, or Cathaians, so correspondent unto the Chinesian, that they differ in nothing; which is also testifi'd by as many of the Fathers of our Society as have return'd from China to Rome. But that it may be more evident, I shall here set down the Names.

The Names of the Hours into which the Natural Day is divided amongst the Chineses or Cathaians.

1	2	3	4	5	6	7	8	9	10	11	12
Cu,	Cheu,	Yin,	Mao,	Xin,	Su,	V,	Vi,	Xin,	Tien,	Sio,	Hai.

If any one compare the Cycle of sixty Years, (which, as Nasirodim saith, the Cathaians use in the Calculation or Account of their Days, Weeks, and Solary Years,) with the Chinesian Account, he shall find the mode or form of the Computation, and the Names by which they call it, to be wholly the same: and the like we affirm concerning the Cathaian Year, which they divide, as also the Zodiack, into twenty four Parts, beginning their Year from the 15th Degree of *Aquarius*. But concerning this, see the above-mention'd Golius in the place cited before, who alledgeth *Uleg Beg*, a Persian Astronomer, for a Witness, from whose Astronomical Tables he sheweth evidently whatsoever hath hitherto been deliver'd from the Harmony or Agreement of the Cathaian Calculations, or which is the same, that of the Chineses. And I also find in the Arabian Physicians, the Musk that is found in China, often call'd *The Musk of Cathay*; and also that Drink which is made of a certain Herb proper to Cathay, is for the most part term'd *Cha of Cathay*. And the Mogors, which are originally Tartars, and had their Descent from the Line or Stock of *Cingis-Can*, and the other succeeding potent Emperors, them, I say, I find to be so call'd (from their overrunning of the Empire of China) by their Historians the *Chinesian-Mogulos*. But what he writeth concerning *Quinsai*, a City of a wonderful and almost incredible magnitude, is all found to be true at this day concerning the Metropolitan City *Hanchen*, of which Father Martinus, the Author of the excellent *Atlas Sinicus*, thus discourseth, Folio. 109. "That the European Cosmographers may no longer erre in making enquiry after, and ridiculously delineating of *Quinsai*, mention'd by Marcus Paulus, I shall here give the very exact Portraicture of the same, the Shadow of which did not appear unto the Author of the *Archontologia Cosmica*; and if the Divine Majesty be propitious unto my De-

The Description of Hanchen or Quinsai.

" sign, I shall peradventure in time send over the Theatre of the Cities of
 " China, Printed by the *Chineses* themselves, not known or seen, as I suppose, hi-
 " therto in *Europe*. But to return to the Matter in hand ; I prove first by most
 " invincible Arguments, that this is the same City of *Quinsai* mention'd by
 " *Paulus Venetus* : for this is that City which is distant the space of five days
 " travel from *Singui*, that is, *Su Chou* ; which holdeth good, if we speak of the
 " Progress or March of the Army, in which it is manifest that *Marcus Paulus*
 " *Venetus* was ; otherwise it is scarce four days Journey. This is that City in
 " which in his time was the Court or Imperial City of *China*, which the *Chin-
 " ses* in the elegant Tongue of their Learned Men term *Kingsu*, but in the
 " common Speech of the vulgar sort of Men, who tie not up themselves unto
 " that exactness of Phrase, *Kingsai*, whence the term of *Quinsai* in *Venetus* had its
 " original. You must here note moreover, that *Kingsu* is a Name of Dignity
 " common unto Regal Cities, and not proper and singular unto one alone ;
 " for its genuine and true signification is *Regal*, although oftentimes the same
 " City hath otherwise a proper Name ; as this City is call'd *Hanchen*, which
 " under the Empire of the Family of *Sunga* was call'd *Lingan*, because the tenth
 " Emperor of this Family, nam'd *Coacungus Kin*, flying from the *Tartars*, there
 " fix'd his Court, and therefore in the time of *Venetus* it was call'd *Kingsu*,
 " whatever others think to the contrary. This hapned *Anno* 1135. And also
 " in the same City the Family of *Sunga* held the Empire, until the Western *Tar-
 " tars*, under the Government of the Great *Han*, erected the *Kin Tartars*, or those
 " of the East out of *Cathay*, that is, out of the Northern Provinces, and so then
 " they became vanquish'd ; and a little after they advanc'd their victorious
 " Armies into the Kingdom of *Mangin*, having begun a seizure of those Sou-
 " thern Provinces. But to come more near to the Business : This is that Ci-
 " ty which hath such a vast number of high Bridges, both within its Walls,
 " and without in its Suburbs ; for there are almost ten thousand, as *Venetus*
 " reckoneth them, if you account the Triumphal Arches amongst the Bridges,
 " which by reason of their similitude he might esteem for such, by the same
 " mistake by which he call'd Tygers Lions, notwithstanding here are none to
 " be found, nor almost in all *Asia* ; except you will have him to be understood
 " not only to comprehend the Bridges that are both within the City and with-
 " out in the Suburbs, but also those of the whole Empire, and then indeed
 " their number, which otherwise will hardly gain credit amongst us, may ea-
 " sily be augmented, there being so vast an abundance of Bridges and Trium-
 " phal Arches every where to be found. For the greater confirmation of this
 " Matter, there is a Lake of forty *Italian* Miles, which they call *Sihu*, which al-
 " though it be not within the Walls, yet it doth encompass it for a large space
 " from the West to the South, and many Channels are drawn from it into the
 " City ; moreover, the Banks or Shores of it on every side are so beset with
 " Temples, Monasteries, Palaces, Libraries, and private Edifices, that you
 " would suppose your self to be within a most spacious City, and not in the
 " Country : the Margents or Banks of the Lake are rais'd in every part with
 " four-square and cut Stone, and a convenient Passage left for Travellers ; al-
 " so some Passages go clear through the Lake, furnish'd with many, and those
 " very high Bridges, under which Ships may pass, in passing over which, they
 " may to and fro encompass the Lake, whence these Bridges might easily be
 " reckon'd by *Venetus* to belong to the City. This is that City which hath a
 " Mountain within its Walls on the South-side, term'd *Chingboang*, in which is
 " that

“that Tower with a Guard, where they measure the Hours by an Hour-glass,
 “and it is declar’d or inscrib’d on a Tablet how many Hours, in large Golden
 “Letters. This is that City, all whose Streets are pav’d with square Stone;
 “and this is situate in a Moorish place, and divided by many Navigable Chan-
 “nels. Lastly, This is the City, to omit other things, from which the Em-
 “peror took his flight unto the Sea by the great River *Cientang*, the breadth
 “of which exceeds a *German Mile*, and floweth to the South-side of the City.
 “So that here is the very same River which *Venetus* ascribeth unto *Quinsai*,
 “whence it is disembogu’d into the Sea towards the East, from which this
 “City is as far distant as *Venetus* doth affirm it. I add, That the compass of
 “the City is above an hundred *Italian Miles*, if you reckon in the large Sub-
 “urbs, which extend very far on every side, whence you shall go over five
 “hundred *Chinesian Paces* or *Stadiums*, by walking in a straight Line or Way
 “from North to South through the most large and populous Streets, in which
 “you shall find no place destitute either of Houses or People: you may per-
 “form the like Journey almost from the West to the North. Seeing therefore
 “that according unto the *Chinesian History*, the Name, the Description, the
 “Magnitude, and all other Passages, do demonstrate this to be the City *Quin-*
 “*sai*, we ought no longer to question or doubt of the same. Thus Father
Martinius Martini in the Place cited.

S E C T. I.

*The Voyage of Benedict Goes, of the Society of Jesus, into Cathay
 or China, taken out of Father Nicholas Trigautius.*

I shall therefore now briefly shew whence proceeded that so great confusion
 of Opinions concerning the proper Situation of *Cathay*. Now it is known
 both from the History of *Marcus Paulus Venetus*, *Haytho* the *Armenian*, and
 also from the Chronology of the *Chineses*, that the *Great Cham*, Emperor of the
Tartars, whom some call *Cublai*, others *Ulcum*, or *Uncum*, Anno 1256. making a
 Breach or Irruption through the Walls, gain’d the whole Empire of the *Chine-*
ses (which then was divided into two Empires, whereof the one towards the
 North was call’d *Cathay*, the other towards the South *Mangi*;) whence as the
 North part of *China*, with the other Regions without the Walls, was otherwise
 vulgarly call’d *Cathay*, so also the whole Empire of the *Chineses* being now
 possess’d, the whole was call’d by the Name of *Cathay*, by the *Tartars*, and the
 adjoining *Saracens*, the Name of the other circumjacent Regions without the
 Walls being utterly extinguish’d; so that from that very time, that only
 Empire of the *Chineses* that extended so far included within the Walls, was
 call’d *Cathay*, by as many as Traffick’d or Merchandiz’d thither from *Indostan*,
Usbec, *Camul*, and other Mediterranean Regions, as it is manifest from the Voy-
 age of our Brother *Benedict Goes*. But because that was not only undertaken
 and decreed by the Command and Advice of the Superiors of our Society, but
 also by the Command of the Viceroy of *Aria* in *India* call’d *Saldagna*, yea also
 of the Great *Acabar*, Emperor of the *Mogors*, both to find out *Cathay*, and also to
 instruct in the *Christian Religion* the Inhabitants of the interjacent Kingdoms;
 certainly it was perform’d with all the diligence and care possible by *Benedict*
Goes, a Person of great Prudence and Understanding, and also skill’d in the
Persian Language, which he had excellently attain’d to by a long stay or conti-
 nuance

The Voyage
 of Benedict
 Goes, for the
 Discovery of
 Cathay.

nuance in the Court of the *Mogor*, and where he was very familiar with the Emperor *Acabar*. Therefore he being sufficiently furnish'd with Supplies convenient for so great a Voyage from the Vice-Roy of *India*, and having also the *Diploma*, Patent, or Pass, taking the Habit of the *Armenians*, and changing also his Name *Benedict* into *Abdulla*, which signifieth *The Servant of God*; and joyning with him an *Armenian* nam'd *Isaac*, as his inseparable Companion in his Voyage, Anno 1603. in the solemn *Lent Fast* departing from *Labor* the Regal City of the *Mogor*, he travell'd towards the Kingdom of *Cascar* in the company of five hundred Persons, which they call *The Caravan*, having with them a great multitude of Beasts of Carriage, Camels, and Wagons: In a Month he arriv'd at the City *Atbec* under the Jurisdiction of the *Mogor*; and having pass'd over the River *Indus*, at the end of two Months more he came unto *Passaur*, where he was inform'd by an Hermit, that about two Months Journey farther towards the North, was the Region *Caphurstan*, that is, *The Land of Infidels* (of which I shall treat anon) that had many *Christians* in it: unto which notwithstanding, being hindred by the *Caravan*, he could not travel. Hence in the Course of twenty five Days he came unto a City nam'd *Ghideli*, where he was in great danger of Thieves. Departing thence, in twenty Days he came to the City *Cabul*, a City yet subject to the *Mogor*; from whence he went unto *Chianacar*, a City abounding with Iron; and from thence in ten Days he arriv'd at a Place call'd *Parvan*, the last Town of the Kingdom of the *Mogor*. After five Days respite, he came in the space of twenty Days to a Region nam'd *Ancheran*, having pass'd over exceeding high Mountains; and in fifteen Days more he arriv'd at the City *Calcica*, and there having spent ten Days, he came to a certain Place call'd *Gialalabeth*, famous for the Portage or Customs of the *Brachmans*: after fifteen Days more he came to *Talhan*; and hence proceeding forward to *Chaman*, he incurr'd the great hazard of Robbers; whom having shunn'd, at length he came to *Ciarciinnor*; and after ten days, passing through *Sarpanil*, a desert Place, he came to the Province *Sarcil*, over a very high Mountain, and that in twenty Days Travel: after two Days more he came to the foot of the Mountain *Cetialath*, in which, by reason of the multitude of Snow, many perish'd by the vehemency of the Cold. Having travell'd six Days through the Snow, he came to *Tamgheran* in the Kingdom of *Cascar*, and after fifteen Days to *Jaconich*, and after five to *Hiarcham*, the Metropolitan City of *Cascar*, and the end of the Region of *Cabul*: The whole Region are Followers of the Law of *Mahomet*; and hence from *Hiarcham* is the beginning of the Expedition by *Caravan* into *Cathay*; and the Negotiation of those that certainly know they shall be admitted into the Kingdom, wholly consisteth as it were in Fragments of precious *Jaspar*, which are found in great plenty in *Cathay*, that is in *China*, and are of two kinds; the first sort is brought out of the River *Cotan*, not far from the Regal City, by Fishermen, like unto thick Flints; the other being digg'd out of the Mountains, is cleft into stony Plates, almost two Ells long. This Mountain *Cansangui* is distant from the Imperial City twenty Days Journey, and it is call'd *The Stony Mountain*, noted vulgarly in Geographical Maps: hence therefore *Benedict*, after long stay, again began his Voyage; first he arriv'd at *Jolci*, the Place of Custom for the Kingdom, and from hence in a Voyage of twenty five Days he pass'd over these following Places: *Hancialix*, *Alceghet*, *Hagabathet*, *Egriar*, *Mesetelec*, *Thalec*, *Horma*, *Thoantac*, *Mingieda*, *Capetalcol*, *Zilan*, *Sarognebetal*, *Cambasco*, *Aconfersec*, *Ciacor*, *Acsu*; *Acsu* is a Town of the Kingdom of *Cascar*, from which he pass'd by a laborious Voyage, through the

the Desert Caracatai, that is, *Black Cataia*, unto *Oitograch*, *Gazo*, *Casciani*, *Dellai*, *Saregabadal*, *Ugan*, and at last he arriv'd at *Gruciam*. Departing hence, in a Voyage of twenty five Days he came unto the City of *Cialis*, which is subject to the Dominion of the King of *Cascar*, where the *Saracens* returning in the Caravan of the Year before from *Cathay*, that is, from *Pekin*, the Royal City of *China*, declar'd wonderful things unto our *Benedict*, concerning *Matthew Riccius* and his Companions; and here our Father wondred that he had found *Cathay* in the chief Place of the *Chineses*. From hence in twenty Days he came unto *Pucia*, a Town of the same Kingdom, and from hence to *Turpham* and *Aramuth*, and at length arriv'd at *Camul*, a fortifi'd City: from *Camul* in nine Days he came to the Walls of the North part of *China*, which he had so long desir'd, unto a Place call'd *Chaiaicum*, where being admitted within the Walls by one Days Journey, he came to the first City of *China* call'd *Socien*, and found no other *Cathay* but *China*; so that from thenceforward he laid aside all scruple of the proper and true Situation of *Cathay*, which the *Saracens* often confounded with *China*. Note, That this Voyage was taken or begun from *Laor* towards the North, when he might have come to his Journeys end from *Laor* by a much nearer Way; but as this Voyage or Passage through the *Thebetick* Mountains, was not yet discover'd, so that also on the other side by *Usbeck* and *Samarcande* at that time was more us'd, although that to conform himself unto the Custom of Merchants, he was forc'd to attempt to pass by this latter, though it were very much out of the Way, by reason of its vast Windings and Turnings, and also on every hand subject to Robbers. The Territory of *Usbec* is extended by a large Interval of Regions from the West to the North, being made up of three very great Kingdoms, whereof the first is *Samarcande*, famous for the Birth of *Tamberlan*; the second, *Tarphan*; and the third, *Turphan*; all of them infamous for the Religion of *Mahomet*. The Inhabitants, as Historians relate of the *Scythians*, are Cruel, Thieves, Bloudy, and implacable Enemies of the *Christians*; so that this Kingdom is now altogether unpassable for the *Christians*, except such as will become Deniers of *Christ*, and profess themselves Followers of the Law of *Mahomet*. And this is the Passage from *Usbec* to *Cathay*.

But the Voyage undertaken by Father *Antonius Andradas*, a *Portuguese*, into the Kingdom of *Thebet*, was after this manner: First passing over *Ganges* from *Laor*, he entred into *Scrinegar* and *Ciapharanga*, most great and populous Cities; and from these having pass'd over a most high Mountain, on the top of it he discover'd a vast Lake, the common Receptacle of the Waters of the River *Indus*, *Ganges*, and the other great Rivers of *India*; and hence by a Voyage of many Days, and that also through high Mountains, he arriv'd in the cold Northern Region *Redor*, and in a City of the same Name; from which, passing through the Kingdom of *Maranga* and the Kingdom of *Tanchut*, which belongeth unto the *Tartars*, in two Months space he easily arriv'd at *Cathay*, that is, *China*.

SECT. II.

*Another Voyage from China to the Mogor, perform'd by the
Fathers of our Society, Father Albert Dorville, and
Father John Gruberus.*

THese Fathers began their Voyage from *Pequin*, Anno 1661. in the Month of *June*, from whence they arriv'd at *Siganfu*; and from hence, after thirty Days stay, they departed to *Sining* or *Siningfu*, in almost twice so many Days, having pass'd over the *Saffron River*. Now *Sining* or *Siningfu* is a great and populous City, built at the Walls of the Kingdom of *China*, by or through the Gate of which is the first entrance into *Cathay* or *China*, for those that Trade thither from *India*, and where also they are forc'd to stay till they have a farther admission granted them by the King. The City is plac'd under the Elevation of the Pole 36 Degrees and 20 Minutes.

From *Sining* in three Months space, passing through the Desart of *Kalmack* in *Tartaria*, they came unto the very entrance of the Kingdom of *Lassa*, which the *Tartars* also call *Barantola*: The Desart is partly mountainous, partly level, and overspread with Sand and Dust, altogether sterile and barren; unto which notwithstanding Nature is here and there in some places propitious, by affording some small Rivulets, whose Banks yield a sufficient quantity of green Herbs and Grass: But as this Desart deriveth its original from the innermost Mediterranean Parts of *India*, so is it also extended in a straight Line from the South to the North, and no Person hath yet unto this Day been found, who hath discover'd its Bounds: Many suppose it to be extended even unto the *Frozen Sea*, concerning which I have treated at large in my Book of the Subterranean World. Now it hath various Names; *Marcus Paulus Venetus* calleth it *Lop*, infamous for Diabolical Delusions, and a multitude of Spectres or evil Spirits that usually appear in it, concerning which notwithstanding our Fathers relate nothing; for the once or twice appearing of these Spirits, doth not prove the perpetual continuance of their appearance unto all: The *Tartars* formerly call'd it *The Desart Belgian*, others sometime *Samo*, the *Chineses* *Kalmack*, others *Caracathay*, that is, *Black Cathay*, where you shall find no other Animals but wild Bulls of a mighty bigness: Yet the *Tartars*, accusom'd to Desarts, wandring to and fro, pass over it at all times; and there also pitch or fix their Hords, where they find a Place or River commodious for the Pasturage of their Cattel; their Hords are Pens or Tents, fit for the receiving both of Men and Cattel.

From *Lassa* or *Barantola*, plac'd under the Elevation of the Pole 29 Degrees and 6 Minutes, they came in four Days space to the foot of the Mountain *Langur*; now this *Langur* is the highest of Mountains, so that on the top of it Travellers can hardly breathe by reason of the subtilty and thinness of the Air; neither can they pass over it in Summer, without manifest hazarding of their Lives, by reason of the virulent and poisonous Exhalations of some Herbs. No Wagon or Beast can pass over it, by reason of the horrible great steepnesses and rocky Paths, but you must travel all the Way on foot, almost for a Months space, even unto the City *Cutbi*, which is the first, or Chief City of the Kingdom of *Necbal*. Now although this mountainous Tract be difficult to pass over, yet Nature hath plentifully furnish'd it with variety of Waters, which

which break forth of the hollow places of the Mountain in every part thereof. These Waters are replenish'd with abundance of Fish for the Sustenance of Man, and their Banks afford plenty of Pasturage for Beasts: I take this to be the same Tract which *Ptolemy* calleth *Parapanisus*, which being link'd in the series of the *Caucasian* Mountains, is extended far and wide towards the East, and with its Skirts toucheth the South and North. *Marcus Paulus Venetus* calleth it *Belor*, others give it other Names, according to the diversity of Nations through which it passeth.

From *Cuthi* in five Days passage they came to the City *Nesti* in the Kingdom of *Necbal*, in which all the Natives, being involv'd in the Shades of Idolatry, live without any sign of the *Christian Faith*; yet it aboundeth with all things necessary for the sustaining of Life, so that thirty or forty Hens are sold for one *Scutam*.

From *Nesti* they came in five days Journey to the Metropolitan City of the Kingdom of *Necbal*, which is call'd *Cadmendu*, and plac'd under the Elevation of the Pole 27 Degrees and 5 Minutes, where there is a potent King that Ruleth, and although an *Heathen*, yet not very much averse unto the *Christian Religion*.

From *Cadmendu* in half a Days time they came unto a City that the Natives call *Badda*, the Regal City of the Kingdom of *Necbal*.

From *Necbal* in a Journey of five Days you meet with the City *Hedonda*, a Colony of the Kingdom of *Maranga*, being plac'd under the Altitude of the Pole 26 Degrees and 36 Minutes.

From *Hedonda* in eight Days space they came even to *Mutgari*, which is the first City of the Kingdom of *Mogor*.

From *Mutgari* is a Voyage of ten Days space even unto *Battana*, which is a City of *Bengala* towards *Ganges*, plac'd under the Elevation of the Pole 25 Degrees and 44 Minutes.

From *Battana* in eight Days space they came to *Benares*, a populous City on *Ganges*, and plac'd under the Elevation of the Pole 24 Degrees and 50 Minutes: It is famous for an Academy of the *Brachmans*, which flourisheth there, in which all the Sciences proper unto their Religion, or rather more truly, unheard-of Superstitions are taught.

From *Benares* in eleven Days space they came to *Catampor*, and from thence in seven Days to *Agran*.

Therefore from *Pekin* even unto *Agran* was a continu'd Voyage of two hundred and fourteen Days; but if you have respect to the stay of the *Caravans*, it is a Voyage of one whole Year and about two Months. And these Relations I receiv'd by word of Mouth from the above-mention'd Fathers, who perform'd the Voyage in the same manner as I have describ'd it.

CHAP. III.

Of the various Habits, Manners, and Customs of the Men of those Kingdoms, which were observ'd and drawn by the aforesaid Fathers, Albert Dorville, and Gruberus, as they pass'd through them.

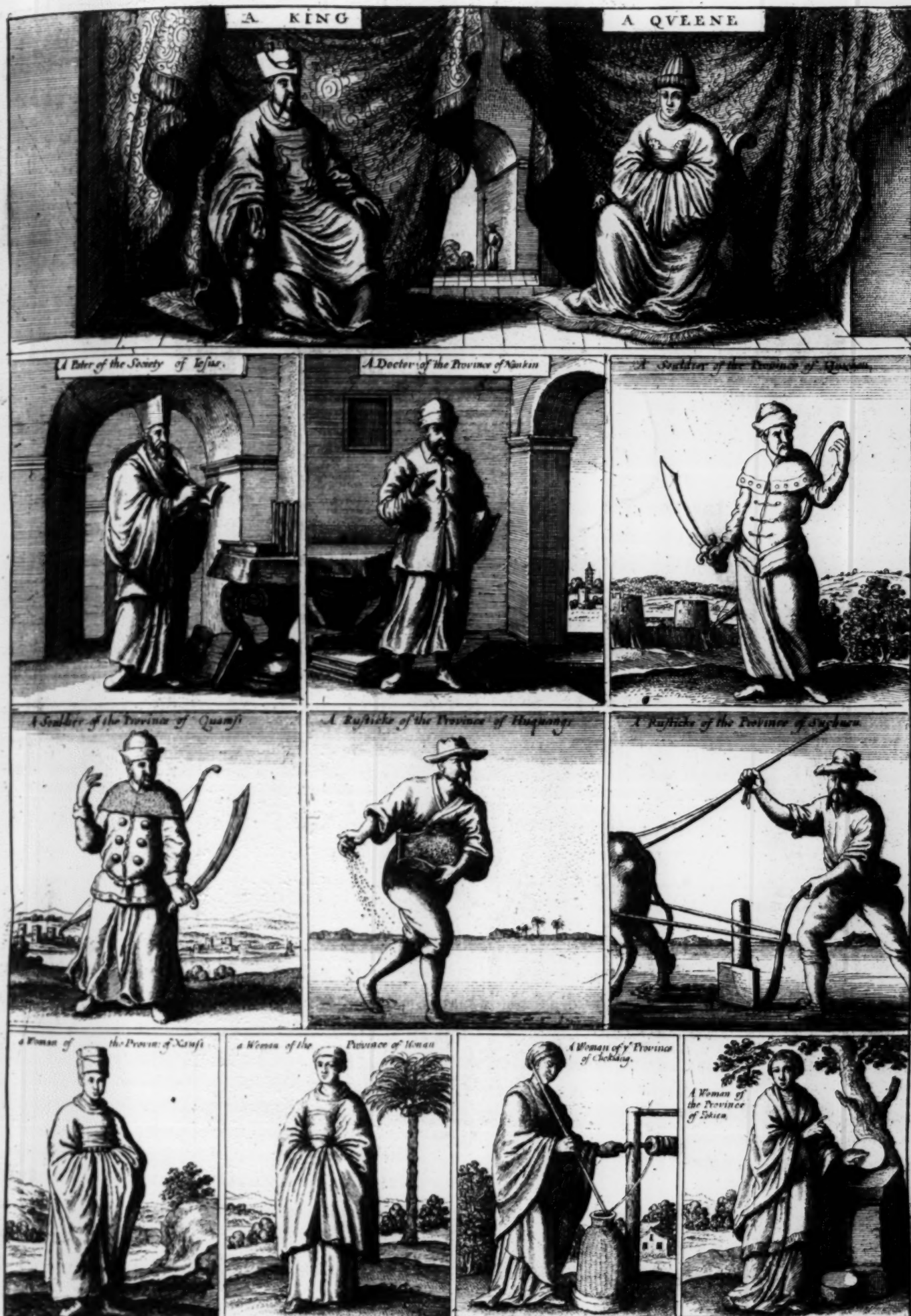
AS the Kingdoms, which the afore-mention'd Fathers pass'd through by a Voyage never hitherto attempted by any *European*, were unknown to Geographers; so also did they observe many things, very worthy of consideration, in reference to the Habits, Manners, and Customs of those Nations, which on purpose being deliver'd to me, what by Pictures, and what by Writing, they left to be inserted into their Voyage perform'd; which I thought fit, having now an opportune and convenient time, to accomplish.

A Description
of the
Walls of
China.

Therefore setting forwards from *Pekin*, the Metropolis and Imperial Seat of the *Chineses*, they came in the space of two Months to those most famous Walls, at which that vast City *Siningfu* is situate, as it were a certain and most safe Bulwark unto the Walls against the Incursions of the *Tartars*, where in the end of our Book, we exhibit the Structure of as much of these Walls as the convenience of the Place would admit of, as they were most diligently observ'd and drawn by them; and they added, that the Walls were of so great a breadth, that six Horse-men set orderly abreast, might conveniently run a Race without being an hindrance to one another; whence they report, that they are so frequently visited by the Citizens of *Siningfu*, both for the enjoying of the Air, which is most wholsom, and which breatheth from the adjacent sandy Desarts, and also because they are very opportune for the performing of many other Exercises for easing and recreating of the Mind; for they are of that heighth, that they easily invite the Inhabitants unto them by their Prospect, which is on every side most clear and open, and withal exceeding pleasant, and also by reason of the great conveniency of the Stairs, which give an Ascent unto them: now the Longitude unto the broadest part of the Wall, even unto the other Port or Gate, through which they pass from the Desart unto the City *Sucien*, is so great, that it can hardly be pass'd in the space of eighteen Days; which many do undertake, having first obtain'd leave of the Governor of *Siningfu*, not so much out of any necessity of Trafficking or Merchandise, as led by a certain Curiosity, and withal being sufficiently furnish'd with Provision; for they say, that the innumerable Habitations which are within the Wall, appear from thence as from an high Mountain; but without in the adjacent Desart, as the Inhabitants related unto them by word of Mouth, they may recreate themselves with the wonderful and unwonted sight (as it were from an high Tower) of all kinds of wild Beasts, such as are Tygers, Lions, Elephants, Rhinoceroses, wild Bulls, Monoceroses, (that is, a certain kind of Horn'd Asses) and all the while being free, and out of all danger, more especially from that part of the Wall, which leading toward the South, draweth near unto the more inhabited Regions, as *Quansi*, *Junnam*, and *Tibet*; for from hence unto the *Saffron River*, and the Places adjoining, which abound with Bushes and Thickets, they are wont to betake themselves in Herds and Drovers at certain times of the Year, both in respect of Pasturage, and for Hunting of their Prey.

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I. A Tartar of Kalmack. II. A Woman of Kalmack. III. A Lama Tartar.
IV. The Habitation of the Tartars. V. The Turning Wheel.

Therefore when these Fathers had pass'd this Wall, presently they met with a River replenish'd with Fish, of which they made their Supper, which they prepar'd in an open Tent; and having also pass'd over the *Saffron River* without the Walls, and immediately having entred that most vast and barren Desert *Kalmack*, a Desert very dreadful and formidable, in two Months they came to the Kingdom of *Barantola*. This Desert, although it be parch'd and ruinous, is yet inhabited by the *Tartars*, which are call'd *Kalmack*, at certain times of the Year, when there is great abundance of Pasturage on the Banks of the River, they there fixing of their Hords, which you may term, and not unfitly, *Portable Cities*. The *Tartars* rove up and down in this Desert to Rob and Pillage; whence it is very necessary that the *Caravan* be sufficiently strong, to resist the violence of their Attempts. These Fathers, as they hapned to see them, drew their Habits as they are here set down.

The first Figure sheweth a *Tartar* of *Kalmack*, Cloth'd with a Leathern Garment, and a yellow Cap.

The Habit of
the Tartars of
Kalmack.

The second Figure exhibiteth a *Tartar* Woman of *Kalmack*, Cloth'd with a Vestment made of a certain Skin, as they guess'd, of a green or red colour; and each of them hath a Phylactery or Amulet hung about their Necks, which they wore to preserve themselves from Dangers and Mischiefs.

The *Tartar* which the third Figure exhibiteth, weareth the Habit of a *Lama*, which is the Priest or Bishop of the holy Rites of the Nation of the *Tartars* of *Kalmack*; they use a Cap or Hat Painted of a red Colour, a white Coat or Cloke cast backwards, a red Girdle; they are also Vested with a yellow Coat, from the Girdle of which hangeth down a Purse.

The fourth Figure expresseth their Habitations, which are *Tartarian* Tents, made up within of small bended and wreathed Sticks, on the outside fram'd with a course Matter of a certain Wooll, and ty'd or bound together with Cords.

The fifth Figure sheweth an Instrument, or turning Wheel, in the form of a Scepter, which is mov'd round by the superstitious Auditors or By-standers, at the time when the *Lama* Pray.



VI. The fore part of a Woman of Northern Tartary.
VII. The back part of the same Woman.

In the Court of Deva King of Tanguth, our Fathers saw a Woman born in Northern Tartary, who as she was Dress'd in an unwonted Habit, so she seem'd not unworthy of having her Picture taken unto the Life : She wore Hair ty'd or knotted like unto small Cords, having her Head and Girdle adorn'd with the Shells of Sea-Cockles : See her exhibited in her fore and back part, in the sixth and seventh Figures.



VIII. The Habit of a Courtier in the Attire of a Woman. IX. The Trophies which are erected in the tops of the Mountains with Adoration unto the Great Lama, for the conservation of Men and Horses. X. Another Habit of a Courtier.

There were also in the same Court of the King certain Courtiers, whose Habit, if you observe it, is altogether womanish, but only that they use a Coat of a red Colour, after the manner of the Lama ; which, together with the Trophies erected in the tops of the mountains in Adoration of the Great Lama, for the conservation of Men and Cattel, are express'd in the eighth, ninth, and tenth Figures.

There



XI. *The Habit of the possess'd Youth that killeth Men, call'd Phut.* XII. *The common Habit in the Kingdom of Tanchut.* XIII. *The Habit of the same Nation.*

There is a most detestable and horrible Custom introduc'd into these Kingdoms of *Tanchut* and *Barantola*, by the subtlety of Satan, which is as followeth: They chuse a lusty Youth, unto whom they grant liberty on Set-days of the Year, to kill with the Weapons wherewith he hath Arm'd himself, any Person he meeteth, of what Age or Sex soever, without any difference or respect of Persons, fondly supposing, that those who are thus slain, immediately, as if they were Consecrated by *Manipe*, a devilish Spirit whom they worship, obtain eternal Honors, and a most happy Estate. This Youth, in a very gay Habit, furnish'd with a Sword, Quiver, and Arrows, and stuck or laden with the Trophies of Banners and Ensigns, at a prefix'd time, being possess'd with the Demon or Devil unto whom he is Consecrated, rushing with great fury out of the House, wandreth through the Ways and Streets, and killeth at his pleasure all that meet him, no resistance being made: This Youth they call in their Language *Phut*, which signifieth *The Slayer*; whence our Fathers depicted him altogether after the same manner that they had a sight of him, together with the Habit of both Sexes in the Kingdom of *Tanchut*, as the eleventh, twelfth, and thirteenth Figures do shew.

There are other Kingdoms included within the vast Kingdom of *Tanchut*, and in the first place *Barantola*, also call'd *Lassa*, which hath a Metropolitan City of the same Name: It hath a King of its own, and is altogether intangled with the foul Errors of *Heathenism*: The People worship Idols, with the deference of Deities; amongst which that which they call *Manipe* hath the preeminence, and with its nine-fold difference of Heads riseth or terminateth in a Cone in a monstrous heighth, concerning which we shall speak more fully in the following Discourse, when we come to treat of the many-headed Deities of the *Chineses*. Before this Demon or false God this foolish People perform their Sacred Rites, with many unwonted Gesticulations and Dances, often repeating of these words, *O Manipe Mi Hum, O Manipe Mi Hum*, that is, *O Manipe, save us*: They many times set divers sorts of Viands or Meats before the Idol, for the propitiating or appeasing of the Deity, and perform abominable kinds of Idolatry.

There



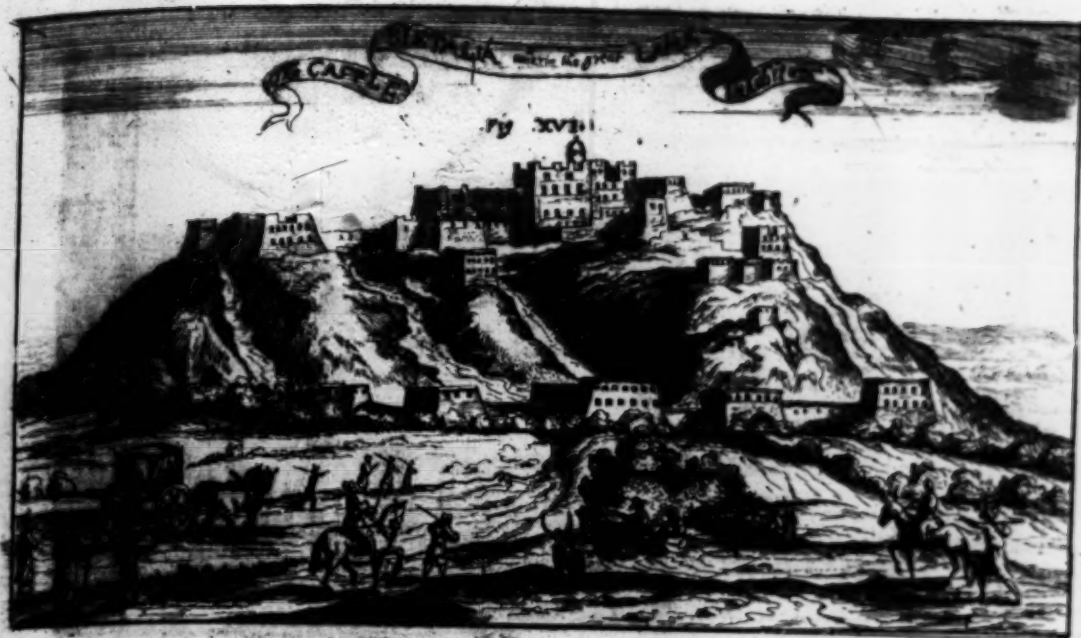
XIV. Han, the deceased King of Tanguth, whom they worship with Divine Honor. XV. The Effigies of the Great Lama.

There is also exhibited in *Barantola* another Spectacle of a false Deity, which as it almost seemeth to exceed humane belief, so it also doth require to be evidenc'd with the more singular care. Our Fathers relate, that whilst they remain'd in *Barantola*, which was about two Months, to wait for the convenience of the *Caravan*, they observ'd many things in reference to the Manners and Customs of the People, of which they noted some to be ridiculous, and others to be cursed and detestable.

The ridiculous
Worship
of the Great
Lama.

There are two Kings in this Kingdom, whereof one is truly concern'd and employ'd in the management of the Affairs of the Kingdom, whom they call *Deva*; the other being separated and taken off from the weight or incumbrance of all extraneous Concernments, living in quiet and repose within the private Apartments or Withdrawings of his Palace, is ador'd like a Deity, and that not only by the Natives, but of all the Kings that are subject unto the Empire of *Tartary*, who undertake voluntary Journeys or Pilgrimages unto him: They adore him as the True and Living God, and call him *The Eternal and Heavenly Father*, offering a multitude of Presents and Oblations to him. He sitteth in an obscure Chamber or Room of his Palace, adorn'd with Gold and Silver, and rendred resplendent by the multiplicity lustre of flaming Lamps, in a lofty place upon a Couch, which is cover'd with costly Tapestry; unto whom Strangers at their approach fall prostrate with their Heads to the Ground, and kiss him with incredible Veneration; which is no other than that which is perform'd unto the Pope of *Rome*; so that hence the fraud and deceit of the Devil may easily and plainly appear, who by his innate malignity and hatred, in way of abuse hath transferr'd (as he hath done all the other Mysteries of the *Christian Religion*) the Veneration which is due unto the Pope of *Rome*, the only Vicar of *Christ* on Earth, unto the superstitious Worship of barbarous People.

Whence as the *Christians* call the *Roman High-Priest Father of Fathers*, so these Barbarians term their false Deity *The Great Lama*, that is, *The Great High-Priest*, and *The Lama of Lamas*, that is, *High-Priest of High-Priests*, because from him, as from a certain Fountain, floweth the whole Form and Mode of their Religion,



gion, or rather mad and brain-sick Idolatry, whence also they call him *The Eternal Father*. And lest that by dying he should seem to be devested, of the duration of Eternity, the *Lamae*, or Priests, which are perpetually about him, with great care and solicitude wait on his Necessities, expound the Oracles that are taken from his Mouth unto simple Travellers, and such as will believe them, with a wonderful counterfeiting of a feigned Divinity; these, I say, after his Death, seek throughout the whole Kingdom for another Person as like unto him in all respects as may be, whom, being found, they advance into his Throne; and by this means they persuade and impose on the Belief of those that are ignorant of the fraud and deceit, by divulging the perpetual duration of the *Eternal Father*, seven times now in an hundred years rais'd from the Dead; the Minds of those barbarous People being so firmly blinded by a diabolical Delusion, that from hence they have no doubting or scruple of the truth or belief of it. Thence it cometh to pass that he is worshipp'd with so great signs of Veneration, that that Person esteemeth and reputeth himself blessed, who can obtain by the Bounty or Courtesie of the *Lamae* or Priests (whom therefore they are wont to corrupt or bribe for that purpose with large and costly Presents, which redounds much to their advantage) any of the Excrements or Urine of the Grand *Lama*: for from these worn about their Necks, and the Urine mix'd with their Meats, (*Oh abominable nastiness!*) they foolishly imagine themselves to be safe, and throughly arm'd against the Assaults of all Bodily Infirmities. These things the Fathers learn'd from the Citizens of *Barantola*, and were very much afflicted in Mind, in considering of the great blindness of these Nations; and although they could not see the *Great Lama* (by reason those that are of the *Christian Profession* are prohibited his sight, as also any other may not be admitted, unless he have first perform'd the aforesaid Idolatrous Ceremonies proper or peculiar to the *Great Lama*) yet notwithstanding they exactly drew his Effigies as it was expos'd to view in the Entrance or Porch of the Emperor's Palace, to which they pay the same accustomed Ceremonies, as unto his living Person.

The Castle wherein the *Great Lama* inhabiteth, is situate at the end of the City *Barantola*, and is call'd by them *Bietala*, a Draught whereof is express'd in the sixteenth Figure.

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XVII. and XVIII. The Habit of the Kingdom of Necbal. XIX. A Northern Tartar.

This *Great Lama* is of so great Authority throughout all *Tartary*, that there is no King Crown'd in any Place, who doth not first send his Ambassadors with inestimable Presents, to crave his Benediction, as an happy Omen of his Entrance upon the Kingdom. See what I have said at large in the preceding Discourse, concerning the Honor conferr'd on him by the Imperial Monarch of *Tartary* and *China*; where also I have demonstrated, that this whole superstitious Worship of the *Great Lama* took its original from that famous *Presbyter John*, who had his Residence in this Kingdom of *Tanchut*. But thus much shall suffice for the *Great Lama*.

They saw also strange Habited Women at *Barantola*, which came thither out of the adjacent Kingdom of *Coin*. The Noble Women braid or curl all their Hair in the manner of Hairlaces or small Bands, and wreath it behind them; on their Foreheads they wear a red Fillet, beset with Pearls; on the top of their Heads they bear a Silver Crown, interlac'd with *Turchoises* and Coral.

Having left the Kingdom of *Lassa* or *Barantola*, in a Months Voyage they came over the most high Mountain *Langur*, which we have describ'd a little before, unto the Kingdom of *Necbal*, where they found nothing wanting unto Humane Sustenance, nor could any Good be wish'd them which they did not enjoy, except the Light of the Gospel; for they are all involv'd in the thick Cloud of *Heathenish* Blindness. The chief Cities of this Kingdom are *Cuthi* and *Nesti*.

It is a Custom in this Country, that if you drink to a Woman, the other Men or Women that are in the Company, pour in the Liquor *Cha*, or the Wine, three times for them, and in the time of Drinking affix three pieces of Butter to the Brim of the Pot or Cup; those that pledge, or drink after them, take them off again, and stick them upon their Foreheads.

There is also a most cruel Custom observ'd in these Kingdoms; for when they despair of the recovery of their Sick, esteeming them near to Death, they carry them forth, and cast them into deep Ditches in the Fields, which are full of dead Bodies; and there being expos'd to the injury of Time, they suffer them to perish without any pity or commiseration; and after they are dead, they

The high
Mountain
Langur.



they leave them to be devour'd by ravenous Birds, Wolves, Dogs, and such like Creatures; whilst in the mean time they persuade themselves, that 'tis no mean Monument of a glorious Death, to have their Tomb in the Bellies of living Animals. The Women of these Regions are so deform'd and ugly, that they appear more fit for Devils than Men; for out of a Religious Conceit they never wash themselves with Water, but with a stinking kind of Oyl, which besides that it gives a most intolerable scent, it doth so bedaub and render them filthy, that they seem not to be Women, but Hags and Witches.

The King of *Necbal* shew'd himself extraordinary courteous to our Fathers, by reason of a Present they bestow'd on him, which was a Perspective-Glass, and other very curious Mathematical Instruments, with which he was so taken, that he wholly determin'd with himself not to let them go, which he had not done, but that they made him a faithful Promise to return thither again; which if they perform'd, he promis'd to erect a House for their use and Exercise, endow'd with most ample Revenues, and also to grant them a plenary Power to introduce the *Christian Law* into his Kingdom.

Departing from *Necbal*, they came to the Confines of the Kingdom of *Maranga*, which is enclos'd in the Kingdom of *Thebet*; whose Metropolis is *Radoc*, the utmost Bound of the Voyage formerly undertaken by Father *Andradas*, where they found many Marks of the *Christian Faith* in time past there Planted, from the Names of *Dominick*, *Francis*, and *Anthony*, by which the Men are call'd.

From hence they arriv'd at that first City of the Kingdom of the *Mogor*, so well known unto the World by the Name of *Hedonda*; and thence they came to *Battana*, a City of *Bengala*, situate on *Ganges*; thence to *Benares*, a City famous for an Academy of the *Brachmans*; and at last to *Agra*, the Imperial City of the *Mogor*: where Father *Albert Dorville*, broken with the Labors of his Travels, and full or replenish'd with Merits, leaving this Terrestrial Country, departed, as we piously believe, unto the Heavenly Mansion, in a middle Way between *Europe* and *China*.

CHAP. IV.

Of the Voyage attempted by Father Amatus Chesaud, a Frenchman, Superior of the Residency of Isphahan, for the discovery of an easie and ready Passage into China, extracted out of his Letter written in the Persian Language, and directed unto Father Athanasius Kircher. The Letter is to this effect.

I Write not this Letter from *Hisphahan*, but in the Way, being return'd from the City *Hairat Sfahanum*, from which City it is almost a Year since I departed towards *Baich*, which is the Regal City of *Usbeck*, that I might discover whether there were any possible way of passing through the foresaid *Usbeck* and *Turkestan* into *Cathay*, and hence into *China*. But indeed as I came hither with the Ambassador of *Usbeck* unto the Bounds of *Kezalbax*, I found that Way both difficult and dangerous; therefore I continu'd for some Months at *Hairat* (which City was formerly call'd *Sciandria*) and there I narrowly view'd the Place which the Ancients call'd *Bachtra*, where there is a great University or Academy, built by the Son of the Famous *Tamerlang* (which notwithstanding

The Voyage
of Father
Amatus Chesaud.

notwithstanding is destroy'd by degrees, and runneth to Ruin for want of Repair) as also many other Edifices, which were formerly there built about the same time in which that City was in the Hands of the Usbequi. From this Place at length I came to the City Maxahad, which others call Sancta, where there is a fair Mesquit, adorn'd with Gold. In this Place I continu'd two Months, and here Disputed with the Learned, of whom there are many, about the Law; and I found, that albeit they openly and abroad praise their own Sect, yet they hold, That others of a contrary Persuasion ought to observe the King's Law: Their time is not as yet come. I departed from this Place, and came to Nixapor and Sabazuar, which belong unto Chorasani; from whence I pass'd through the Cities Setam, Damgan, and Jamnam, and at last arriv'd at Kaxanum in the Province of Aracand, which is thirty Farsang distant from Sfahanum. This Tract of Land is for the most part barren. At length I return'd to Sfahanum, and here remain ready to fulfil the Commands of your Reverend Fatherhood. But doth your Reverend Fatherhood in the mean while publish nothing to the World? Such a Tree ought to bear some Fruit. Besides two Books that you were pleas'd to send me some Years since, nothing else hath arriv'd at my Hands. I have here Compos'd some Treatises about the Controversies of the Law, in particular, An Answer to the Polisher of the Looking-glass. I know no Person that can better manage this Business at Rome than your Reverend self, whom I beseech to render me more certain whether such Books can be Printed there; but I much question whether any one can be found that will be at the Charge: yet in this matter I shall determine nothing but what my Superiors shall ordain. To conclude, The least of your Reverend Fatherships Servants onely more especially requesteth this, That you would retain this my Epistle by you for a Memorial, and that you would not be unmindful of me in your Holy Sacrifices. Dated near Xaxan about the time of the Festival of Saint Francis Xavier.

CHAP. V.

The Voyage perform'd by Marcus Paulus Venetus, and Haythou the Armenian, into Cathay or China.

Seeing none of the Ancients have describ'd the Kingdoms of the utmost Confines of the East, more fully than Marcus Paulus Venetus, therefore I esteem'd it my Duty to say somewhat of his Voyage into Cathay at this time, having so fit an opportunity; although there do many things occur, which are neither apprehended nor understood at this very Day by any Geographer, by reason of the variety of Names by which he calleth Kingdoms, Provinces, Cities, Mountains, Rivers, and Lakes, and that differently from all others; and also by reason of the Description of some Cities, which consent not with the modern Geography. Moreover, Marcus Paulus being ignorant of the use of the Globe, hence it came to pass, that he setteth not down the Longitude and Latitude of any City, from which knowledge alone the true Situation of Places is found. But now let us come to relate his Voyage.

The Voyage
of M. Paulus
Venetus.

Anno 1269. Baldwin being Emperor of Constantinople, two famous Persons of the Illustrious Family of the Paulini, Nicolas and Matthew, Citizens of Venice, set forwards unto Constantinople in a Ship freighted with divers Commodities; where having a little refresh'd themselves, and committing themselves to the Euxine Sea, they arriv'd with prosperous Winds at a Port of Armenia, call'd Soldadia; (Now what this Port of Soldadia is, we have not hitherto found out:

I interpret it to be *Trapezonmet*, seeing that there is no Port of the *Armenians* nearer the *Euxine Sea*; neither can we discover what the Kingdom of *Bartza* is.) From the Kingdom of *Bartza* they came by great windings and turnings of the Land unto the City of *Bochara*, situate on the River *Oxus* in the Kingdom of *Usbeck*; where great Wars arising between the King of *Bartza* and the *Tartars*, they were much perplex'd, and ignorant which way to take to return into their own Country; but at last, upon serious Consideration and Advice, they remain'd there full three years: and that they might not spend their time idly in that space, they apply'd themselves with all their endeavor to the attaining of the *Tartarian Tongue*. While Affairs were in this Condition, an Ambassador came to *Bochara*, to Treat with the Great Emperor of *Tartary*, where when he had found these fore-mention'd Persons, he us'd his utmost Endeavors, (both in reference unto their great and noted Behaviour, and the *Tartarian Tongue*, in which they were excellently accomplish'd,) to have them with him in his Return to the Great *Cham*, to whom he knew they would be very acceptable; therefore they relying on the Advice of the Ambassador, after the Travel of several Months, made their appearance before the Great *Cham*. He first of all admiring the Countenance and Behavior of these *Europeans*, and also being led with a curiosity of understanding the Affairs of *Europe*, was wholly intent upon the discovery of the Mode and Form of the Government of the Occidental Regions, enquiring of them concerning the Pope, the Emperor, and the Rites of the whole Empire, as well those that are observ'd in Peace as War: Unto which, when they had prudently reply'd, they so far wrought upon the Emperor, that entring into Counsel with his Nobles, he concluded upon sending an Ambassador to the Pope of *Rome*, which he thought fit in his Name to impose on these *Paulini*, whose Faith and Sincerity he had now sufficiently try'd; and together with them he sent a Golden Table and Letters, in which he requested his Holiness would send him an hundred Persons, conspicuous both for Learning and Wisdom, to instruct his Subjects in the *Christian Faith*, which he said was the best and most pure of all others. Wherefore these Persons having receiv'd their Embassy, immediately set forward on their Voyage, having this Golden Table, which was Seal'd with the Seal of the Great *Cham*, and also having his Letters, in which he commanded all his Subjects to receive them with all Honor and Affection, and discharge them of all Customs and Tribute. Thus they follow'd on their Journey by the great assistance of the Golden Table, and after the space of some Months, came at length to *Balzra*, a Port of the *Armenians* (now what this Port was, whether on the *Caspian* or *Euxine Sea*, I have not as yet found) it is most probable to be the Port of *Trapezonmet*, plac'd in a Corner of the *Euxine Sea*; for from this Port, within a few Months, Anno 1272. they came to *Ancona*, which could not be perform'd from the *Caspian Sea*, by reason of the great space of Land and Regions interjoin'd.

Moreover, having return'd unto *Ancona*, whence they departed, the report of the death of *Clement* the Fourth being nois'd abroad, and no other as yet plac'd in the Apostolical Seat, being destitute of Advice, they were not a little disturb'd: and setting forward unto *Venice* to visit their native Soil, they heard of the Election of a new Pope. Here *Nicolas* found his Wife, whom he had left great with Child at his departure, to be dead, having left behind her *Marcus*, a Son of fifteen years of Age, who afterwards became the Companion of his Father into those remote Regions of *Asia*, which his Father had before

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travell'd unto, and also was the Author and Writer of this Geographical History. Wherefore a new Pope being chosen, and nam'd *Gregory the Tenth* (*Rudolphus* being Emperor) by the unanimous Approbation of the Cardinals, they return to *Ancona*, having deliver'd the Letters of the *Great Cham*, together with the Presents, to the Pope; with which he being mov'd, and greatly rejoycing that he had a fit opportunity offer'd him for the Propagation of the *Gospel*, he return'd a Literal *Missive* unto the *Great Cham*, in which all things were contain'd that might seem necessary to instruct them better in the *Christian Religion*, and render the mind of the *Great Cham* more flexible and yielding unto the receiving of the *Christian Law*. Unto these he adjoin'd two excellent Persons for Learning, of the Society of *St. Dominick*, *William of Tripoly*, and *Nicolas*, whose Sirname is not added. These therefore, provided with all *Necessaries* for such an Expedition, began their Journey to the East, and at length after a long Voyage by Sea and Land, entred *Armenia*, where they found all things in disorder, by reason of a War commenc'd between the *Armenians* and the *Sultan of Babylon*: The Fathers being struck with fear, and laying aside all prosecution of a farther Voyage, took up their Station, and continu'd in *Armenia*; but *Nicolas*, with his Son *Marcus Paulus*, rejecting all fear of danger, out of a great desire which they had to give the *Great Cham* a plenary Satisfaction concerning his Embassy, although they were expos'd to great hardship, and the danger of unknown Paths, yet at last arriv'd at the City *Clemenisn*; of whose approach when *Cublai* the *Great Cham* was acquainted, he commanded his Messengers in forty Days space to set forwards to meet them, and to conduct them to him, and withal to shew them all the respect that might be, and to let them want for nothing that might be any way necessary for them. Therefore being admitted into the Presence of the *Great Cham*, and having perform'd the accustomed signs or tokens of Veneration, they declar'd the Effects of their Embassy, and also Presented him with the Letters of the Pope, together with a Viol of Oyl borrow'd from one of the Lamps our Saviour's Sepulchre: He admiring the Presence of *Marcus* the Son of *Nicolas*, gave such Respect unto both of them, that he admitted them for his Domestick Attendants, which was a token of great Honor, and made use of *Nicolas* as an Ambassador, whom by reason of that singular Prudence that appear'd in him, his signal dexterity in dispatching Business, and his great skill in four different Tongues, he sent him on divers Employments, all which redounded unto his great advantage; and when he discover'd the Emperor to be delighted with curious sights of Nature, and strange Customs, whatsoever he observ'd rare, admirable, and exotick, in the various Tracts of his Embassies and Voyages, those he collected with great Industry, and Presented them to the *Great Cham*; by which you can hardly imagine how much he ingratiated himself in his Favor; until at length, oversway'd with a desire of returning to their native Country, after the discharge of many Embassies for the space of seventeen years, having obtain'd, though with much reluctancy, a freedom to return, they came back well and safe, through many unknown Paths of Sea and Land, having pass'd innumerable Regions, unto *Venice*, Anno 1295. Now having related this by the way, there remaineth nothing, but that I should describe somewhat more at large his Voyage into *Cathay*, seeing many things, as I have said, do occur in it, that do very much perplex Geographers.

Having Sail'd over the *Mediterranean Sea*, and Travell'd through *Anatolia*, *Armenia*, and *Persia*, he came unto the Region of *Balasia*, which I suppose to be *Corasina*,

Cerafina, a Country interposed between *Persia* and the Kingdom of the *Great Mogol*: From this Place, avoiding the Passage towards the South, he took his way between the North and East, which they call *Nordost*; thence he went through the Desarts, and then over the most high Mountain *Belor*, which we have describ'd before, into the Kingdom of *Cassar*, which now they call *Cascar*, for a time Tributary to the *Great Cham*, partly Inhabited by *Nestorian Christians*, and partly by *Mahumetans*: Thence wandring a little towards the North, he entred into *Samarcande*, the Regal Seat of the *Great Tamberlain*, in the Kingdom of *Carcham*, now call'd *Tarcham*; from whence he proceeded onwards, through the Desart *Lop*, into the Cities *Peim* and *Liarcia*, and at length into *Camul* and *Tarpham*, at that time Provinces of the Empire of *Tanchut*, and now subject to the Empire of *Usbeck*. All which agrees with what we have alledg'd before concerning the Voyage of *Benedict Goes*. Yet from hence he went not the shortest Way unto *Cathay*, but declining towards the North, he came unto the City *Campition*, the Metropolis of the Kingdom of *Tanchut*, where having entred between the East and South, that is, South-East unto those that proceed forwards, he came into *Cathay* through the Desart; yet laying aside this Passage, he proceeded forwards again towards the North, and having pass'd through many Provinces and Kingdoms of the *Eastern Tartary*, where he found many *Christians*, at length he arriv'd at *Cambalu*, the Royal Court of the *Great Cham*, of the largeness and Etymology of which City we have before treated at large: Where I wonder very much that *Paulus Venetus* maketh no mention of the Walls of the Empire of *China*, through which of necessity he should have pass'd; peradventure he stragling far and wide unto the *Eastern Sea* (unto which he writeth that he came) through the Northern Kingdoms, pass'd through *Circanum* (belonging unto the *Chineses*) into *Cathay*, that is, *China*; for whatsoever he afterwards relateth concerning *Cathay*, whatsoever he observeth concerning the vastness and magnificency of the Cities, concerning the frequency and multitude of the People and Merchants, of the affluency of all things necessary for Humane Life, of the abundance of great and small Rivers, of the admirable Structures and Fabricks, of the Bridges; these, I say, can agree unto no other Region, Kingdom, or Empire, but only unto that most vast Empire of the *Chineses*, unto which the *Chinesian* Names of the Cities, with their Customs and Manners, are altogether consonant and agreeable, as I have shewn at large in the preceding Discourse.

Haytho the *Armenian*, a Monk of the Order of the *Præmonstratensis*, and of the *Bloud-Royal*, a Traveller throughout the whole East, he with the Fidelity of a religious Person confirmeth whatsoever is more largely related by *Paulus Venetus* concerning the Kingdom of *Cathay*; for *Anno 1307*. he beheld all those Kingdoms of the utmost Parts of the East with his own Eyes, the cause, manner, and occasion of which Voyages, we shall afterwards declare. Now he thus speaketh concerning the Kingdom of *Cathay*, in the first Chapter of his History: *The Kingdom of Cathay is the greatest that is to be found in the World, and is replenish'd with infinite People and Riches: It is situate on the Sea-Coast. The Men of those Parts are most subtle, and full of deceit: and therefore in all Knowledge make slight of all other Nations; for they say that they are the only People that see with both Eyes, and all others only with one: They have for the most part little Eyes, and are naturally without Beards. And moreover it is reported concerning this Kingdom, that it is situate in the chief part of the World, because it hath the East on one part, and on the other part there doth no Nation inhabit, as they report; on the West it hath its Confines on the Kingdom*

of

of Tarfa, on the North it is bounded with the Desert of Belgian, and on the East and South there are innumerable Islands of the Sea. In which words he so describeth Cathay or China, that he differeth in nothing from the modern Situation, the Customs of the Nations, and other things proper unto China.

CHAP. VI.

Of the Introduction of the Christian Faith into the foremention'd Kingdoms of Tartary and Cathay, by the now alledg'd Voyages.

SEeing that in all the foremention'd Voyages we at all times meet with the mention of the *Christians*, the Reader ought not to doubt, but that the Evangelical Doctrine of the *Christian Law* hath been introduc'd into the utmost Kingdoms of the East, from the very first Times of the Primitive Church, either by the Apostles themselves, or by their Disciples, or their Successors in the Apostolical Function; which that it may appear more plainly, I am resolv'd to treat of the Apostolical Expeditions of all Ages into these Kingdoms; and although I have in the former Part of this Book treated of the Expedition of St. Thomas into India, and the neighboring Kingdoms, yet I shall here demonstrate how by the Assistance and Labors of St. Thomas, as also of St. Philip, Bartholomew, Thadeus, and other Apostles, the Holy Gospel was propagated in the Kingdom of the *Mediterranean India*, to the utmost Bounds of Tartary. Which whilst I perform, I must acknowledge that I receiv'd no small Light from the excellent Father Henry Rho, who hath travell'd almost throughout all India; for being sent from Goa into the Kingdom of the Mogul, to Dalcán, which is now call'd *The Kingdom of Visiapour*, having pass'd over the Mountain Gati, he came to Golconda, and thence into Montipur, and thence by a direct Voyage to Bengala and the Kingdom of Decanum; and from hence, in a straight Path, to the Court of the Mogor in the City of Agra. What Rarities and Curiosities he observ'd in so great a Voyage, he will publish to the World in due time in his itinerary Discoursing concerning the Kingdom of Narfinga, and those so celebrated Relicks of St. Thomas at Meliapor, he saith, *That amongst other things which the Christians reserve in their Library unto this Day, there is the Voyage of St. Thomas (which that holy Apostle undertook from Judea into India) preserv'd, and that he hath it Translated out of the Syriack into the Latin Tongue; which when I earnestly requested, he freely assented to my Desire, and it is as followeth:* In the general distribution of the Globe of the Earth, made by the Apostles at Hierusalem, for the propagation of the Divine Gospel, it is manifest from Ecclesiastical History, that India fell unto the lot of St. Thomas, unto which that he might arrive, he thus began his Voyage: From Judea, having pass'd through Syria, Armenia, and Mesopotamia, he came unto a certain City of Persia, which is call'd Soldania, where having sow'd the Seed of the Gospel, he reap'd a large Harvest of Christian Converts. Hence he pass'd through the Kingdom of Candahar and Cabul, which is 40 *Lucæ* distant from Candahar; now Cabul is also call'd Galabor, by which the Holy Apostle pass'd over high Mountains unto the Region call'd at this Day by the Moors Gavorstan, that is, The Region of Infidels, for so they term the Christians which continue there unto this very Day. The Christians are call'd The Christians of St. Thomas; they are naturally defended or fortifi'd by most high Mountains, so that there is no easie Passage to them, although sometimes some Saracens pass unto them, who are presently slain, out of an hatred of

of their perfidious Sect; but the Gentiles or Heathens are receiv'd: And although these Christians observe various Rites of the Christian Religion, as that they imprint a three-fold Cross on their Foreheads and Temples, which is done or depicted by an Indian herb or Weed call'd Santalis, of a red Colour, and that in Baptism they dip their Children in Water; yet notwithstanding it hath so hapned in process of time, that the Church growing full of Brambles for want of Apostolical Men, Christianity is much wasted and decay'd, some small sparks of the Christian Faith only remaining; for the whole Nation is defil'd with the various Superstitions and Blemishes of Error. Father Nicholas Trigautius, in the Voyage undertaken by Benedi^ct Goes into Cathay, farther confirmeth it in these words: Afterwards they came into another Town nam'd Passaur, where they met a certain Anchorite, by whom they understood, that thirty Days Journey thence was a City of the Christians nam'd Caphurstan, into which there was no Passage admitted unto the Saracens, and those that approach thereunto, suffer Death: yet the Heathen Merchants are not prohibited the entrance of their Cities, but are only excluded or debarr'd admission to their Temples. He farther related, That all the Inhabitants of that Region go to Church Apparell'd in Black; that the Land is fruitful; and that there are plenty of Vines found there. Which Narration caus'd a suspicion in him, that without question there was yet the Habitation of Christians, although much degenerated, which he had also confirm'd by report elsewhere. This was also so manifest unto others of our Fathers, the Propagators of the Christian Faith in the Kingdom of the Mogul, that no Person from henceforwards ought to doubt of the same; whence unto this very Day they are call'd The Christians of St. Thomas: and questionless they had long since been gather'd into the Church of Christ, if there had not wanted Laborers. Moreover, St. Thomas is said to have departed from Caphurstan unto to the lesser Guzarata, not far from the Kingdom of Casmir, of which we have treated above, which is situate distant from Lahor three Days Voyage towards the North; and thence he is said to have the Mountains of Tbet in a long compass of the Land towards Bengala through the Kingdom of Decan, to have arriv'd at Meliapor. It is certainly related, that Letters written in the Syriack Tongue, on a most ancient Parchment, are yet preserv'd in the Library or Repository of the Church of Meliapor, in which St. Thomas is said to have convoked the Bishops Consecrated by him in the aforesaid Kingdom, that is, from Candahar, Cabul, Caphurstan, the lesser Guzarata, and the other adjoining Provinces, unto the Council of Meliapor; which if it be so, it is very much to be lamented, that there have no Persons been found, who might have translated a Treasury of so great Ecclesiastical Antiquity into Latin. But however this be, Origen and Eusebius write, That St. Thomas first went and Preach'd to the Parthians: and Gregory Nazianzen delivereth, in his Homily against the Arians, that he Preach'd to the Indians: Theodoret consenteth unto these, that the Preaching and receiving of the Gospel amongst the Parthians, Persians, Medes, Brachmans, Indians, and the bordering Nations, ought to be ascrib'd unto St. Thomas: And Nicephorus also relateth, that he came unto Tapraban, now call'd Sumatra, which seeing it is not remote from the Empire of China, it cannot but appear very probable to any one that he visited China also in his own Person; any one, I say, who rightly understandeth what I have above related concerning the Voyages of St. Thomas the Apostle, which is at large handled by Oforius Bishop of Sylva, who hath elegantly compil'd the Indian History: Whence from these Regions even now declar'd, viz. from Cabul, Caphurstan, Tibet, and Mogul, he might easily by the Bishops his Successors, propagate the Sacred Gospel of Christ into the remotest Provinces and Kingdoms,

to the utmost Bounds of *Tartary*. This *Ortelius* openly confirmeth, who saith, That the Kingdom of *Archon*, situate in the utmost Angle or Corner of the North, was Converted unto the *Christian Faith* by *St. Thomas*; you must understand it of his Successors; so that by this Account there is no Part or Corner of the World which hath not been fill'd with the Light of the *Gospel*, by his Care and Diligence.

Nicephorus also relateth in his second Book, Chap. 39. That *St. Philip* Preach'd the *Gospel* in the upper *Asia*; now the upper *Asia* is nothing else but that vast Space of *Asia Minor* which the Ancients call'd by the Name of *Scythia* on this side, and beyond *Imaus*; and they are all those Regions which are comprehended in the extreme Limits of the *Eastern Sea*, and about the *Caspian Sea*, as *Georgia*, *Iberia*, *Albania*, *Micrelia*, *Armenia*, and part of the *Transmarine Asiatick Tartary*; from whence in course of Time the *Gospel* of our Saviour by a farther sprouting, was transplanted into all the circumjacent Kingdoms, as *Thebet*, *Indostan*, *Tanchut*, and the like. *Chrysostome* saith, That *St. Bartholomew* instructed the People of the greater *Armenia* in the *Christian Faith*: *Sophrinus* saith, that he taught the *Albanians*; and *Origen*, that he Preach'd to the hithermost *Indians*. *Panthenus*, a *Christian Philosopher*, saith, That when he travell'd to the *Indians*, he found *Christianity* yet flourishing by the Preaching of *St. Bartholomew*. He that is curious to know more concerning this, let him have recourse unto the History of the *Armenians*, which they call *Giarrentir*, that is, *A Book of Relations*, which *Clemens Galanus*, a Canon Regular, who spent many years in *Armenia*, *Georgia*, and the other Regions of *Colchis*, to propagate the *Christian Faith*, here publish'd at *Rome*.

First of all therefore, the *Christian Faith* was introduc'd into the foremention'd Kingdoms by the Apostles, *Thomas*, *Philip*, and *Bartholomew*, which afterwards in course of Time being Propagated and Cultivated by their Successors, very Holy Men, and illuminated with the Holy Spirit, diffus'd and spread the Light of the *Divine Law* throughout the whole East, unto the great advantage of Souls, until by the want of Laborers, the People following a more dissolute and ill mode of Life, degenerated from the Rectitude of Faith receiv'd, and also blemish'd and bespotted with the Rites of the *Gentiles*, altogether fell off from the True Way: for *Anno 400*. when by the instigation of Satan the cursed *Arrius*, *Nestorius*, *Dioscurus*, and other Hereticks, but especially the *Nestorians*, had every where spread their damnable Opinions, and in an horrid manner weakned the Orthodox Faith of *Christ*; above all other Parts it infected with the Venom of its pestiferous Doctrine *Colchis*, *Armenia*, *Persia*, *Turkestan*, and the utmost Bounds of the *Asiatick Tartary*; so that (as *Marcus Paulus* and *Haytho* relate) there is no Place of the aforesaid Regions which it hath not defil'd. Add unto this, that in the Year 632. or thereabouts, was the cursed rise of the Incendiary of the World, *Mahomet*, who swelling and breaking in like an Inundation over a great portion of the Earth, subjected the same to his most unjust Laws; whence it came to pass, that the faithful *Christians*, and more especially Persons of the Priestly Order, being exil'd their Native Country, by degrees forsook the Provinces of the more inward Part of *Asia*, either for fear of Persecution, or by a voluntary Exile; those that were arm'd with a zeal and desire to the House of God, being inflam'd with a fervour to propagate the ancient Religion of the Orthodox Faith, fled, or retir'd into *China* itself, where how much they labor'd to the advantage of the *Christian Faith*, is plainly shew'd by the *Syro-Chenesian Monument* I have expounded above.

The time of
Mahomet's
coming into
the World.

Now

Now as nothing is firm and solid in Humane Affairs, so also the *Faith* introduced into the foremention'd Regions, now fading, either through the want of Apostolical Men, or the extreme degeneration of *Christians*, tended or deflected first to Idolatry, then to *Mahumetanism*, anon to the Religion of the *Nestorian* Hereticks, according as the lust of each Persons *Genius* led or drew them; and this Vicissitude or Alteration of the Orthodox *Faith*, sometimes receiv'd, and sometimes being rejected, continu'd more especially in the *Eastern Tartary*, unto the Year 1252. in which (as *Haythou* the *Armenian* relateth, who was of the Blood-Royal) *Haythou* King of *Armenia* his Brother Reigned, until he could no longer endure the *Turkish* Spoilers of his Kingdom; wherefore by a Divine Instinct taking a new Counsel, and going in his own Person unto the *Great Cham* Emperor of *Tartary*, whom *Paulus Venetus* calleth *Cublai Cingischan*, who Rul'd in *Tartaria* and *Cathay*, both to make a League against the *Saracens*, and to gain the Favor of that most Potent Prince for the confirming of the *Christian* Commonwealth in a peaceable Estate and Condition, after a tedious Voyage he arriv'd at *Almalech*, that is, *Cambalu*, the Court of the *Great Cham*. The *Great Cham*, or *Cublai*, being much joy'd at his coming, receiv'd him with great Honor and Respect, as he deserv'd, bestow'd on him great Presents, and advis'd his Nobles to follow his Example, and do the same. Therefore when King *Haythou* had rested himself some Weeks after the toil of his continual Travels, he address'd himself to the Emperor, and with much strength and weight of Rational Arguments open'd the Cause of his so far undertaken Voyage. The Emperor having duly ponder'd the just Reasons of his Petition, and greatly admiring both the Condescension of the King's Person, in exposing himself to so great Labors and Danger, and also considering that the Quiet of his Kingdom, and the Advantage or Interest of the *Christian* Commonwealth was very much concern'd, out of his Clemency promis'd to grant him whatsoever he should demand. *Haythou* accepting of the obsequiousness of so free an Offer, Presented him in Writing several Points of his Petition, which were as followeth:

The Great Cham converted to Christianity.

1. That the *Great Cham* would vouchsafe to embrace the *Christian* Faith.
2. That a perpetual League of Friendship might be confirm'd between the *Christians* and the *Tartars*.
3. That all the *Christians*, both *Ecclesiasticks* and *Laicks*, with their Churches, might be free from all Persecution, and enjoy the Immunities and Priviledges in all the Kingdoms which the *Tartars* had subjected to the Empire.
4. That he should raise an Army to free the *Holy Sepulchre* of *Christ* from the *Turkish* Tyranny, and also restore the *Holy Land* possess'd by the *Saracens*, into the Hands of the *Christians*.
5. That he should joyn his Forces with his, to root out the most potent Caliph of *Baldach*.
6. That he should grant him the Priviledge, to implore the Assistance of the *Tartars* wheresoever they inhabit, more especially those that border nearer *Armenia*, and that without any delay they should be oblig'd to aid him.
7. That the Priviledges and Jurisdictions of his Kingdom of *Armenia*, which first was possess'd by the *Saracens*, and they being thence expuls'd by the *Tartars*, the Tributary Kings of the *Great Cham* possess'd, should be restor'd to him the King of *Armenia*.

The *Great Cham* having heard these Demands, presently call'd a Council of his Nobility, in whose Presence he return'd this Answer:

"Because

" Because the King of *Armenia* hath address'd himself to Our Empire, not
 " by any Compulsion, but mov'd of his own free Will, in truth, it very much
 " becometh Our Imperial Majesty to assent unto his lawful Requests, and by
 " all ways possible to further his Desires: Therefore We accept of your
 " Prayers, and shall be careful to accomplish all by God's Assistance. First of
 " all, I the Emperor and Lord of the *Tartars*, will cause my self to be Bap-
 " tiz'd, and will hold that *Faith* which the *Christians* hold, advising all the
 " Subjects of my Empire to do the same, but not with that intention, that I
 " desire violence should be offer'd to any Person. Unto the second We An-
 " swer, and effectually Intend, and strictly Command, That there be a perpe-
 " tual League between the *Christians* and the *Tartars* inviolably confirm'd. Al-
 " so We Will, and it is Our Pleasure, That all the Churches of the *Christians*,
 " and the Clergy of what Condition soever, whether Secular or Religious,
 " have and enjoy their Priviledges and Liberties in all the Kingdoms or Pro-
 " vinces subject unto my Dominion, and that none molest them. As for what
 " concerneth the *Holy Land*, We say, That if We could with Our Convenience,
 " We would, out of Reverence unto Our Lord and Saviour *Jesus Christ*, go in
 " Person; but because We have much Business in these Our Kingdoms, We
 " Will and Enjoyn Our Brother *Haolon* to bring all this Business to effect, as it
 " requireth and becometh the same: for he shall free the City of *Jerusalem*, and
 " all the *Holy Land*, out of the Hands of the *Pagans*, and shall restore the same
 " unto the *Christians*. And now for what concerns the *Caliph* of *Baldach*, We
 " shall issue out Our Commands unto Our Captain *Baydod*, who is General of
 " the *Tartars*, and those that are in the Kingdoms of *Turcia*, and all others that
 " inhabit about those Regions, That they reduce them all under their Yoke,
 " and utterly destroy the *Caliph*, Our Capital Enemy. And as for the Privi-
 " ledge that the King of *Armenia* requireth by the Aid of the *Tartars*, it is Our
 " Pleasure, that he may have Satisfaction according to his Desire, which We are
 " resolv'd also freely to confirm. And lastly, as concerning the King of *Arme-*
 " *nia's* Demand, That we should restore the Lands of his Kingdoms taken
 " from him by the *Saracens*, and afterwards possess'd by the *Tartars*, this We
 " willingly and freely grant unto him; and it is Our Pleasure that our Bro-
 " ther *Haolon* restore all those Lands without delay; and also Our Will and
 " Pleasure is, that many Tents may be granted unto the aforesaid King, and
 " and that by a special Grace, for the Augmentation and Defence of his King-
 " dom. Thus *Haython* the *Armenian*, who was Brother of this King of *Armenia*,
 " and also his inseparable Companion in his Voyage unto the *Great Cham* into
 " the remotest Parts of *Tartary*.

The Points which King *Haython* requested of the *Great Cham*, were obtain'd
 with wonderful constancy of Faith and Sincerity; for as the *Armenian* Writer
 of this History testifieth in his 24th Chapter, he accomplish'd the first Point,
 in reference unto Baptism, without delay; for after he had been instructed in
 the *Christian Faith*, he with his whole Court, and all his Nobility, were Baptiz'd
 by a Bishop that was Chancellor of *Armenia*, and by his Brother *Haython*, the
 King of *Armenia*; and having now haply discharg'd his Embassy, and accom-
 plish'd his Desires, accompanied with *Haolon*, after he was restor'd unto his
 Kingdom, he gain'd the Possession of all *Persia*, being then without a King,
 meeting with very little resistance: He despoil'd also the *Caliph* in *Baldach*,
 and plunder'd the City, which abounded with great Riches, and block'd up
 the *Caliph*, the Head of the perfidious *Mahumetan* Religion, a Person extremely
 covetous,

covetous, who reserv'd his Money to raise an Army, in a Castle or Tower, and thence cast out his Gold, Silver, and Jewels, to maintain and preserve his Life, if possible; but he famish'd him, by depriving him of all Provision, and thus spake unto him: *If thou hadst not so covetously and penuriously reserv'd this Treasure, thou hadst freed thy self and thy City; but now enjoy thy Wealth, and eat and drink that which thou hast so dearly delighted in.* And thus he reposing confidence in his Riches, perish'd with Hunger. Thence wheeling about his Army, he wan all Turcia, and reduc'd into his Possession *Alepo*, a most strong and populous City, and abounding in Wealth, after nine Days Siege; which being gain'd, and *Damascus* being also Assaulted and taken by his Valour, he then subdu'd with the like success the *Holy Land*, even to the Desert of *Egypt*: and in all the Kingdoms now subjected under his Dominion, this was his only Care, that whatsoever *Christians* he found either Exil'd or debarr'd of their Liberty, were restor'd unto the same again, and also had the Priviledge of their Churches grant'd them, and those that were demolish'd, were re-edifi'd at their Cost; being induc'd unto this more especially by his Wife, who was nam'd *Dioucofcaron*, and reported to be one of the Linage of the three Kings that were led by the Star, and offer'd their Presents unto our Saviour at his Birth: for she, as having been long before instructed in the *Christian Religion*, so also being inflam'd with a zeal and desire of promoting the *Christian Faith*, made it her whole endeavor, by the extirpation of the wicked Sect of *Mahomet*, to restore the *Holy Land* and the Sepulchre of *Christ* unto the *Christians*. Therefore it so hapned by the zeal of *Haythou* to the *Christian Faith*, that besides the hithermost *Tartary*, both the Kingdoms of *Armenia* and *Colchis*, and also *Turcia*, *Babylon*, *Syria*, and *Palestine*, freely, and with great liberty, enjoy'd the *Christian Profession*, with a great accession of the *Infidels* unto the Faith of *Christ*. And in the greater *Tartaria*, all every where following the Example of the *Great Cham*, embrac'd the *Christian Profession* even unto the utmost Bounds of *Cathay*.

St. Antonius confirmeth all this in his 3. *Tom. Tit. 19. Chap. 8. Sect. 21.* and he whom we before call'd *Haolon*, he calleth *Ercaltay*, a Prince, and Brother of *Cublai the Great Cham*; for he a long time after his Baptism, being sent in the name of the Emperor to destroy the perfidious Sect of *Mahomet*, out of a great and incredible zeal he had to the Orthodox Religion, and also to recover the *Holy Land*, as we have before related, atchiev'd many Exploits worthy eternal Memory. There is an Epistle of his extant, in the same quoted place of *Antonius*, unto *St. Lewis King of France*, who was also at the same time intent on the War undertaken against the *Mahumetans* in the Island of *Cyprus*; in which Epistle he ardently exhorteth him to accomplish the same Enterprize together with him; and because it is worthy of consideration, I thought it requisite here to insert it. This is the Exemplar or Transcript of the Letter which *Ercaltay* Prince of the *Tartars* sent unto King *Lewis*, and by his Command Translated into *Latin* word for word.

THe Words of *Ercaltay*, sent by the Power of the High God from the King of the Land of *Cham*, unto the Great King, the Strenuous or Victorious Conqueror of many Provinces, the Sword of the World, the Victory of Christianity, the Defender of the Apostolical Religion, Son of the Evangelical Law, King of France, let God increase his Dominion, and preserve it for many years, and fulfill his Desires in the Law, and in the World now, and in the World to come, by the Verity of his Divine Power, that leadeth all Men, and all the Prophets and Apostles, Amen. A hundred thousand Salutes and Benedictions;

The Letter of
Haolon to the
K. of France.

C c c c c

dictions ; and this I request, That he will accept these Benedictions, and that they may appear great in his sight : God grant that I may behold this magnificent King, who hath approached so near unto us. Now the most High Creator grant this our Meeting may be in Charity, and cause us to assemble together in Unity. After this our Salutation, That in this our Epistle we intend nothing but the advantage of Christianity, and to strengthen the Hands of the Christians ; and I beseech God to render the Christian Armies successful, and that they may become triumphant over their Adversaries that contemn the Cross. Now on the part or behalf of the Great King, let God advance him, let God increase his Magnificence in the Presence of Cyochaym : We come with Power and Command, that all Christians be free from Servitude and Tribute, from Force, Compulsion, and the like, that they be Honor'd and had in Reverence, and that none take away, or deprive them of their Possessions ; and that their demolish'd Churches be re-edifi'd, their Tables founded, and that no Person may restrain them to Pray with a quiet Conscience and free Mind for our King. We have sent hither by our faithful Servant the venerable Person Sabaldi, David and Mark, and they declare those good Reports, and relate by word of Mouth how Matters are carried with us ; now the Son may receive their words, and may concredit them, and in our Letters the King of the Earth may be exalted : His Magnificence commandeth, that in the Law of God there be no difference between the Grecian and the Roman, the Armenian, Nestorian, and Jacobite, and all those that adore the Cross ; for they are all one with us, and so we desire that the Magnificent King would not be divided, or be contrary amongst us, but that his Piety may be shewn upon all the Christians, and that his Goodness and Clemency may continue.

Thus far the Example of the Epistle, which was sent to the King of France in Cyprus from Ercaltay Prince of the Tartars, unto which other Letters are sufficiently consonant, which a little before were Presented unto the same King from the King of Cyprus, and the Count of Joppa ; a Transcript of which also, together with the Transcript of the aforesaid Letter of Ercaltay, were sent by the venerable Legate unto Pope Innocent the Fourth. This I have transcrib'd out of *Antonius*.

The Presents
of St. Lewis
King of
France, to the
Great Cham.

Also St. Lewis sent unto the foremention'd Ercaltay, and to the Great Cham, Ambassadors of the Order of St. Dominick, with rich Gifts or Presents, one whereof was that which they call *A Baldachin*, a most magnificent Present, in which the whole Life of Christ was beheld interwoven in Tapestry-work by a wonderful Art, together with a piece of the Cross : But concerning this see more at large St. *Antonius* in the fore-cited place ; as also *Vincentius* Bishop of Bellay, in his *Speculum Historicum*, or *Historical Looking-Glass* ; all which happened about the Year 1256. and are consonant to what we a little before alledg'd out of *Paulus Venetus* and *Haytho*. St. *Antonius* asserteth in the place quoted, That some Tartars came unto the Council held under Innocent the Fourth. At length, Anno 1300. (as *Vadingus* relateth in the Life of *Odiricus*) many Religious Persons of the Order of St. Francis were sent unto the Great Cham, into the greater Cathay and Tartary, and remain'd in the Cities of *Cambalu* and *Nanchin*, which they call *The City of Heaven*, as also the Kingdom of *Tebeth*, Converting many of the Infidels and Pagans unto the Faith of Christ. This St. *Odiricus* above-mention'd, was a Person of the same Order, who being inflam'd with a zeal of gaining all the People of those Kingdoms unto Christ, is reported to have travell'd thither, as is shewn at large by the Reverend Fathers *Bollandus* and *Henschenius*, in that splendid Work of *The Lives of the Saints*, unto which I refer the Reader ; where in the first Tome, on the fifteenth day of January, they at large demon-

demonstrate the same in their Learned Commentaries. And therefore by this occasion the Gospel of Christ being spread throughout all Tartary and the Kingdom of Cathay, which is China, was in every Place much augmented. But as we have often said before, what through the defect of the Cultivators of the Vineyard of Christ, or by the various Successors of the Empire, very little addicted unto the Christian Faith, or from some other causes, the Tartarian Church reduc'd unto its Chaos, partly adher'd unto the Superstition of the Gentiles, partly unto the Law of Mahomet, or else to the Heresie of the Nestorians, who in the Year 1300. undertaking an Expedition or Voyage from Chaldaea into Tartary to sow their Tares, infected the Minds of the Christians there yet remaining with the Venome of their impious Opinions, and also taught them, who were ignorant of Writing before, the use of the Chaldean Characters, which the Tartars use unto this Day. But how the Tartars became Mahometans, read in Matthias Michen, in his first Book of the Asiatick Tartary. And this is that which in brief I esteem'd requisite to acquaint the Reader with, concerning the Change of the Christian Religion in China, Tartaria, and the other Regions of India.

CHAP. VII.

Of the last Introduction of Christianity into China.

THe Church of Christ continuing thus from Anno 636. in which the Syro-Chinesian Monument was erected in China, and making great Progress, behold, the Enemy of Mankind, by the Assistance of wicked Men, threw down at one shock or storm, whatsoever the Church of God had perfected in many years, the Preachers of the Christian Faith, out of the hatred and envy of the Bonzii, being some put to death, and the rest banish'd; whence the Faithful at that time persever'd in the constancy of the Faith receiv'd, even unto the Death: but their Posterity in process of time, being brought up in the Rites of the Law of the Gentiles, even unto the Year 1256. in which the Great Cham, Emperor of the Tartars, making an IncurSION into China or Cathay with an irresistible Army, in a short space, as I have related before, subjected the whole Country unto his Dominion, who as he was instructed in the Christian Religion, so also a great multitude of Christians (as Paulus Venetus and Haytho relate) entering with him, Propagated themselves in a great number, who at length, when again the Natives recover'd the whole Empire, and expell'd the Tartars, the Christians also, whether out of fear of Persecution, or out of hope of living better among the Tartars, left China and follow'd them; and those that remain'd behind, retain'd only some external Ceremonies: And these are those Christians whom the Chineses, by the Name of *The Adorers of the Cross*, relate to have liv'd in China; concerning which see what I have said before. Therefore China being again accustom'd unto its Country Worship of Idols, so continu'd unto the Year 1542. in which a new Light of Truth shone forth unto it; for after that St. Francis Xavier, an Apostle elected by God for the Salvation of the Indians, had sown the Seed of the Word of God through all the unknown Parts of the World, with a great and incredible gain of Souls, and had gain'd Japan, an Island hardly noted to the World, unto the Faith of Christ; at length he apply'd his Mind, inflam'd with a thirst of obtaining Souls unto Christ, to the Conversion of the Chineses, using his utmost endeavor, that he might become

Master

The various
Changes of
the Christian
Law in China.

Master of his Desires : But it seem'd otherwise fit to the Divine disposal of the Heavenly Majesty ; for expecting an opportunity of entering *China*, in *Santon*, an Isle adjoining to the Coasts of *China*, he was seiz'd with a Fever, where being replenish'd with Merits, and now ready to receive the Reward of Eternal Blessedness for those his signal Labors perform'd, he rendred his Spirit unto his Creator, and took his flight unto Heaven, and what he could not perform of himself, that he obtain'd with God by his Intercessions, that his Successor in so great a Charge might accomplish after the following manner : *Alexander Valignanus*, of our Society, who *Anno 1582.* conducted the three Vice-Roys of *Japan*, who were Converted to the *Christian Faith*, to render Obedience to Pope *Gregory* the Thirteenth ; he, I say, had come out of *Europe*, as appointed Visitor by the Vicar-General of all the *Indies* ; and now having pass'd over that part of *India* that is on this side of *Ganges*, he set Sail to view that which is situate on the other side of *Ganges*, and at length arriving in the Port of *Amaca*, he determin'd with himself to pass over into *Japonia* ; but being hinder'd by the Laws of Navigation, he continu'd full ten Months in our Station of *Amaca*, where being wholly inform'd of the *Chinesian* Affairs, he resolv'd with great ardency to prosecute the Voyage or Expedition begun by his Predecessors that hitherto lay hid in the Embers ; for from the magnitude of the Empire, the nobleness of the Nation, their great Peace now enjoy'd for so many years, the Prudence of the Magistrates, as also the Political Mode of Government, unto which none were admitted, but only such Persons as were accomplish'd in all kinds of Literature : from these Considerations, I say, he most rationally concluded, That the *Chineses* being a Nation subtle, and addicted unto the Studies of good Arts, might so far at length be wrought upon, as to admit of, or tolerate certain Persons excelling in Virtue and Learning, to abide or inhabit in their Empire, and especially such as were not unskilful in their Country Language, and Learning ; and he seem'd to be of opinion, that in time it might so come to pass, that the Rules and Statutes of the most holy *Christian Law* might have a propitious Influence on this Nation, seeing they were so far from the disturbance of the Political or Civil Administration of the Republick or Empire, that they would rather highly promote the same ; whence *China* abominating their *Heathenish* Vanities, might conceive an hope or desire of the Heavenly good things, and have an Eye unto Eternity : therefore on that very account he commanded without any delay, some Persons, sent for out of *India*, to employ their utmost Endeavors for the attaining of the *Chinesian* Language and Learning, (they were two *Italians*, one Father *Michael Rogerius*, and the other Father *Matthew Riccius* :) which when they had in some measure attain'd, with very great Industry they entred the City of *Canton*, with hope to get some Habitation in it ; but being often frustrated in their Intentions, they return'd to *Amaca*. It can hardly be express'd, how many and various Adventures or Casualties interpos'd, which rendred the Business of the undertaken Voyage, if not desperate, yet at least very much eclips'd and fading ; all which in the end being overcome, the Matter was brought to the wish'd Conclusion by Father *Matthew Riccius*, unto whom, by the prosperous Lot of our Fathers, the first Way was open'd into the Empire of *China*, and to him also the blessed Success of the *Christian Law* ought deservedly to be ascrib'd. This Person had been formerly the Scholar of Father *Christopher Clavius*, one very well skill'd in the Mathematical Sciences ; he being associated unto Father *Rogerius*, and being stor'd with abundance of curious things, together with

with a formal Embassy from the Portuguese to the Vice-Roy of Canton, made his Entrance into China, and so bewitch'd the Fancy of the Governor with the Novelty of the Presents that he brought with him, that he avouch'd, that neither himself, nor all China ever beheld the like; and he also not only retain'd these Fathers with him as Persons dropt from Heaven, but likewise shew'd them all the Respect and Civility that possibly he could.

The Fame of such great Matters being nois'd abroad, possess'd the Minds not only of many Learned Persons in the Kingdom of Canton, but throughout the whole Empire, whom when they could not possibly behold in Presence, or carry those admirable things with them that were so reported of, they call'd them unto them every where, by Letters dated out of all the Kingdoms, to come and behold them: for those things which were now grown common in Europe, were esteem'd as Miracles in China, being there as yet both unseen and unheard of. Now there were amongst the rest a Clock, both exact and curiously fram'd, shewing besides the Hour of the Day, the Rising and Setting of the Sun, the Day of the Month, and Age of the Moon: There was also a Trigonal Glass, which some thought to be an inestimable Jewel; and others suppos'd it to be a part or portion of the Celestial Orb: moreover, Geographical Maps which express'd the Globe of the Earth, unto the great amazement and admiration of all: For as the *Chineses* were of opinion, that there was nothing else without the vast Empire of China, so they could not apprehend that the Globe of the Earth was furnish'd with so many, and those so Potent Nations and People unknown to them, that it should be encompass'd with so large an Ocean, with so great a multiplicity of Islands here and there on every side scatter'd abroad; and moreover, that Europe should be situate so far off in the ultimate Recesses of the West, disjoin'd by the interposal of so many Lands and Seas, resplendent for so many Kingdoms and Monarchs, and more especially for the Majesty of the Roman Empire; also that China should be plac'd in the utmost Corner of the East; this indeed they admir'd at, and were withal much displeas'd, that their Empire, beyond which they imagin'd nothing to be remaining, yea, which was fix'd in the middle of the Earth as a Jewel in a Ring, should be cast into the extreme Part of the World. Father Riccius being mov'd at this their Displeasure, that he might not any way abate of that Reputation he had gain'd amongst them, design'd a new Delineation of the Globe of the Earth in a greater Form, distinguish'd into two Hemispheres, that China, the proportion of the Paralells and Meridians being observ'd and kept, should be in the middle. Lastly, he Illustrated all the Kingdoms, Regions, Provinces, Cities, Mountains, Rivers, Seas, and Lakes, in the *Chinesian* Characters and Language; which Work, of so universal Diligence and Labor, you can hardly express how much it drew and fastned the Mind and Eyes of all upon it, especially seeing that what before they admir'd as a rude indigested Heap, having no farther understanding of it; now they did not only behold the Constitution of each Part of the World declar'd in their own Language, but also comprehended and discover'd all and every Place in it; whence, when the House was not able to contain the great number of Persons that came to view this hitherto unseen Work, that many might become partakers of so great a Good, the Map, at the Cost of the Vice-Roy was speedily Engraven, and abundance of the Copies of it were dispers'd through the whole Empire, which excited such a flame in the Minds of Persons that were curious, that they believ'd Matthew Riccius, like a reviv'd Atlas, to be the most

The ignorance of the
Chineses.

excellent Astronomer in the whole World, and to have fall'n down from the Clouds.

The Grandees of the Empire being smitten with those first Fruits of Curiosity, every where labor'd to call our Fathers unto them; but by this means they were unmeet for so great Undertakings, having sent for divers of the Fathers of great Abilities from *Maccao*, they employ'd them in Fishing: By this means, first the Minds or Phantasies of the Great Personages being allur'd by such preparative Inventions of curious things, as they acquir'd an high esteem of their admirable Learning and incomparable Wit, so nothing was more easie than by laying hold on the occasion, which was the chief inducement of their Voyage into *China*, to discourse concerning the *Christian Religion* and the God of Heaven.

The Nobility
of China re-
ceive the Law
of Christ.

Now the *Chineses*, who for a long space of time had a great Controversie about the Worship of the True God, being captivated with their great Reasonings, that were strengthened with the weight of Arguments concerning the One and True God, and the nullity of the *Gentile* Figments and Images, presently submitted themselves to be instructed in their Worship and Discipline; whence within a few years, Men of Note, together with other Persons of all States and Conditions, discovering the Vanity of their own Religion, being wash'd with the Sacred Water of Baptism, were receiv'd into the Bosom of our Holy Mother the Church; amongst which were many Noble Persons and Governors of the Empire, whom they term *Mandorins* and *Colao's*, who acknowledging the Benefit of the Divine Call unto the safe Harbor of *Saving Faith*, so warmly embrac'd the *Law of Christ*, that they seem'd hardly able to rest, before they had brought over many others to embrace the same: Hence many Books which deliver'd the Fundamentals of the *Christian Religion* were written and dispersed throughout the whole Empire, to the incredible advantage of Souls.

But the great Enemy of Man-kind suffer'd not such a Prey to be rescu'd from him; for now Places of Residence being establish'd through the chief Provinces of the Empire, and Churches also erected unto the Service of God, by the Envy and Hatred of the *Bonzii*, that is their Priests, who were almost frantick at the so great Advancement and Propagation of the Divine Gospel, so heavy a Persecution was rais'd against our Fathers and Converts, that often being clapp'd up in Prison and cruelly tormented, and lastly by their withdrawing, and the total exilement of the *Christian Profession*, so happy a Progress of the *Faith* was almost reduc'd unto the extremest hazard: but by the Assistance of the Divine Favor, the Constancy of our Fathers, the Books publish'd by Great Persons whom they had gain'd unto *Christ*, and also by reason of the great Authority they bore, and the Innocency of the Fathers, demonstrated by the detection of the Calumnies of the Adversaries, they were restor'd unto their former Liberty, they learning from this one Example, that it cannot possibly be brought to pass that such another Persecution should ever go about to obscure the so famous Fruits, manag'd for the Glory of the Divine Majesty, no more than a Shadow can put out the Light of the Sun; therefore Matters being again brought to this tranquillous Condition, *Christianity* arose to so much the more height, by how much it had been the more lowly and violently depress'd; for the *Faith* did not only extend it self throughout the utmost Bounds of the Empire, but also entred the Palace of the Emperor; and the inviolable force of Verity was such, that it drew the Empress and her Son to the love of it, by the Pains of *Andrew Cosler*, and *Austrian*; who being wash'd with the Wa-
ter

ter of Baptism, the Empress had the Name of *Helena* given her, and her Son that of *Constantine*; the chief Minister of whose Court, *Pan Achilleus*, having also been instructed in the *Christian Religion*, and being a Person mightily inflam'd with zeal to propagate the *Christian Faith*, often solicited by ardent Entreaties, that Letters might be sent unto the Pope, and to the General of the Society of *Jesus*, for the sending over of a great plenty of Laborers into *China*: They had so great a Devotion towards the Apostolical See, that what Homage and Obedience they could not perform in their own Persons, they enjoyn'd Father *Michael Boim* to discharge at *Rome* unto the Pope in their steads.

Things thus prosperously succeeding, and according to the Desires of all, behold a new Whirlwind with great violence from the North disturb'd the prosperous and fortunate Transaction of the *Christian Affairs*, which being establish'd and confirm'd by the Broad Seal of the Emperor, they hop'd might have enlarg'd the Preaching of the *Gospel* throughout the whole Empire: But the *Tartars* being allur'd or intic'd by the Intestine or Civil Wars of the *Chineses*, and breaking through the Fortresses of the Walls, did not only reduce *Pequin*, but, like an Inundation, in little space subjected all *China* unto their Empire.

Vnuly, Emperor of the *Chineses*, being deserted by all, and forc'd to great Exigences, when no Place of Safeguard was granted unto him by his rebellious Subjects of *China*, that he might not be compell'd to behold so great a Confluence of imminent Calamities, having first with his own Hands slain both his Wife and his Daughter, at length, heightned unto Despair, miserably concluded his Life by the Halter: Concerning which Occurrences, he that desireth farther to understand the Catastrophe of Humane Concernments, may have recourse unto Father *Martinus*, in his Tractate of the *Tartar War*, and from thence he may learn not to be any farther inquisitive after the height of an unhappy Monarch in such sort exalted, which lieth subject and expos'd unto so horrible Precipices, and so great Ruines, in the so great disturbance of Affairs, and Confusion of the Empire. The *Christians* plac'd between hope and fear, with careful Minds expected the Inclination of the new Emperor, unto the Progress of the *Christian Faith*; and at length they found it more propitious unto them than ever they could have wish'd or desir'd, in the manner that followeth.

There had now been residing in *China* for many years Father *John Adam Schall*, Native of the City of *Colonia* in *Germany*, who as he was inferior to none, either in respect of his Knowledge in the *Mathematicks* and other Sciences in which he excell'd, or his excellent skill in the *Chinesian Tongue*; or lastly, his Prudence in the management of Affairs, acquir'd by long Experience; so was he much fam'd throughout the whole Empire; concerning whom when the new Emperor had been inform'd many worthy things, as in reference to a Stranger, he was very much joy'd with this Information, that he had found a Stranger, which for a long space he had desir'd, so much knowing in all the Affairs of *China*, unto whom he might safely and securely entrust the closest Secrets of all his Councils, and whom he discover'd happily to have conjoin'd the *Chinesian Arts* unto an *European Wit* or Capacity; therefore having call'd him to Court, he receiv'd him with great testimony of Friendship, and observing the gravity of his Deportment, his Candor of Life, Prudence, and excellent Wit at sudden Repartees; he was so well pleas'd with his Conversation, that he immediately created him one of his intimate Councillors, a *Mandarin* of the prime Rank, and assign'd unto him the highest Place in the *Astronomical Tribunal*

The Emperor
Famly, when
he had slain
his Wife and
Daughter,
hang'd him-
self.

bunal of the Calendar, and commanded all throughout the whole Empire to obey his Astronomical Determinations; he especially wondring at his infallible Prediction of Eclipse, in which the others did so much err, perform'd by his accurate Calculation; he admir'd also his skill in the Mechanick Arts, especially in casting of great Ordnance. The Emperor being taken with these things, lov'd and honor'd him as a Father, looking upon him as more than Man, as having something of Divinity about him; and when any Address was scarcely admitted unto so sublime a Majesty, besides that of the Empress and Eunuchs, he obtain'd without any Prohibition, a Favor granted to no other, a Priviledge of coming into the Emperor's Presence, whether at home or abroad; and therefore he was esteem'd as his *Maffa*, for so the Emperor call'd him, that is to say, *Venerable Father*; a Priviledge never read of in the Annals of the *Chineses*. Four times in a Year the Emperor vouchsaf'd to visit the House and Church of our Society, going into all the Corners of the House: he was pleas'd to converse with the *Maffa* privately in the Lodging-Room, refusing all Ceremonies of State befitting so great a Monarch, sometimes sitting upon the Bed Pallat, and sometime in the old decrepit Chair, condescending to view some of our Rarities, not refusing to smell Flowers which he Presented him from his own Garden, and never seem'd more pleasantly to recreate himself, than in the House of the poor Priests; and in the Church he wondred at the brightness of the Altars, and the elegancy of the *European* Images, cursorily enquiring concerning the Books, their Characters and Images, with the Mysteries thereof; which when explain'd unto him, he worshipp'd, especially the Fignres of *Christ* and the Blessed Virgin, and asserted, That the *Christian Religion* was the best, and excell'd all others; that his Ancestors had formerly been of the same Persuasion. And that he might not seem to esteem of the *Christian Faith* in words only, he resolv'd to do something in honor thereof; for on a great Marble Stone erected before the Doors of our Church, he caus'd to be Engraven in *Chinesse* and *Tartar* Characters, his Will and Pleasure for the Propagation of the *Faith of Christ*, by a Regal Edict, which at this Day is to be seen Printed on a *China* Sheet of Paper in the Library of the *Roman Colledge*, and is as followeth:

THE Heavenly Science of *Astronomy* (which our Progenitors so highly esteem'd of, as we also do who trace their Footsteps) deserves to be extoll'd to the Skies, especially after the same, formerly under divers Emperors being almost wholly collaps'd, is restor'd, and especially hath been rendred more exact by *Co Zeu Kim*, in the time of the Empire of *Juen*, Emperor of the *Tartars*, who formerly Rul'd the *Chineses* four hundred years; and lastly, was become very erroneous in the latter part of the Reign of the former Emperor *Mim*. There is found *John Adam Schall*, coming from the farthest part of the West into *China*, who understandeth not only the Art of Calculation, but also the Theory of the Planets, and whatsoever doth belong unto *Astronomy*; he being brought unto the Emperor our Antecessor, by his Command took upon him the care of restoring the *Mathematicks* and *Astronomy* in the University; but because that many apprehended not the Fruit that would redound unto the Commonwealth from this Science, he could not then conclude that his Subjects should employ themselves in that Science; but now I being come unto the Empire, make the order of Time my first care, as conducing to the Profit and Advantage of my Empire: for in the Autumn of the first Year of my Rule, demanding an Experiment in that Art which *John Adam* hath restor'd, I commanded him to observe the Ecliyse of the Sun, which he had most diligently Calculated long before, and having found both the Moments of Time, and

also the Points of the Eclipse most exactly to correspond in all Circumstances with his Calculation; and also in the Spring of the following Year, when there was an Eclipse of the Moon, commanding him with the same Diligence to observe it, I also found this not to err or differ an Hairs breadth: wherefore I presently discern'd, that Heaven sent this Person unto us at such a time, in which I undertook the Regiment of so great an Empire, whence I committed unto him the whole Government of the Mathematical Tribunal; but because John Adam is chaste from his Youth, and will not undertake any Business contrary to the Rules of the Religious Order, I thought it necessary to bind him with an absolute Command to undertake this Function, and to add the Dignity of the second Order unto the Title of the Master of the Celestial Secrets; in which Office he having been employ'd for some Years, hath daily increas'd his Diligence and Study: And because he hath a Temple or Church near the Gate of the City, nam'd Xun Che Muen, in which, according to the Rites of his Law or Religion he Offereth Sacrifices unto God, I therefore contributed some Assistance unto him for the building and adorning of it; and when I entred that Temple, I discern'd the Images and Utensils of it to have the shapes of strange things; and when I had ask'd him what the Books of his Religion (which I found on the Table) contain'd? he answer'd, That they contain'd the Explication of the Divine Law: Indeed, although I had first apply'd my Study to the Doctrine or Religion Yao Xun Cheu, and learn'd some things out of their Books Cum Cu, and albeit I have read somewhat in the Books Foe and Tau, yet notwithstanding I can remember nothing contain'd in them; and seeing I could not, by reason of the Affairs of my Kingdom, hitherto peruse the Books of this Divine Law, but only cursorily, therefore I cannot pass an exact Judgment out of them concerning the Law; but if you reflect upon, or consider Father John Adam, who for many years having been conversant with the Chineses and with us, followeth this Law, and Preacheth the same, then I judge and esteem it the best; for John Adam doth so reverence his God, that he hath dedicated this Temple unto him with so great Modesty and Integrity, for so many years always conforming himself in the same method of this Law, and not in the least point varying from it: this indeed is an evident sign that the Law is most perfect, in which John Adam sheweth himself of most approved Vertue, and fulfilleth that exactly by his Fidelity which that Law teacheth or commandeth, viz. To serve God, to obey Kings and Magistrates, to do no wrong to any Person, and to have respect to the Good and Welfare of the Commonwealth and our Neighbors: And would to God, that all my Magistrates, Officers, and Subjects, would imitate this his Method in serving of God, and keeping of this his Divine Law, and at a long distance would but shadow this in the Homage they owe unto their Emperor; without doubt it would fall out better, and far more happily with me and my whole Empire. As for my own part, I praise, and greatly approve of this his Belief and Law which he followeth; and therefore in a perpetual Commemoration I affix this Title to his Church, Tum hiuen hia Kim, that is, The excellent Place for ascending to Heaven. Given at Peking the seventh Year of our Empire.

This Patent, written in the Chinesian and Tartar Languages and Characters, on a black Table, by a polite and elegant Hand, is to be seen in our Study or Gallery; and the Tartar Characters do indeed resemble the form of the Syriack, wholly different from those of the Chineses. Now on what occasion the Tartar granted this Priviledge, is related before. From whence it is manifestly apparent, what affection so great a Monarch had for the Christian Faith, and how much he endeavor'd the promotion and promulgation thereof, even to the embracing of it himself, confessing the only obstacle of his Conversion was Polygamie; which Doctrine being so dissonant to the Customs and Nature of the Heathen Princes, made them boggle at first, and then flie from that True

Faith they were ready to receive, to the perdition of their Souls. But to return to our purpose.

Many Noble
Chinjes con-
verted to the
Christian Re-
ligion.

From this most ardent propensity of the Emperor unto our Religion, immediately there succeeded a great Conversion of the Ladies of Honor, the Eunuchs, and *Mandorins*; the *Christian Law* being spread abroad in the City of *Peking*, there were gather'd into the Bosom of the Church almost eighty thousand Converts. But all this flourishing and Blooming Spring was blasted in the Bud by the sudden Death of the Emperor, he not obtaining that Eternal Salvation which he so much desir'd on the behalf of others; and although oftentimes he requested the Ghostly Assistance of Father *Adam*, yet by the craft and subtlety of the *Lamas* and *Bonzii*, who stood before the Emperor in the last Conflict of Life and Death, it so fell out, that all Address to him was obstructed till it was too late; for being frustrate of his hope, whom he thought alive, he to his incredible sorrow found dead. Now when his Funeral Rites were perform'd, a Pile being made of precious Wood, the Treasures of so wealthy a Prince were cast into the Flames with the dead Corps, which put an end to his Imperial Magnificence and Grandeur.

The Son of this deceased Emperor, being a Youth of fourteen Years of Age, succeeded him in the Government; who as he was under the Discipline and Tuition of Father *Adam*, being wholly committed unto his Care by the Emperor, so he devested not himself of that innate Affection which he had to the *Christian Faith* and our Religious Fathers.

Now how much the *Christian Concerns* were augmented under these Emperors in respect of former Times, is evidently shewn by the Inscription of the new erected and Consecrated Church at *Peking*, which, as being worthy of Consideration, I shall here subjoyn in stead of a Conclusion.

The Inscription of the Church of *Peking*, belonging to the Society of *Jesus*.

The Inscr-
ption of the
Church of
the Fathers
of the Society
of *Jesus*.

After the Faith introduc'd by *St. Thomas the Apostle*, and after the same was again, and that more largely Propagated by the *Syrians* in the time of the Reign of the Emperor *Tam*; the same being again the third time divulg'd in the time of the Regency of the Emperor *Mim*, by the Conduct of *St. Francis Xavier* and Father *Matthew Riccius*, of the Society of *Jesus*, both by Preaching, and Books publish'd in the *Chinse* Tongue, perform'd with great Study and Labor, but by reason of the inconstancy of the Nation, not altogether with equal success. The Empire being now devolv'd unto the *Tartars*, the same Society, for a conclusion of their Labors in restoring the Calendar call'd The XI of *Hien Lie*, hath publicly plac'd and Dedicated this Temple to the most High God, at *Peking*, the Royal City and Palace of the Emperors of *China*.

Anno 1650. and the seventh Year of *Xun Chi*.

Father *John Adam Schall* of *Zell*, a German, Professor of the Society of *Jesus*, and Author of the foremention'd Calendar, out of the Labor of his Hands bequeatheth this Temple and his Patience unto Posterity.

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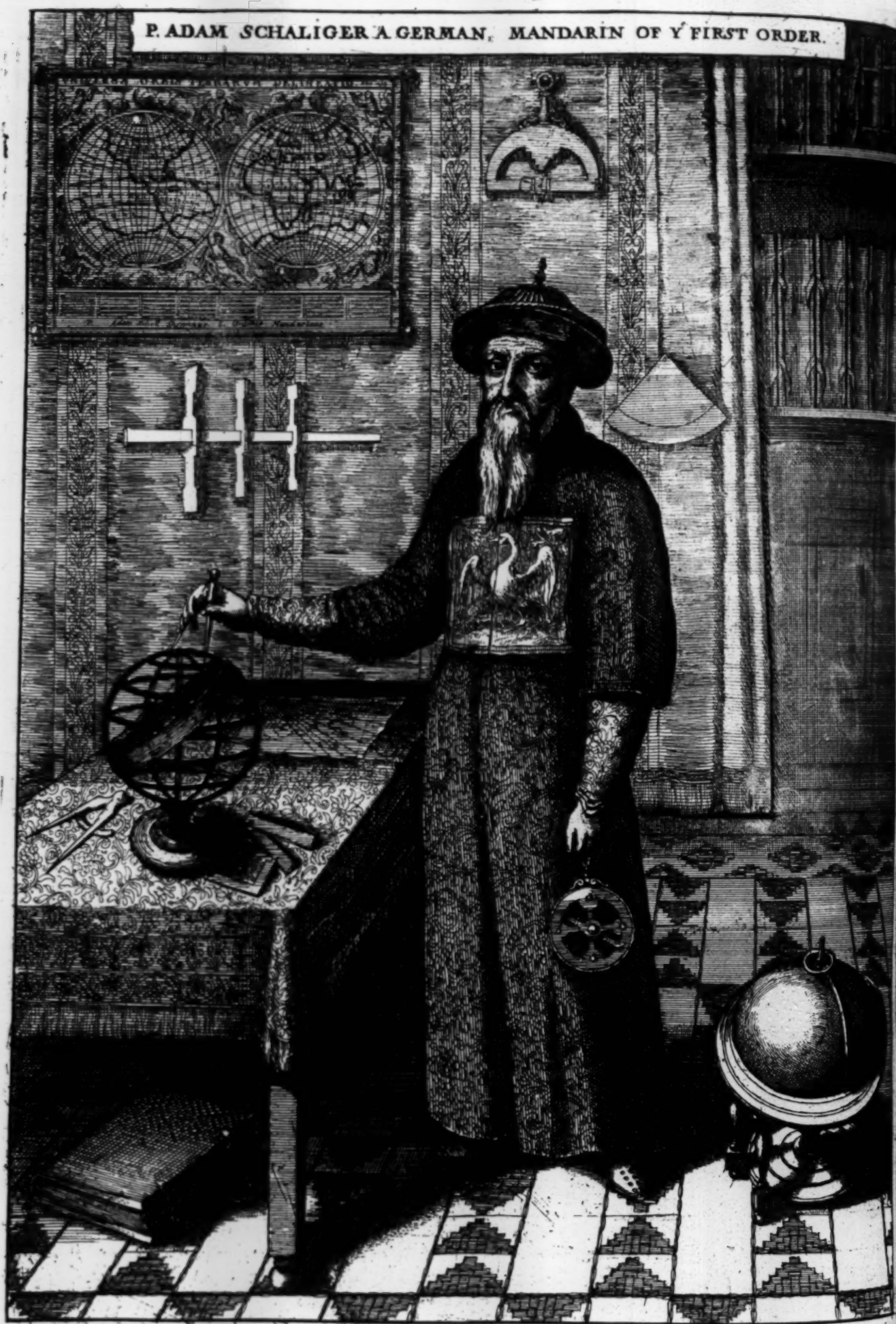
P. MATTHÆVS RICCIUS MACERAT.
of the Society of Iesus, the first propagator
of the Christian Religion in the Kingdom of China.

LY PAVLVS GREAT COLAUS OF
the Chuneses propagator of Christian Law.





P. ADAM SCHALIGER A GERMAN, MANDARIN OF Y FIRST ORDER.



C H A P. VIII.

Of the Correction of the Chinese Calendar, and how much Good redounded from thence.

THE *Chineses* never so much delighted in any thing, as in an exact Calculation of Times and Seasons, without which they justly believ'd, that neither the Actions of Princes, or Histories of any Age could methodically be compos'd, always endeavoring to confirm the same, if their Rules of the Astronomical Science had not fail'd them; for they relate in their Annals, that they have had an Academy of Astronomers maintain'd at the Publick and Royal Cost above three thousand nine hundred Years, whose Employment was to compute the Course of the Sun and Moon, and the Eclipses, and as accurately as might be to note the Houses of the New-Moons entering, and her other Appearances, that by these Lunary Observations they might give Advice to the Husbandman, and others concern'd; for they had no knowledge of the various Walks of the Planets, but were of an Opinion, before the arrival of the Fathers of our Society, that all the Constellations of what Sphere soever, were equally distant from the Earth; discovering thereby their gross ignorance in this Science.

The *Chineses* relate, That their Astronomy had its original from a very ancient King call'd *Jao*; who had two Brothers, one nam'd *Hy*, and the other *Ho*, most famous for their Skill in Astronomy, whom he enjoin'd to declare and set down in a short and clear Method whatsoever they thought might be known concerning the Compute of Times, to be observ'd by a constant Rule; which they perform'd with such care and diligence as was requisite; but after the space of about two thousand years, *Cin Hoam* obtain'd the Empire, who in the thirty fourth Year of his Reign did not only prohibit the use of all Arts, but also caus'd to be burnt all the Books that he could find; but so it hapned in course of Time, that amongst the Ruines of vast Fabricks, the so long desir'd Astronomical Volumes were discover'd, to the universal joy of the Empire: but as they had lain neglected for the space of so many years, so also they were found so erroneous, that they were of little use without Correction; the Emendation of which was at length undertaken by one *Coscencin*, an Astronomer of great note in *China*. At length it came to pass also, but how I know not, that a Book concerning the Diurnal Motion of the Planets was found preserv'd in the Kings Library, which was Presented by the Ambassador sent out of *Persia* to the Emperor of *Tartary*, when the *Tartars* were expuls'd out of *China* by the Emperor *Humun*: He caus'd the same Book to be Translated out of the *Persian* and *Arabick* Tongue into the *Chinesian* Language, hoping that in time to come their *Chinesian* Calendar might be restor'd unto its pristine Perfection. But the *Mandorins* most Learned in the Arts, not fully understanding the subtle Theories of the *Persians*, it came to pass that the *Chinesian* Calendar remain'd uncorrected until the arrival of the Fathers.

The Masters of the Astronomical Function being forc'd to make use of their accusom'd erroneous Tables in the yearly Publication of the Lunaries, with such grand Escapes in the computing Eclipses; in which having in vain employ'd themselves three years, they ingeniously acknowledg'd that they were won-

The original
of the *Chine-
sian* Astrono-
my.

Our Fathers
appointed to
Correct the
Calendar by
the Empe-
ror's Edict.

wonderfully mistaken; and therefore they Presented a Petition to the Emperor, in which they shew'd the great necessity of correcting the Calendar, recommending unto him the Fathers of the great Western part of the World, both in relation to their Skill in Astronomy, and also the acuteness of their Ingenuity in that Art. The Emperor, when he had read the Petition, was very much rejoiced, and assented unto whatsoever they desir'd, and presently by his Proclamation manifested his Majesties high Pleasure for the carrying on of the Work without delay.

The Errors of
the Chinese in
Geography.

Our Fathers being exalted to an Honor they never durst hope for, or ever could desire a Means more commodious for the Propagation of the Gospel of Christ, most willingly apply'd themselves to a Business of that great and weighty concernment: Those that were first employ'd were Father Sabatinus de ursis, and Father Jacobus Pantoja, Anno 1611. Persons excelling in the Knowledge of the Astronomical Sciences. Father Sabatinus immediately endeavor'd to have the Theories of the Planets, very necessary to the understanding of the Motion of the Constellations, Translated out of the Latin Tongue into the Chinese, by the assistance of two Mandorins, Paul and Leo, now become Christians, who with great proficiency had sometime since attain'd the Astronomical Disciplines, by the instruction of Father Matthew Riccius: Then he apply'd himself to find out the Longitude of the City of Peking, by Observations made by his Correspondents both in China, India, and Europe, without which the Calculation of Eclipses is altogether in vain undertaken. Pantoja undertook to search out the Latitude of the Cities of China; and beginning from Canton, he most exactly measur'd with the Astrolabe through the Latitude of the whole Empire, in a direct Line from the South unto the Limits of the North of Peking, sporting himself both Night and Day in the indagation of the preparative Exercises, concerning which there was not the least hint in the Chinese Astronomy. And although the Chinese vaunt so much of their great Excellency above other Nations in subtilty of Wit, yet they knew not what the Longitude or Latitude of Places was; so that when the Fathers of our Society first entred into China, and caus'd some Sun-Dyals to be made, they admir'd that the Cities of China should be under divers Elevations of the Pole, in regard they assign'd but thirty six Degrees unto the whole Empire, relying upon the Tradition of the Ancients, who foolishly persuaded themselves, that the Earth was not Globular, but that it was extended into an infinite Superficies, and that the Sun and Moon about or under the West, entred into a certain deep Cave, from which again they arose about the East: And moreover, that the Sun and Moon were no bigger than what the Eye demonstrated them to be, viz. that those lucid Bodies are not above six Handfuls in magnitude: from whence it is manifest, how maim'd, lame, and imperfect the Chinese Astronomy was.

But to return to our purpose: This happy beginning of the Emendation of the Calendar continu'd not long, by reason that the Academy of the Mathematical Colledge being enrag'd at our Fathers for the great Honor conferr'd upon them by the Emperor, Presented an humble Petition to him, in which, with great eagerness, they complain'd of the suppression of the Studies of their Country Sciences, and of the signal Advancement of Barbarians in the Royal Employment: But the Emperor having fully discover'd the imperfection and deformity of the several Computations made by the Adversaries, and that the Calculations of our Fathers always agreed to the Point of

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the Prediction, at length, by a new Patent, granted unto the Fathers a plenary Power, in reference unto the Astronomical Arts, Father *John Terentius* being more especially taken into this Employment, at the Request of the *Mandorins Paul and Leo*.

This Father *John Terentius* was a German of the City of *Constance*, who before he entred into our Society, was in great favor and request with Princes and Noble Personages, for his exact Knowledge of the occult Secrets of Nature, and happy Skill in Physick; but weary of his Honor and Fame, divulg'd far and near, and renouncing the World, he resolv'd to employ his Talent in the Conversion of the *Infidels*; wherefore he undertook the *Indian Expedition*, which he obtain'd with no great Labor; for as he shew'd himself an indefatigable Searcher out of the Mysteries of Nature, so now by this Opportunity he pass'd the vast Voyages of the Ocean, not after the manner of idle Persons, and such as sleep away their Time, or spend it in other trivial Employment; but our *Terentius* left nothing uninquir'd after, whether you have an Eye to the natural Situation of Promontories, or Coasts, the original of Winds, the Properties of the Sea, and the varieties of Fish therein.

Terentius being now arriv'd in *India* in the Fields and Woods, and being a most skilful *Botanist*, he met with no kind of Plant, but having most exactly examin'd, he entred them in his Book, together with their proper shapes, and distinct forms. Hence, having search'd out the Coasts of *India*, *Bengala*, *Malacca*, *Sumatra*, *Couchinchina*, and the Rarities of Nature worthy of consideration, he at last arriv'd at *Maccao*, and from thence he came into *China*, the accomplishment of his Desires, over all which he travell'd by a direct, transverse, and oblique Voyage; and because many Rarities of Natures Secrets more perspicuously presented themselves in these most distant Climates, viz. in Stones, Plants, Animals, and in the Customs and Manners of the Inhabitants, he left no way unsearch'd, nor means unexamin'd, but made trial of the Vertues of each by Philosophical Experiments; and as he was not unskilful in Painting, he exhibited each of them Pencil'd to the Life with his own Hands, according to the Prototype or Draught of Nature, unto the admiration of the *Chineses*, in two large Volumes, which he call'd *Indian Pliny*, a Title becoming so great and worthy a Work. It was the only intention of this Person by these his admirable Secrets, first to lay open a way for himself, and at length for others, both of the Learned, and also of the *Mandorins*, to obtain their Assent for a Liberty of Preaching the *Gospel*; which he so dextrously gain'd, that there was hardly any Person that did not esteem and honor him as a Man sent down from Heaven; and being an excellent Physician, he was sent for at last unto all Persons, of what Estate or Condition soever they were, that were afflicted with any Distemper, whom with the Embracements of the Bowels of an invincible Charity, he both cur'd of their Bodily Distempers, and heal'd their Souls that were oppress'd and infected with the Darkness of *Gentilism*, by the Word of Life, unto the incredible Fruit and Advantage of the *Christian Commonwealth*: Therefore being intent on these Concernments, after the so long suspended Business of the mending of the Calendar, and the Return of our Fathers from Exile, as a Master now a long while Exercis'd in the Astronomical Disciplines, by the Labor of *Leo the Mandorin*, now Converted unto the *Cristian Faith*, he was sent for unto *Peking*, at the Emperor's Cost to correct the Calendar; but while he was employ'd in this Affair, being seiz'd on by Death, the Business was obstructed, to the great Grief of all Persons, and more

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especially of the Emperor: Yet there wanted not new *Atlases*; for in his Place was substituted Father *Jacob Rho* an *Italian* of the City of *Milan*, and Father *John Adam*, who by an united Force undertook the prosecution of this Undertaking: But Father *Rho* departing this Life, the whole Management of this weighty Affair was laid on the Shoulders of Father *Adam*, who with the Applause of the whole Empire made a final Conclusion thereof. But the malice of their Adversaries can hardly be express'd, who in their Apologetical Writings to the Emperor, complaining, that they had prescrib'd the Laws of the Arts and Sciences unto the *Chineses*, to the Disgrace and Signal Contempt of the whole Empire; and that *Barbarians*, and Sons of an unknown Land, should be exalted with so great Honor from the Emperor, and that by the Imperial *Diploma* or Patent; as if the excellency of Wit of all the Learned *Chineses* concentred in the Heads of two obscure Persons, leaving them for the future no hope of Glory. And when they could accomplish nothing by such like Accusations, returning unto horrible Calumnies, they were invective against our Fathers, as the Overthrowers of the Republick, the Contemners of the Gods, Promulgers of a New Law, wholly and diametrically contrary unto theirs. The Emperor perceiving their Malice, answer'd, *That the Astronomical Government had nothing to do with their Religion, and that they should know his Royal Judgment was just and right, which, laying aside all respect, was confirm'd in the truth of reforming the Calendar, and Calculation of the Eclipses, in which he had long since found them very much mistaken, always discovering the Calculation of our Fathers to answer exactly to their Predictions.* Wherefore he commanded them to cease from Contentions, or otherwise he would immediately inflict due Punishments with Justice and Severity upon the unjust Slanderers. Therefore being as it were thunder-struck, they desisted from any further Contradiction, judging it more fit for some space to decline the Displeasure of the Emperor, than by such Accusations to lose all hope of further Proportion, and to run the hazard of Banishment, and the loss of Life it self.

Now the Emperor, by Nature most curious, respected and favor'd our Fathers for the great Collection of Books which they made for reforming the *Chinesian* Astronomy, which they Presented unto him. The first of these was an Astronomical Book of *Logarithms*, adapted unto the *Chinesian* Accompt, which, besides that it was involv'd with innumerable Difficulties, was altogether insufficient for all manner of Astronomical Operations: for what they could not perform by *Addition*, *Subtraction*, and the other known kinds of Numbers alone, those our Fathers, by introducing the *European* Compute, comprehended in a few Lines.

They also publish'd a Treatise of *Trigonometry*, so necessary to the accomplishment of Astronomical Conclusions; concerning which, the *Chineses* even unto that very Day had not receiv'd the least glimpse.

There also follow'd another Work of the *Opticks*, in which was describ'd the Situations of the Stars, their Magnitude, their Distance from the Earth, and also from one another, the Doctrine of *Parallaxes*, of their other Accidents and Phænomena's, or Appearances.

Next to this, succeeded the *Mechanicks*, or the Use and Making of Astronomical Instruments; with which the Emperor being much delighted, they reduplicated his Joy, by Presenting him with each Instrument, as they were newly made in *Europe*; and he was so taken therewith, that he gave a strict Order they should be laid up in the most withdrawing Recess of his Bed-Chamber;

Chamber; and that he might exactly understand each, he would be instructed therein by the Fathers. And from that time they obtain'd not only what concern'd Learning, but also the Propagation of the *Gospel of Christ*, accompanied with Revenues necessary for their own Private Support. Moreover, the Emperor deputed an hundred of the *Chinesian Astronomers*, who should acquiesce in the Judgment of Father *Adam Schall* in the Decision of all things, as the Supreme Head and Arbiter of the Tribunal of Rites or Astronomical Council. Which Edict was confirm'd with so great force, that to this very Day no Person whatsoever durst so much as motion any thing contrary unto it: And his Authority was such, that no *Ephemerides*, which was wont every year to be divulg'd through the Empire, might now be Publish'd, without it were Compos'd or Authoriz'd by him, a great Penalty being inflicted on those that should act to the contrary.

They that desire to know more concerning the Matters above-mention'd, may have recourse to the Relation (if ever it chance to be Publish'd) which Father *Adam Schall* hath compil'd concerning the reformation of the *Chinesian Astronomy*, which I have read in the Manuscript; where the curious Reader will see with admiration how much the Labors of these our Fathers have contributed to the Propagation of the *Gospel of our Lord Jesus Christ* throughout the vast and extensive Dominions of the Emperor of *China*, and how much Glory, Honor, and Reputation hath thence redounded unto all *Europe*: And from the extraordinary Favor and Kindness that Father *Adam Schall* receiv'd on all occasions from the Emperor, we may conceive great hopes of the Conversion of these *Infidels*; for certainly this Great Prince is himself so inclinable to the *Faith of Christ*, in which he acknowledgeth his Predecessors to have been formerly instructed, that being convinc'd by the undeniable Truth of our most Holy *Faith* he hath for a long while since determin'd to receive *Baptism*, but that the affection he beareth unto *Polygamie*, which conflicts not with the Purity of our *Religion*, and the Precepts of the *Divine Law* which *Christ* has commanded us, hath proved an Obstacle to his Conversion; and this is it also which equally hindereth the Consents of all the *Indian Princes* to this Holy Resolution: Otherwise he willingly admitteth of *Christians*, especially the *Doctors of the Divine Law of the Great Western World* (for so he termeth the *Europeans*) by whose means he saith he hath learn'd from the Ancient Monuments of his Predecessors, that the *Christian Faith* was formerly Preach'd and Receiv'd throughout all *Tartary*; to confirm which his Opinion, he acknowledgeth, that in many Places of his Empire of *Tartary* Crosses and other Emblems of *Christianity* have been found: And he glorieth that the Characters which they use in Writing, the *Tartars* receiv'd from the Masters of the *Divine Law* of the West: So that in this respect he hath very little favor or regard for the frantick and detestable Worship of the abominable Deities of the *Bonzii*; and if at any time he be inforc'd by his own Imperial Law to go to their Temple, according to the Custom of his Predecessors, it is not out of Religious but Politick respects; for he hath a natural antipathy to the Manners of the *Chineses*, which is evident from his rejecting the Habit which the *Chinesian* Emperors used to wear, and commanding the Great Officers of his Court to follow his Example: And that the difference may be the better discern'd, the following Figure gives the Representation of the Emperor in his Royal Habit; and also the Portraiture of Father *Adam Schall*, in the Habit Generally worn there by the Fathers of our Order. The Emperor's

The Empe-
ror's Habit.

peror's Robe is adorn'd with Embroider'd Dragons, and Feathers of Birds, as also with Jewels and Pearls of inestimable Value, by which he strikes an awful and reverential Fear into the Minds of his Subjects.

Now the Cause why all that have Admission into the Emperor's Court stand near the Throne with their Arms hanging down, is this; The *Tartars* esteem it a grand Misdemeanor in the Presence, to Gesticulate acting with the Hands, or moving with the Feet; from whence fearing his high Displeasure, they stand like Statues without any Motion, with their Eyes fix'd on the Earth: the Emperor by the same Posture on his part, seemeth to demonstrate what others ought to do, neither may any one dare to appear in his Presence in any other Habit but that which the Dignity of his Office, or the Mode of the Royal Employment prescribeth; for by that Habit his Office is known, both by the Emperor and all others. Hence by the Figure of a Crane on the Breast of Father *Adam Schall*, is declar'd the Dignity of his Place. And because it is esteem'd dishonorable to come into the Presence on foot, therefore both the *Colai* and the *Mandorins* of the highest Rank, are carried in magnificent Chairs plac'd on Mens Shoulders.

Now how much this Habit is different from the Habit of the Emperors of *China*, the Reader may easily collect from that Figure which is exhibited in the first place of the Geographical Chart of the Empire of *China*, where I have also set down the proper Habits of the private Persons in each Province. Moreover, in the time of *Matthew Riccius*, in which the *Chinesian* Emperors Reigned, the chief *Colai* and *Mandorins* of the Tribunals were also Vested in a different Habit, such as is this that followeth, where you see the Habit of Father *Paul Riccius*, which is proper and peculiar to the Doctors of the great Western World, which the Fathers of our Society us'd constantly before the Invasion of the *Tartars*.

The other is the Pourtraiture of Doctor *Paul*, long since Converted unto the *Christian Faith* by the aforesaid *Paul Riccius*, a Man of a most quick and clear Judgment, who as he was a great *Cola* of the Empire, and of great Authority among the *Chineses*, so both by his Preaching and Writing he very much Illustrated the *Christian Religion*: But seeing the Historians of *China* have sufficiently describ'd their Lives, and the Grandeur of their Actions, I thought it not requisite to repeat them; wherefore it shall suffice here to set down both their Pictures in the *Chinesian* Habit.

Now the Emperor of the *Chineses*, before the Irruption of of the *Tartars*, when he went unto the Tribunal, was accusom'd to present himself unto view, like a petty Deity, from a lofty Place, at a Window; he bore in his Hand a Skreen of Ivory to cover his Face, and another half a Cubit long over his Royal Diadem, from which, Precious Stones of inestimable Price were so inserted on Threds, that they hung down, and by their lustre mask'd his Presence from the Eyes of the Beholders.

As for the Women, the *Chineses* have this Custom: The Plebeians and poorer sort buy their Wives, and as often as they please sell them again. The Emperor, and the Royal Lineage, in their Matrimonial Contracts, have regard only to the Beauty of the Body, not to the Riches or Quality of those they Marry: Neither do the Noble Personages aspire unto such Marriages, by reason that the Queens and Empreſſes have little Command, and being confin'd in their Palace, are for ever depriv'd the of sight of their Relations; and also because in the Election that is made by the Magistrates who look after the

the Concernments of Marriage, very few of an innumerable company are advanced to the Dignity of the Royal Bed. The Emperor hath one primary Wife, besides which he and the Heir to the Crown Marrieth nine others somewhat inferior; and lastly, thirty six others, all which enjoy the Conjugal Title: Unto these are added a far greater number of Concubines, which are neither term'd Queens, Empresses, or Wives, reserv'd for collateral Pleasure. The primary Wife only sitteth at Table with her Husband, all the rest, especially those that are not of the Royal Kindred, are Servants to the Prince, and Ladies of Honor unto the Empress, who in the Presence are not permitted to sit; neither do their Sons call them Mother, but the primary Wife.

It can hardly be express'd how strictly the Women are kept throughout the whole Empire, not only those of Quality, but the common sort, who are oblig'd by an inviolable Law so strictly, that not only those Persons that are not ally'd unto them by any Affinity, but also those that are near unto them by Blood, yea, their very Children come not at them; for the Womens Apartments are so contriv'd, that they can neither see or be seen by others; from whence they very seldom have liberty granted to go abroad, and if upon an urgent Occasion they obtain it, they are so clos'd up in Sedans, that there is not so much as a Chink or Cranny left open to shew themselves.

The *Chineses* esteem their Beauty chiefly to consist in small Stature and little Feet, so that what may seem unto us unbecoming, they esteem as Miracles of Beauty; whence from their Infancy their Feet are so closely Swath'd, which continueth all their Life, that they can hardly go without great pain: If you demand a Reason of them, they answer, That they have observ'd this Custom (deriv'd to them about two thousand eight hundred years since) from the Example of *Tachia*, the Wife of the Emperor *Chei*, which Empress for her incredible Beauty they suppose to be plac'd amongst the Goddesses, and therefore she is esteem'd by them for the *Chinesian Venus*; and they feign the Beauty of this Personage to have arose from nothing else but the strait binding of her Feet, which consequently caus'd the smallness of them. Others say, That this Coercitation was Enacted by a Law of the wise Men, that Women may learn to sit at home, which if they do not voluntarily, they are by this means compell'd. Their Habit is modest and full of Gravity, being veil'd so, that no part of their Body is naked, except the Face: They adorn their Heads, especially the more Noble sort (and those that live at Court) with divers Wreaths or Fillets beset with Precious Stones, which add wonderful Splendor: Their Vests interwoven with Flowers, Birds, and the like Ornaments, trail at their Feet, but yet so, that what they esteem their chief Beauty is not obscur'd; and to pass away their Time, they sport with little Dogs, Birds, and such Delights: But that their Habit may be the better understood, the Attire of the Court-Ladies is set forth in the annexed Figure, brought from *China* by some of our Society.

CHAP. IX.

Of the Mode that our Fathers are wont to proceed in, in the Conversion of the Chineses.

IF ever any Monarchy in the World were Constituted according to Political Principles, and the Dictates of Right Reason, I dare be bold to say it is that of the *Chineses*; for in ~~it~~ I find all things dispos'd in so great order, that whereas all in a manner are subject to the Pleasure and Command of the Learned, so almost nothing is transacted in the whole Empire which hath not a dependance on them; neither is any one advanc'd to any Dignity before he is sufficiently instructed in their Learning and Arts, and by a rigid Examination of the Learned Tribunal hath first been approv'd; and no Person can obtain any Office of great Port and Honor, unless he be found to be eminent in the Knowledge of the Sciences, and the Principles and Intrigues of Policy; and these have the Charge of the Empire, whom they vulgarly term *Mandorins*, Governors of Cities, or Vice-Roys of Provinces, who are distributed in such order, that nothing hapneth throughout the whole Empire, which the Emperor is not made acquainted with: And seeing the Dictates of the Emperor, have the Obligation of a Law amongst his People, there is no Person but doth forthwith put in Execution his Will and Pleasure, under the Penalty of privation of his Office and Dignity, than which nothing is more feared by them; so that the least Concernment falleth not out in so vast an Empire, that hath relation either to the Machinations or Plots of Foreign Enemies, or the Fidelity and Care, or the negligence of the *Mandorins* in their Charge; or lastly, the Revenues of the Empire, and Grievances of the Empire, which is not first made known by these sorts of *Mandorins* unto the *Colai*, and by them immediately the Supreme Monarch hath Intelligence, whence every one dischargeth his Place with incredible Care and Solitude, without any respect had either to Friends or Kindred.

Now seeing that amongst all their other Laws, one of the chiefest is that by which all Foreigners and Strangers are prohibited entrance into *China*, it may easily be collected from this Discourse, compar'd with what is related in the Histories of *China*, how great the Difficulties were which our Fathers labor'd under for divers Years, to procure a Dispensation from this Law, (which by the favor of Almighty God they at last obtain'd,) if you consider their unskillfulness in the Language, which is the most abstruse of all others to write and speak, and in which if a Stranger be not well vers'd, he can neither lie obscur'd without the Character of Treason, or Commerce in Publick, without evident danger of Banishment, or infliction of Torments, being presently discover'd not only from the pronounciation of the *Chinesian* Speech, but also by their Persons very much differing from the *Chineses*. These things being prov'd by experience, it was concluded, that none should undertake this Expedition who was not in some tolerable measure instructed in the *Chinesian* Language at *Maccao*, (where on purpose the New Converts, Teachers of the same, were kept) that being skill'd in the Tongue, and obliging the Minds of the *Mandorins* by some curious Presents of their Ingenuity, they might the better expect a Return of their Labor: for there is no Place for them to boast of

Metaphysical

Metaphysical Speculations, nor Study of Scholastical Quirks and Subtleties, or more sublime Theories; but you must extract and shew some undertaken Specimens of the *Mathematicks*, and things sensible, both to cause admiration, and to gain a Repute to the *European* World. Lastly, some Documents of *Moral Philosophy*, unto which they are addicted, to be approv'd not by vain gaiety of Words, but Example of an exquisite, excellent, and innocent Life, remov'd from all desires of Mundane Pretensions, such as becometh the Apostolical Laborers in the Propagation of the *Divine Law*.

And as the Precepts of the *Christian Faith* seem to differ as much from the Religion of the *Chineses* as the Heaven doth from the Earth, so it cannot be express'd how many Toils and Labors must be undergone, and how many Dangers pass'd through, that they may be rendred capable of receiving our most holy Law, and the truth of the same genuinely explain'd: Here the Vanities of *Polytheism*, or of having many Deities, must be confuted; here *Polygamie*, or Marrying of many Wives, must be destroy'd by strength of Argument; here the incomprehensible Mysteries of our Belief must be inculcated with great dexterity and caution, wherein laboring with more than ordinary patience and continual subjection of the Body, how many Calumnies must they be subject unto! But for this peruse the History of Father *Daniel Bartolus*, lately publish'd in the *Italian Tongue*.

And because the Preaching of the *Gospel* could not take root without the publication of Books, I might treat opportunely in this Place concerning those publish'd on this Occasion. As first the Works of the Venerable Father *Matthew Riccius* of *Macera*, the Founder of the *Chinesian* Expedition after *St. Francis Xavier*. Secondly, Father *Nicholas Trigautius* a *Flandrian* of *Doway*. Thirdly, Father *Jacob Rbo* of *Milan*; all which writ many large and Learned Volumes. And besides these, there were many who publish'd large Treatises to satisfy the Curiosity of the *Chineses*, as the two-fold Universal History of Father *Nicholas Trigautius*, Father *John Terentius* his *Indian Pliny*, and many more particularly mention'd by our Author, from *Fol. 117. to 121.* in which are the Particulars at large.





SOME

Special Remarks

TAKEN OUT OF

ATHANASIUS KIRCHER'S

Antiquities of China.

PART. III.

Of the Idolatry of the Chineses.



THE Books of the *Chineses* mention only three Sects of Religion in *China*; First, that of the *Learned*; next, that call'd *Sciequia*; and the third they term *Lancu*. One of these three all the *Chineses*, and other conterminant Nations which use the *Chinesian* Characters, do profess; such are those of *Japan*, *Corian*, *Tonchini*, and *Cocincina*.

The three
Sects of the
Chineses.

These three Sects do very much resemble the *Egyptian* Priests or Wise-men, their *Hierogrammatists*, or those that were vers'd in the Sacred Writings, and the *Plebeians*.

The Sect of the *Learned* Rule the Commonwealth, abound in Books, and are applauded above the rest. They acknowledge *Confutius* as the Author and Chief of the Philosophers, as the *Egyptians* do their *Thoyt*, whom the *Gretians* call *Hermes Trismegistus*; and as the *Egyptians* do their Sages worshipp'd one God, whom they termed *Hemphet*, so the *Learned Men* of *China*, according to the Dictates of *Confutius*, worship not Idols, but one Deity, whom they term *The King of Heaven*.

The first
Sect.

Concerning this Sect *Trigautius* in his *Christian Expedition into China* says, "They assert that the Function or Office of Sacrificing to, and Worshipping

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" of the King of Heaven doth only belong to the Prince ; and therefore the
 " Emperor hath two most stately and magnificent Temples in his Palaces of
 " Nanquin and Pequín, the one Dedicated to Heaven, the other to the Earth :
 " He himself formerly Sacrific'd in them, but now the most grave Magi-
 " strates supply his Place ; they slay and Offer up Bulls and Sheep in Heca-
 " tombs to the Heaven and the Earth (as the *Egyptians* did to *Osiris* and *Isis*)
 " and perform many other Rites. The peculiar Temple of the Learned is
 " that of *Confutius*, which is erected by Law in every City, in a Place above
 " their Schools. This stately Edifice adjoyns to the Magistrates Palace, who
 " is President over those that have taken the first Degree in that Learning.
 " In the most obvious place of the Temple is the Statue of *Confutius*, full of
 " Characters ; or in stead of a Statue, his Name inscrib'd in Golden Letters
 " on an elegant Table : on each side of which stand the Statues of some of
 " his Disciples, whom the *Chineses* have Canoniz'd amongst the Deities of the
 " inferior Order. All the City Magistrates meet every New and Full-Moon in
 " this Temple, with those that have taken the Degree of Batchelors, to ho-
 " nor their Master with acustom'd Crouching, even to Prostration, the Tem-
 " ple being all the while illuminated with lighted Torches, and burning of
 " Incense.

Much after the same manner, the *Egyptians*, on the first Day of the Month
Thoth, perform'd their Solemnities unto *Mercury*.

There are also various Statues of this God, some of them very great, others
 small, and easily carried about ; one was communicated unto me by the Re-
 verend Father, Assistant of the *Portuguese* Society of *Jesus*, *Nunnius Mascarenias*,
 the which Engrav'd I thought good to adjoyn.

The second
 Sect.

The second Sect of the *Chineses*, which answereth to the Philosophers
 amongst the *Egyptians*, is call'd *Sciequia*, or *Oympto*, but vulgarly *Amida* ; the *Ja-
 poneses* term it *Xaca* and *Amidabu*. This Law came to the *Chineses* from the West,
 brought from a Kingdom call'd *Threncio* or *Sciuro*, which Regions, as *Trigantius*
 affirmeth, are concluded under the only Name of *Indostan*, situate between the
 River *Indus* and *Ganges*.

This Sect will easily appear by their Opinions to have proceeded from the
Gymnosophists, *Brachmans*, *Persians*, and *Bactrians*, who anciently inhabited this
Indostan,

Indostan, and have Planted their Colonies in *China*; for they hold a multitude of Worlds, a Metempsychosis or Transmigration of Souls into Brutes, professing all the Philosophy of *Pythagoras*. Father *Martinus* in his *Atlas* thus relateth concerning them:

“*Xekiao* (saith he) is a Sect which our Fathers hold to have been introduc’d into *China* first after *Christ*: It admitteth a Transmigration of Souls after Death, as a Punishment for Sins committed, and that both external and internal: They worship Idols, and perpetually abstain from whatsoever had Life, a Law judg’d necessary by them, for a withdrawing of the rude Multitude from Vice, and as an incitement to Vertue. The internal Metempsychosis is that part of Moral Philosophy most famous and excellent, as having reference unto the Vacuity and universal Victory of the Passions and deprav’d Affections; that this may take place, they hold, that they pass into Plants and Animals, as they were obnoxious and inclinable unto their Affections. In their sceptical way they will have nothing to have the stamp of Truth in this Life, but as we apprehend it, and that Good and Bad are the same in respect of divers.

Taigautius subscribeth unto this: “This Opinion (saith he) fram’d with *Democritus* and others, many Worlds, but they seem chiefly to have borrow’d the Transmigration of Souls from the Doctrine of *Pythagoras*, and they have added many other Fictions unto it, to colour over the Falsity: Now they appear not only to have receiv’d these Tenents from our Philosophers, but also to have borrow’d a certain Shadow from the Evangelical Light; for they introduce a certain mode of a Trinity, in which they feign three Gods at length to co-unite into one Deity.

Of this also the *Spanish* Epistles make mention in these words: “They had notice of the Gospel, because in the Province of *Peking*, amongst other Idols, there is the Figure of a Man which hath three Heads, and they look one towards the other; and the *Chineses* say, That it signifies that all three of them have but one Will and Desire. And a little after he saith, “There is another Image of the Figure of a Woman, with a Child in her Arms.

Father *Martin Martinus* reporteth, That he hath seen in many Images, the Prints, or Footsteps of the Christian Faith in the Province of *Fokien*. And he also asserteth, That he beheld ancient Crosses, and the Image of the Blessed Virgin embracing her Son, which are now to be seen in our Church. Now we may piously suppose these to be the Relicks of *St. Thomas* the Apostle, or of some later Propagators of the Gospel; and it is more probable that Idols had their original from the *Persians*, *Medes*, and the *Indian* Philosophers, Heirs of the *Egyptians*, amongst whom it was a peculiar Property to make many Statues to signify the Effects of one thing. They continually shave their Heads, that give themselves up unto Contemplation on Mountains, and in Caves. Their Temples are so full of Idols, made of Brass, Marble, Wood, and Clay, that you would take them for *Egyptian* Chappels.

The third Opinion of the Prophane Religion call’d *Lanzu*, answereth to the *Plebeians* and *Egyptian* Magicians, and had its original from a certain Philosopher who flourish’d at the same time with *Confutius*; they feign, that his Mother bare him eighty years in her Womb, wherefore he was call’d *Lanzu*, that is, *The Old Philosopher*. This Opinion promiseth Paradise unto those that are made up of Soul and Body; and they hang up in their Temple the Effigies of certain Persons, whom they fable to have soar’d up unto the Heavens: they

they prescribe Methods of Exercises to attain the same, which consist in various Rites, and certain Prayers also in Potions, by which, and with the favor of the Gods, they promise a long Life.

It is the peculiar Office of the Priests of this Sect, by impious Prayers to Exorcise Devils out of Houses; which they attempt by affixing on the Walls the horrid shapes of Dæmons, delineated with Black on yellow Paper; then they fill the Houses with such strange Cries, that themselves seem to be Furies: They also promise to fetch down Showers in a Drought, to stop great Rains, and to avert Private or Publick Misfortunes.

And these are the three chief Heads of the Opinions of these Idolaters; but the subtlety of these Masters have wrought them into so many Meanders, that they seem scarcely to be numbred, and the incredible number of Images sufficiently shew the same, which they do not only expose often to be ador'd in their Temples, but also in each private Dwelling a Place is deputed for them; and in the Market, the Streets, their Ships, and Palaces, they are first obvious to the sight, wherein they imitate the *Egyptians*, who were infamous for all sorts of Idols.

But to clear this: First, as the *Egyptians* and *Grecians* believ'd certain Deities to preside over the Universe, so unto these do the *Chineses* build mystical Temples; these they, after the manner of the *Egyptians*, pacific and attract with various Rites and Ceremonies.

The second Argument, that the Religion of the *Chineses* was borrow'd or deriv'd from the *Egyptians*, is so manifest, that no Person can in the least doubt or question the same; and it is this, That unto this very Day there are found Temples Dedicated unto *Mars*, *Venus*, *Fortune*, *Peace*, the *Oreades* or *Nymphs* of the Mountains, and other Gods, common both to the *Grecians* and *Egyptians*, as the *Ichnography* of the Metropolitan City of *Nanking* in *China*, no less elegantly than exactly Imprinted on *Chinesian* Silk by our Fathers, and sent from *China* to *Rome* some years since, will sufficiently prove, which I have here adjoin'd, as I Copied it with great fidelity, to demonstrate the great Affinity that there was between the *Chinesian*, *Grecian*, and *Egyptian* Religions.

The Temples of the Chinesian Gods.

THE Temple of the Dragon of the Sea, or *Typhon*.

The Temple of the Queen of Heaven, Dedicated to the Moon.

The Temple Dedicated to Heaven.

The Temple Dedicated to Dæmons and Spirits.

The Temple Dedicated to Mountains and Rivers, that is, to the *Oreades* and *Nereides*.

The Temple of a Grateful Mind:

The Temple Dedicated to the Planet *Mars*.

The Temple Dedicated to the President of the Walls.

The Temple Dedicated to Good Peace.

The Temple Dedicated to the Spirit of Medicine, *Æsculapius* or *Apollo*.

The Temple Dedicated to the President of the Woods, or *Diana*.

The Altar of Heaven.

The Altar of the Earth, *Ceres*.

The Altar of the God of Rain.

The Altar of the King of Birds.

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These are so agreeable to the *Grecian* and *Egyptian* Deities, that all their Idolatry seemeth to have made a Voyage thence into *China*.

The third Argument is, That besides their Letters, in which they come very near the *Hieroglyphicks* of the *Egyptians*, as I have shew'd in the second Part of my *Oedipus*, they have the same Ceremonies. 'Tis receiv'd for Truth on all hands, That the *Egyptians* always ador'd the Figures of the *Pyramids* with a certain Divine Honor, the Tracts of which sort of Worship continue in *China*; for they have also *Pyramids*, which they call *Chinees*, and hold them in so great Veneration, that no Person dares undertake any thing, till such time as he hath perform'd his Devotion there: I shall alledge *Petrus Jarricus* as a Witness of this Matter, who in the fifth Book of his *Indian History*, publish'd in *French*, Chap. 51. speaking of them, hath these words following:

"Besides these Wooden Idols there are others which they call *Chinees*, made
"for Workmanship in the fashion of *Pyramids*; within which there is a cer-
"tain kind of white Ants or Emmets, which discover not themselves with-
"out, but have their little Cabbins or Lodges within, so that none know from
"whence they receive their nourishment. The *Idolaters* stand much in fear of
"these *Chinees*, insomuch that when they buy a Slave, they first bring him
"before some one of these *Pyramids*, with a Wine-Offering, or other things
"which they Present unto it, supplicating the Idol, that if he should run
"away, he would cause the Serpents, Lizards, and Tygers, to kill and devour
"him; whereupon the poor Slaves are so fearful, that although they are ill
"us'd by their Masters, yet do they never presume to forsake them.

From which it is apparent, that the *Chineses* borrow'd all these Fopperies from the *Egyptians*, *Persians*, and others, who (as I have shewn in my *Oedipus*) worshipp'd a Stone or Rock terminated in a Cone, or a *Pyramid* in stead of a Deity; but for the *Novizonian* *Pyramids*, hear Father *Martinus*, who in his *Atlas*, fol. 57. thus describeth them:

"In the Province of *Foquien* (saith he) are many beautiful Fabricks, and
"not a few Temples: But the Tower without the Walls excelleth all the rest
"in splendor and magnitude of Work: The Figure is eight-square, rising
"from the Ground nine Stories in heighth, and therefore is call'd *Novizonia*;
"its Perpendicular from the Vertex to the Foundation is ninety Cubits, un-
"to which the Breadth answereth in a due proportion: The exterior Wall
"is adorn'd with Carv'd and Painted Figures made of the finest Clay, of
"which they make their *Porcellane*: The inward Wall is vested with parti-
"colour'd Marble, which is so polish'd, that like a bright Mirror it reflecteth
"the Face of the Beholder: You ascend by Stairs, not built in the Tower, but
"within the double Walls; from which there is a Passage unto each Story,
"and thence to most beautiful Footpaces cut in Marble, and Gilded Iron
"Grates, by which the Galleries are every where fortifi'd and adorn'd: With-
"out the Tower, about all the Galleries, and especially at the top, small Bells
"and tinkling Instruments are so hung, that being mov'd by the Wind, they
"make a most pleasant Musical Consort: The last Round containeth the
"Idol unto which the Tower is Dedicated, which is Cast in Copper, and
"Gilded over. About the Tower are several other Temples of Idols, which
"may easily compare with the ancient Fabricks of the *Romans*. And this is one
"of those Towers which (as I formerly mention'd, was superstitiously erected
"by the *Chineses*, they supposing that their Fortune and Felicity doth depend
"upon it. I have briefly describ'd it, because I my self ascended it, and dili-

"gently view'd every Corner of it ; and though there be many which are more
 "beautiful than it, yet from the Description of this you may judge of the rest,
 "seeing they are for the most part alike, and built in the same order of Archi-
 "tecture.

Moreover, as the *Egyptians* believ'd their Dæmons to be confin'd within Statues, and Consecrated certain Temples unto them, so in like manner do the *Chineses* ; concerning which hear *Jarricus* before cited, in the place above quoted, thus discoursing :

"There is likewise in the Empire of *China* a Place Dedicated to the Devil,
 "where they go to make their most solemn Sacrifices unto him, in a little Isle ;
 "they call the Idol *Camassono*, and those that pass by much dreading this Idol,
 "and fearing lest their Vessels should be cast away, when they are over against
 "the Isle, make an Offering, casting into the Sea either Oyl, or such other
 "Merchandise as they have Aboard.

Concerning their Oracles, thus writeth *Trigautius*, in the first Book, Chap. 8. of the Voyage into *China* : "Some of the *Chineses* (saith he) consult the
 "Devils, and there are many familiar Spirits, which they commonly sup-
 "pose to have more of their good Dæmon, than any Fraud or Malice of an
 "Evil Spirit ; they discover things, declare present, and foretel future Events :
 "these we read to have been common to all the *Heathen*. But there is one spe-
 "cial Science, peculiar only to the *Chineses*, which is the erecting of a Terre-
 "strial Scheme, that is, by the Configuration and Position of the Mountains
 "as we may term it, in present Prospect, as if they were moving Planets,
 "aspecting variously several fix'd Constellations, all Landships so altering by
 "the least change of Place, either in Longitude or Latitude, they Calculate,
 "and so chuse a piece of Ground to build on, either Publick or Private Edi-
 "fices, in which those that reside or are most concern'd, may live happily, and
 "be successful in the future, and also to Interr the Deceased, supposing such
 "Situation very much additional to their Eternal Bliss and Happiness after
 "Death ; which choice Plot they so settle in posture with the Dragons they
 "dream of under Ground, affirming this Place to be just over the Dragons
 "Head, that his Tail, and there his Feet ; for from these subterraneous Spi-
 "rits they more than superstitiously believe all Humane Affairs, Private or
 "Publick, even to the Translation of Kingdoms and Empires receive their
 "Laws ; and therefore many grave Persons are employ'd in this most
 "mysterious occult Science, who are especially concern'd when any Publick
 "Buildings, Machins, or Operas are to be erected, to which kind of Predi-
 "ction not only the Great Ones, but the whole Nation are inclin'd, every
 "Corner of the Streets and Houses of Entertainment swarming with these
 "blind Prognosticators. Thus far *Trigautius*.

And who beholdeth not here another Face of *Egypt*, in which all Affairs were carried on by Auguries and Omens. He that desireth to know more of this may have recourse to the Authors cited.

These things being propos'd, I shall add in this place a Scheme of the *Chineses* mad Idolatry, by which the Learned amongst them are bewitch'd ; and that they may appear to be somewhat wiser than the Vulgar, they divide their false Deities into three Orders, the Supernal, Terrestrial, and Infernal. They place in the Supernal the Properties of the Divine Essence, whom to worship under the Name of the One God, term'd *Pussa* ; but for this see our *Syntagma*, or Treatise concerning the *Cabala* of the *Hebrews* : And for better Illustration,

und... (faint text)

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Typus Pullæ seu Cybelis aut Isis Sinensium

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Characteres Sacri quos Sinae a Brachmanib; acceperunt usq;
 magnæ suæ Deastræ attributa exprimunt



I shall here annex the Effigies of the *Chinesian Pussa*, drawn from the Original, which Father *Gruberus* not long since brought out of *China* to be preserv'd in our Study.

The three Deities worshipp'd under the Name of one *Pussa*, are seated in a more elevated place, together with two Attendants, which the Chorus or Quire of the Deasters beneath, with stretched out and lifted up Hands seem to uphold; in the middle is the Deaster term'd *Fe* or *Fo*, which signifieth *A Saviour*, like another *Jupiter*, resplendent with an august Face and wonderful Majesty, encompass'd with many Gods and Goddeses (whom they call the Heroes of the ancient Times begotten by the Gods) under which are again plac'd a Troop of the Semi-Gods, Gods of Nature and Kingdoms, which are usually exhibited as so many *Internuncii*, who with great Veneration and signal readiness attend to execute the Commands of the Great *Fo* or *Chinesian Jupiter*.





SOME

Special Remarks

TAKEN OUT OF

ATHANASIUS KIRCHER'S

'Antiquities of China.

PART. IV.

THE PREFACE.



BEING that many things related by our Fathers concerning the Indian Kingdoms, and the Empire of China, are carped at by some Criticasters, as being feign'd and false, I shall here call them anew unto Examination, that it may be manifest there is nothing in those Places so strange or exotick, which is not found both in Europe, and also in several other Parts of the World.

CHAP. I.

Of the wonderful Situation of China, and the manner of the Peoples Living there.

AS the Empire of the *Chineses* is the most Opulent, Potent, and Populous, containing fifteen Kingdoms, so the Government is the most absolutely Monarchical of all other Nations, being furnish'd both with the Arts and Rarities of Nature, Policy, and good Order; so that being independent

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pendent and totally separated from the rest of the World, it seems a Microcosm or little Universe within it self, Nature having on the North and West, besides a Wall of three hundred *Italian Miles*, hedg'd it about with the vast and unbounded Defence of a Sandy Sea; on the East and South she has so fortifi'd it, both with the unlimited, and as yet unknown Recesses of the East and South Ocean, and also with wild Roads and unsafe Harbors for Shipping, that without manifest danger you can hardly approach her Shores, both by reason of the boisterousness of the Winds, and the most violent reciprocations of the Marine Tides: And lest on the West some Entrance should be granted, Nature hath block'd up her Paths with rugged, inaccessible, and yet unpenetrated Mountains, and so Arm'd with Garrisons of wild Beasts and venomous Serpents, ambuscaded in their obscure Recesses, that on this side no one can hope for Passage; wherefore *China* is often call'd in their Language *Cungboa*, signifying *The Middle Empire*, believing themselves to be situate in the midst and Navel of the World; and sometimes *Cungque*, *A Garden in the midst*, or *A Florid Garden*, by reason of the affluence of all things necessary for Humane Life: for the whole Empire is so much enrich'd from the defusion of Lakes and Rivers, breaking out every where from the Mountains of the West, and from the Mediterranean Parts of the continu'd Mountains, that there is scarcely a Field that is not water'd with, almost no City but may hold a Correspondency with others by Shipping, that Sail through Rivers and Trenches, to the great convenience of Merchants and Travellers: the most perspicuous Rivers are, *Kiang*, for its largeness term'd *The Son of the Sea*, and *Hoang*, so call'd from his Saffron Colour: These water all *China*, and rising from the bordering *Indian Mountains*, by a divided Dominion separate the whole Empire, and at length disembogue themselves into the Eastern Ocean. And this is also most worthy of admiration in the *Chinesian* World, and which hapneth unto no other Monarchy, that at this day the Empire is so situate from the South towards the North, that not content with the proper Munificences of the Temperate Zone, it hath moreover subjected both the Torrid and Frigid unto its Jurisdiction; beginning from the 18. Degree of the Torrid Zone, and proceeding in a straight Line through the Temperate, it is extended almost unto the 70. Degree of the Altitude of the Frozen *Tartarian* Ocean within the Frigid Zone, in all 32 Degrees, which if divided into 15. make 780 Astronomical Miles, of which 15 make one Degree; and 3120 *Italian Miles*, 60. of which Miles make one Degree.

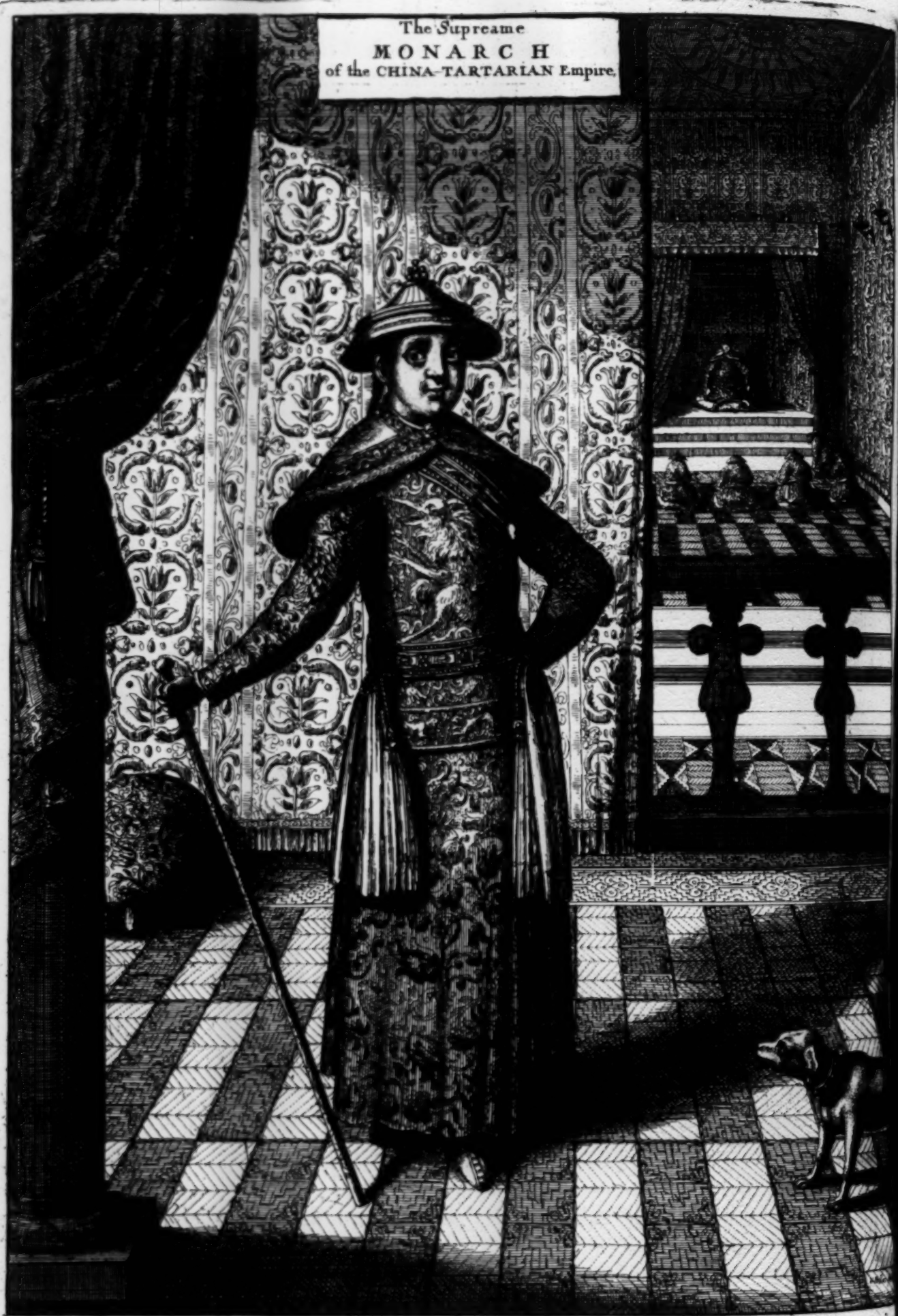
From whence it followeth, that all sorts of Fruits, Aromaticks, Trees, and Animals, are so common unto this Empire, as they are each of them proper to their peculiar Climate, and therefore what is scatter'd in sundry Parts, is here collected with abundant Increase. What Monarch ever had the happiness every Day to have his Table furnish'd with the seasonable and proper Fruits of the *Indies* brought from the Burning Zone, and to be delighted with the variety and abundance of all Fruits peculiar to the Temperate Zone, and whatever else serves for Food, Raiment, or Pleasure? For what this vast Empire hath, either rare, delicate, or admirable, is all serv'd up for the Emperor's use.

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The Supreme
MONARCH
of the CHINA-TARTARIAN Empire.



CHAP. II.

Of the Political Government of the Chineses.

Seeing in the former Chapters we have treated at large of the Political Empire of the *Chineses*, here I thought good to adjoin some things worthy of greater consideration: The Emperor of *China* is absolute Lord of the whole Monarchy, and the Empire is so Govern'd by him, that no Person may undertake any Business of importance without his Assent. The Monarchy descendeth successively from the Father to the Sons, and where the Direct Line fails, it runs Collateral; all the rest, whether they be Brethren or Nephews, or otherways join'd in Consanguinity, are honor'd with the Title of Kings, each of them having a Province assign'd him, which they Rule, but yet with such a limitation of Authority, that having certain Revenues assign'd them, all the rest is transferr'd into the Emperor's Treasury. There are six Tribunals or Courts of Justice which determine all Causes and Controversies of the whole Empire: The first for chusing of Magistrates: The second, the Exchequer of his Imperial Majesties Revenues: The third, for Emergencies in Ecclesiastical Affairs: The fourth, for the Militia: The fifth orders Publick Edifices, and such like Buildings: The sixth spreads it self into several Courts, concerning Criminal Causes. And by these six, with their subordinate Officers, all Business is dispatch'd. The Emperor hath Lords of his Privy-Council, which they call *Colaos*, who as they are Persons excellently vers'd in the knowledge of State Affairs, so also they are had in estimation next to himself; he hath likewise his Governors, or Lords Lieutenants, of divers Degrees, which are term'd *Mandorins*, and accomplish'd in variety of Learning and Knowledge; so that the whole Kingdom is in a manner Rul'd (as *Plato's Commonwealth*) only by Learned Men; and that Kingdom cannot but arrive to the greatest height of Felicity, in which either the Prince acts like a Philosopher, or a Philosopher Reigneth. This is manifest by the innumerable multitudes of the Inhabitants, which the Emperor Governeth with as much facility, as the Master of a Family doth his House; it is also clear from the Magnitude, Splendor, and incredible Magnificence of the Cities, and the frequency of Bridges, the Structure of which, whether you have respect to their Length, or the Rules of Architecture, hath amaz'd such as beheld them: Add unto this the convenience of Publick Passages, the afflux of Shipping from all Parts resorting to the Metropolitan Cities, the indefatigable Labor and Industry of the Husbandmen in Cultivating their Lands, the great Vigilancy and unwearied Guard of the Soldiery, the extraordinary Rigor and Severity of the Judges in punishing Malefactors; all which cannot have their original in so great an Empire, without the supposition of excellent Laws establish'd for the confirmation of the Peace and Tranquility thereof.

As for the Emperor's annual Revenues, although they are not always fix'd and certain, by reason of the vicissitude and alteration of Times, yet for the most part in Peace they easily amount to 150000000 *Tayes*, according to their Exchequer Rolls, in which, as Father *Martinus* avoucheth, they have not only the number of the Inhabitants in every Province and City, but also a Compute of each Years Revenue most exactly Registred. In the Regency of the

the Emperor *Vanly*, the number of the Inhabitants throughout the whole Empire amounted to about two hundred Millions, not accounting the Emperor's Servants, Eunuchs, Women, and Children, and the Revenue was estimated at 1500000. of Gold after our Rate; but now, under the Regency of this Emperor, the Revenues of his Kingdoms being also in the Audit, it far exceeds; and for better satisfaction, I have here annex'd a Table of the annual Incomes of each of the fifteen Provinces of the Empire of *China*, paid into the Exchequer, together with the number of the Inhabitants contain'd in every one of them in the time of the Emperor *Vanly*, which Table I have extracted out of *Martinius* his *Atlas*.

A Catalogue of the Families, Fightmen-Men, not reckoning the Emperor's Retinue, together with the Tributes yearly paid throughout the whole Empire, excepting Tolls and Customs, taken from the Book of the Compute of the Chineses, in the Year that the Empire flourish'd, according to Father Martine Martinius and others.

	Families.	Fighting-Men	Sacks of Rice.	Pounds of Silk.	Trusses of Hay.	Pounds of Salt of 24 ounces.
1. <i>Pechinck Peckali</i> , or <i>Cambalu</i> , the Metropolis, and a hundred and thirty five Cities under it.	418989	3452254	2274022	45135	8737284	180870
2. The Kingdom of <i>Xanfi</i> hath five Chief Cities, unto which are subject ninety two less.	589939	5084015	1929057	4770	3544850	420000
3. The Kingdom of <i>Xenfi</i> .	831051	3934176	2812119	9218	1514749	
4. <i>Xantung</i> hath six Metropolitan Cities, and ninety two others subject to them.	770555	6759675	2414477	54990	3824290	
5. The Province of <i>Honan</i> hath eight Metropolitan Cities, and a hundred others subject to them.	589296	5106270	6106960	9959	2288744	
6. The Province of <i>Suchen</i> .	464129	2204170	2167559	6339		149177
7. <i>Huquang</i> hath fifteen Metropolitan Cities.	531686	4833590	1616600	17977		
8. <i>Kiangsi</i> hath thirteen Metropolitan Cities, and sixty two others under them.	1363629	6549800	5995034	11516		
9. <i>Nanking</i> , or <i>Quiang</i> , hath fourteen Metropolitan Cities, and under them a hundred others.	1969116	9967429	2510299	28452	5804217	5808217
10. <i>Chekiang</i> hath eleven great Cities, and sixty two others subject unto them. It abounds in Silk.	1242135	4525470	883115	2574	8704491	444763
11. <i>Fokien</i> hath eight Metropolitan Cities, and unto them forty eight others.	509200	1802677	1017772	600		
12. <i>Quantung</i> , vulgarly <i>Canton</i> , hath ten Metropolitan Cities, unto which are subject seventy three.	483360	1978022	1017772			37380
13. <i>Quangsi</i> hath twelve Metropolitan Cities, and subject to these above a hundred others.	186719	1054760	431359			
14. <i>Queichen</i> hath eight Metropolitan Cities, and to these ten other are subject.	45305	231365	47658			56965
15. <i>Funnan</i> hath twelve Metropolitan Cities, and under them eighty four Cities.	132958	1433110	1400568			

CHAP. III.

Of the Cities of China, and the Customs of the Inhabitants.

Father Martinus, Samedus, Trigautius, and Gruberus, Eye-witnesses, relate, That the Empire of China is so full of Inhabitants, the Towns and Villages so contiguous, that did the Wall reach the South Sea, it might deservedly be term'd but one City; but there are Metropolitans and Chief Cities of Provinces to the number of a hundred and fifty, and of those of the inferior rank, a thousand two hundred sixty two, all fortifi'd with Walls, Works, and Trenches; besides, there are Castles, Corporation-Towns, Villages and Granges without number. The Cities for the most part are built four-square: Their Houses generally are Wood, and not above one Story, poor and rude without, but within very splendid; each House is bound to affix a Shield upon the Door, containing the number of Inhabitants, and of what Condition each Person is, to the end the *Mandorins* may know how many Persons every City contains, for the avoiding of Seditions, and to gather in the Revenues; by which means it cannot be thought strange, that if Foreigners come into China they are discover'd, their Landlords being oblig'd, under the infliction of a severe Penalty, not to conceal them.

The Mechanick Arts are in great Esteem amongst them, and they so manage them, that they suffer not the vilest Dross to perish, but convert it to some Gain. The Learned apply themselves unto no other Sciences, but Politick and Moral: They know not the Name of the Scholastick and Speculative Discipline, which is wonderful in a Nation that aboundeth with Ingenious Persons; yet their Physicians by Tradition are endow'd with an admirable knowledge of the Pulse, by which, with incredible Industry, they find out the most Latent Causes of Diseases, and then apply for Cure their proper Remedies. But in the Arts anvil'd out by modern Curiosity, as Architecture, Sculpture, and Weaving, if you except the knowledge of Proportions and the Opticks, they come not behind the *Europeans*. For their other Acquirements, see what I have said in the preceding Discourse; and he that desireth more full Information, may have recourse to the above-cited Authors.

CHAP. IV.

Of the Mountains of China, and the stupendious Prodigies of Nature which are observ'd in them.

Although in this Empire Mountains are so numerous, yet the greatest are the continual Theme and Argument of their Studies; for what our Astrologers perform by the Celestial Houses, they make out by the Terrestrial Hills. But amongst their many Enquiries by Terrene Calculations after their good and bad Fortunes, there is nothing they more labor in, than the Business of their Sepulture, about which they spare no Cost or Pains, not only observing with no small scrutiny the Summits, Tops and Superficies, but also making subtle Inspections into the very Bowels of the Mountains, to

find a fortunate Spot of Ground, which they fancy to resemble the Head, Tail, or Heart of the Dragon; which done, they joyfully conclude they have found a Place in which the Person Interr'd shall be happy, and his Posterity successful: which Opinion I believe to have been inculcated by some grave Philosopher, to advance a filial Piety to the deceased Parents, and more special care of the honor of Funerals.

Now the Mountains of *China* are for the most part encompass'd with great Villages, pleasant for most beautiful Sepulchral Monuments, Chases, and Groves, and a waving Sea of Rice makes them like a Plain, which when Groves and Woods do smile with their Summer Attire, renders a most pleasant Prospect, the Chappels plac'd on them excelling for Magnitude and Splendor: there are also the Monasteries of the Priests; but yet in the thick and overgrown Woods liveth a barbarous Nation not yet subjected to the *Chineses*.

Many things are observ'd in these Mountains, which (if true) may be deservedly accounted amongst the Miracles of Nature: Some by reason of their immense heighth have a perpetual Serenity on their Tops; others are cover'd with a continual dark Mantle of ambient thick Mists: there are some which triumph only with wholsom Plants, exiling all venomous Weeds.

In the Mountain *Queyu* both small and great Stones are found, in a cubical or four-square Figure, which are also in one of the Mountains of *Calabria*, of which we have treated in our Book of the *Subterranean World*.

The Mountain *Paoki*, in the Province of *Xensi*, hath the Figure of a Cock, who on the approach of a Storm sendeth forth such Murmurs and Rorings, as may be heard at a great distance; and *Olaus Magnus*, in his History of the Northern Reigons, saith, That such monstrous Sounds happen in the Mountains of the *Botnick Sea*.

That is also worthy of admiration which the *Chinesian* Oreoscopists relate concerning the Mountain *Cio*, That on the top of it there is a Stone five Perches high; and another also in the Kingdom of *Fokien*, which as often as a Storm is near, tottereth, and is moved hither and thither, as Cypress Trees shaken by the Winds.

There is another Mountain continually cover'd with Frost, the cause of which may be conjectur'd to be the Nitrous Spirits which the Mountain, together with the Vapors of the Watry Receptacles therein laid up, perspireth.

There is a Mountain in the Province of *Kiangsi* which hath two Tops, the uppermost of which resembles a Dragon, seeming to stoop fiercely at the lower Spire, which appeareth like a Rampant Tyger; from whose various Aspects the Priests make many Rules of Divination for their Disciples.

Another Mountain by its seven tops configureth the seven Stars in the Constellation of the *Greater Bear*.

But the Mountain fashion'd in the shape of an Idol, near the City of *Tun-chue* in the Province of *Fokien*, exceedeth all admiration; concerning which thus writeth Father *Martinius* in his *Atlas*, Page 69. The first Mountain of this Province (saith he) is worthy of admiration, being situate on the Banks of the River *Feu*; for from this Mountain they have, as I may say, not form'd a monstrous, but a mountainous Idol, which they call *Fe*; it sitteth with cross Legs, or decassated Feet, folding the Hands in his Bosom: You may judge of the Magnitude, the Eyes, Ears, Nostrils, and Mouth being perspicuous to the Beholders at least two Miles. This they suppose not to have been cut out by the Labor of Art, (as *Dinostratus* offer'd to Carve the Mountain

Atlas into an *Alexander*, holding a City in one Hand, and a River in the other) but the meer work of Nature much assisted by Fancy.

They report of the Mountain *Taipe* in the Province of *Xenfi*, much celebrated by the *Oreoscopists* or Mountain-Diviners, that a Drum being beaten on it raiseth suddenly Thunder, Lightning, and great Tempests; therefore is there a strict Law and severe Punishments provided, for whoever is found to offend in this kind.

The *Oreologists* relate, that there is a Mountain in the Province *Uquang*, which is so tenacious of its own Right, that if any one hath feloniously taken any of its Wood, Fruit, or the like, he shall never be able to depart thence, being perpetually included as in a Labyrinth, but he that religiously abstaineth, may go thence without trouble. But we reckon this amongst the Fables of the *Bonzii*.

There also are *Æolian*, or windy Mountains, such as in *Europe*; for in the Province of *Huquang* is a Mountain call'd *Fang*, from which (as *Martinius* relates, in the Spring and Autumn not the least Breath appears; but from the hollow Caverns in Summer assiduous Blasts and continual Blowings issue.

CHAP. V.

Of wonderful Lakes, Rivers, and Springs.

THE Lakes of the *Chineses* are like their Mountains, full of Rarities.

There is a Lake in the Province of *Fokien*, which converteth Iron into Copper; the Water being very green, we presume is full of Nitrous Spirits, and so discolour'd with Coperas, which operates in the conversion of this Metal.

Another Lake call'd *Chung* in the Province of *Fokien*, hath a greater Wonder; for they report, that in a fair House there erected, as often as Rain or Tempest is approaching, there is a sound heard like the ringing of a Bell.

In the Mountain *Talans*, in the Province of *Quantung*, is said to be a Lake which is most clear throughout the whole Year, except in the Autumnal Season, in which it is tinctur'd so deep with a blue Colour, that it Dyes whatever is dipp'd in it.

There is near *Sining*, in the Province of *Quantung*, a Mountain call'd *Tenlu*, full of Caverns, and dreadful to behold; in it, as Father *Martinius* witnesseth, they report a standing Pool to be, into which if you cast a Stone from aloft, you shall presently hear a roling and noise like Thunder, and immediately the Skie being troubled, dissembogues violent Showers.

In the Province of *Junnan* is the Lake call'd *Chin*, so much celebrated by Geographers, and set forth in their Maps; concerning which their Histories relate, That out of the Ruine of a great populous City, swallow'd by an Earthquake, (after whose dreadful devoration the Scene suddenly chang'd into the Prospect of this pleasant Lake) none but a Child swimming on a piece of Wood escap'd. This Lake is call'd also *The Starry Sea*, from certain Weeds appearing on the surface like beamy Stars.



CHAP. VI.

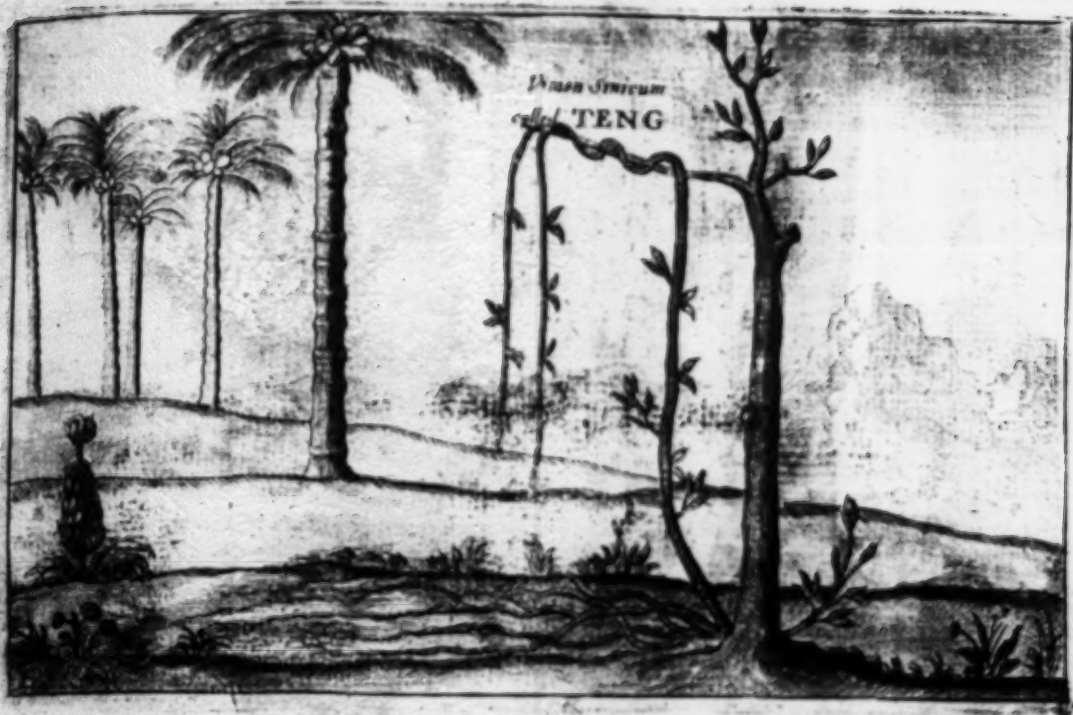
Of strange or Foreign Plants in China.

AS the Empire of *China* by a continu'd Tract of Lands participateth of the Properties of many things with *India*, the Seas being subject to the *Torrid Zone*, so also it produces various Plants, endu'd with rare and admirable Qualities; of some whereof take the following Account.

The first is of the *Rose of China*, which twice every day changeth its Colour, now being all Purple, and by and by becoming all White, yet without any sweet Scent.

There is also the Plant call'd *Cha*, which not being able to contain it self within the Bounds of *China*, hath insinuated it self into *Europe*: It aboundeth in divers Regions of *China*, and there is great difference, but the best and more choice is in the Province of *Kiangnan*, in the Territory of the City *Hoeichen*. The Leaf being boil'd and infus'd in Water, they drink very hot as often as they please; it is of a Diuretick Faculty, much fortifies the Stomach, exhilarates the Spirits, and wonderfully openeth all the Nephritick Passages or Reins; it freeth the Head by suppressing of fuliginous Vapors, so that it is a most excellent Drink for studious and sedentary Persons, to quicken them in their Operations; and albeit at the first it seemeth insipid and bitter, yet Custom makes it pleasant: and though the *Turkish Coffee* is said to produce the like effect, and the *Mexican Chocolate* be another excellent Drink, yet *Tea*, if the best, very much excelleth them, because *Chocolate* in hot Seasons inflameth the Blood more than ordinary, and *Coffee* agitareth Choler; but this Liquor in all Seasons hath one and the same effect. Concerning this Plant, see more in *Martinius* his *Atlas Sinicus*.

In the Province of *Quantung* groweth a Plant call'd *Chisung*, that is, *Weather-wise*; for the Mariners, as Father *Martinius* relateth, do by the number and distance of the Knots growing thereon, predict how many Tempests shall be throughout the whole Year, and when they shall happen.



In the Province of *Quangsi* there groweth a Tree which they call *Quanlang*, which in stead of Pith hath a soft Pulp like unto Meal, whereof the Natives make Bread, and apply to the same Uses with Flour; of which Trees *Marcus Paulus Venetus* maketh mention, *Lib. 3. Chap. 19.*

There is said to be a Lake near the City *Vuting* in the Province of *Hunnam*, which is call'd *Hocinia*, on every side beautifully surrounded with Trees; the Leaves that fall from them are chang'd into small Birds of a black Colour, in such numbers, that the Inhabitants suppose them to be Spirits. So *Martinus* in his *Atlas*. The like to these are reported to be in *Scotland* and elsewhere, as *Soland Geese*, *Clack-Geese*, and *Barnicles*.

The *Atlas* of *China* mentions an Herb in the Province of *Huquang*, call'd *Pu-su*, which liveth a thousand years, and hath the vertue of restoring Youth, and changing Gray Hairs into Black; the truth of which may well be doubted.

There is also found the Root call'd *Ginseng* in the Province of *Leaotung*, most famous throughout all *China*; from the operation of whose wonderful Vertue the vulgar *Chineses* believe strange Restoration of Health and Longevity. See *Father Martinus* in his *Atlas*, *Fol. 35.*

It is reported, that there groweth an Herb in the Province of *Xensi*, call'd *Quei*, which being eaten causeth Mirth and Laughter, somewhat like unto the Weed *Apiorisus*.

Our *Atlas* reporteth an admirable kind of Withy or Vine to grow in the Mountains of *Quantung*, call'd by the *Chineses*, *Teng*; by the *Portuguese*, *The Wheel*; you would believe it to be a Rope wreath'd by Nature, of a very great length, creeping along through the mountainous Earth; it is full of Prickles, and with oblong Leaves, and often spreads for the space of a Furlong; there is such plenty of it in the Mountains, that the long Branches being entangled with one another, make the Way unpassable for the Deer; they make of it Cables and Tackle for Ships, and being wrought in fine Threds, it serves to make Bee-Hives, Cratches, Chairs, Pillows, Beds, and Mattresses; for no Vermin will harbor in it: in the Summer it greatly refresheth Persons wearied with Heat.

There are also Trees in the Provinces of *Junnan* and *Chiangsi*, whose Wood

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may



may deservedly be reckon'd amongst the precious Commodities; they call that which is young and tender, *Aqualin*, and when it is grown to maturity, it is call'd *Calambi*. The value of this Plant consisteth in the Odour, which is sweetest when aged, and nothing can be more fragrant.

There is such plenty of the best sort of this *Aqualin* in the Mountains of *Couchinchina*, call'd *Moi*, and in *Junnan* and *Chiangsi*, Provinces conterminant on *Couchinchina*, that it is free for all Persons to gather the same; and sometimes it is transported to a hundred-fold Gain, especially amongst the *Brachmans*, who make sacred Pyles of it on the great Days of Solemnity, in which Women Consecrate themselves to the Flames, out of love to their deceased Husbands; or when the Corps of great deserving Persons are burnt: for they sottishly believe their false Gods are wonderfully delighted with such kind of Odours, and are thereby rendred propitious unto the Souls of the Deceased, in their Transmigration. But the *Calambi* is of a greater Price, and reserv'd for the Emperor: It groweth upon the Mountains, and is fetcht thence by Night with Torches, the better to evade the Incursions of wild Beasts there residing. In *Japan* the Noblemen make of it the *Turpentine*, although by the beneficency of the Sun and Climate, it is much improv'd.

In the Provinces of *Suchuen* and *Xensi*, and the City *Socien*, near the *Chinesian* Wall, is found in great abundance that so famous and Physical Drug *Rhubarb*.

There are such variety of Fruit-Trees in *China*, that they answer to all the Products of that nature in every Climate of the World, whether in the *Torrid*, *Temperate* or *Frozen Zones*; but amongst them all she boasts of one Tree that bears no Fruit, as we may say, and yet abounds with delicious Variety; it is call'd by the *Chineses* for its thorny and prickly Leaves, *Po-lo-mie*; and in stead of Buds and Blossoms it thrusts forth Excrescencies of a prodigious size, bigger than our largest Pumpions, and not unlike, some of them as much as a Man can carry; the Rind is tough and bristly, which opened, affordeth a Storehouse of delicious Varieties, enough to satisfy twenty Persons, insomuch that the *Chineses* call it *A Sack full of Honey Fruit*, the meanest of which for taste, as some report, excels the choicest of our *Mellons*.

Like

Like to this is the Tree which the *Indians* call *Papaya*, and the *Chineses*, *Fanyay-Xu*; it beareth a Bunch of Fruit no bigger than our Mellon, of taste delicious; the Juice to be eaten with a Spoon: and throughout the whole Year it glories in green Flowers and ripe Fruit.

There are in the aforesaid Regions, especially in the Province of *Chekiang*, near the City *Sungiang*, Pine-Trees of such a wonderful bigness, that eight Men with their Arms extended cannot fathom the circumference of one of them, within whose vast Rind forty Men may well stand; also Reeds of so great bigness, that the Joynts betwixt the Internodes or Knots will serve to hold Liquor, in stead of a Kilderkin or Barrel.

They have likewise in *China* a Tree call'd *Kagin*, yielding Fruit twice a year, which by inversion thrusts forth the Seed or Kernels, like Warts, or such Excrescencies, on the out-side of the Fruits, and is in common to the *East* and *West-Indies*, who call it *Ananas*; but the *Chineses* call it *Fam-Polo-Mie*: it groweth in the Provinces of *Quantung*, *Kiangsi*, and *Fokien*, and is suppos'd to have been first brought from *Peru*: The Tree on which it groweth is not a Shrub, but an Herb, much like to our *Carduus*, but call'd by them *Catriosoli*; on whose Leaf a Fruit groweth sticking unto its Stalk, of so pleasant and exquisite a taste, that it may easily obtain the preeminence among the most noble Fruits of *India* and *China*. The *Spermatick Faculty* is innate in all the Parts thereof; for not only the Seeds shed on the Ground, but it's Sprouts and Leaves being Planted, produce the like Fruits: Concerning which admirable Product of Nature, see what I have discours'd at large concerning the Seeds of things, in the twelfth Book of my *Subterranean World*. The Seeds of such Plants conduce much to prove that new Philosophy of Plants, of which I have there laid the Platform.

The most noted Fruits, *Manga*, *Lici*, and *Quei*, are every where describ'd; but how *Manga* is inoculated in the *Pomecitron*, is much different from the Art of the *Europeans*, being perform'd without Transfoliation or Inoculation; for they only bind a Bough of the Fruit *Manga* to a Bough of the *Pomecitron*, and daub it about with Clay; which being done, they conjoyn, and so bring forth the most excellent Fruit of both.

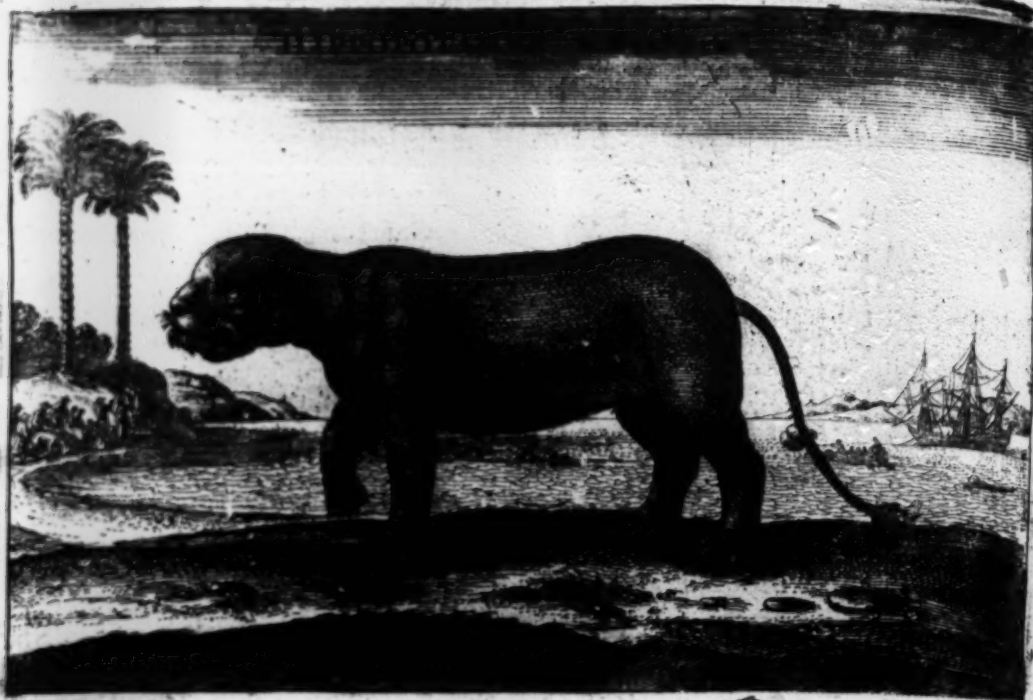
The Author of *Atlas Sinicus* makes mention of a Tree in the Province of *Chekiang*, which produceth a Fruit that is fat, whereof they make most excellent white Candles, which neither foul the Hands, nor make any ill Scent being extinguish'd; The Tree is like our Pear-tree; when the Fruit is ripe, they break the Bark, macerate and steep it in hot Water, and when they have water'd the heated Pulp, they make it up into a Lump, which looks like Suet; and from its Nut they extract Oyl, like our Oyl of Olives, very useful in Winter; the Leaves are stain'd with a Copper-like redness, which dropping to the Ground, afford Sheep and Kine good Food, by which they become very fat.

CHAP. VII.

Of strange Beasts or Animals in China.

There are in all the Empire of *China*, but especially in the Province of *Junnan* and *Quangsi*, great plenty of Elephants, Tygers, Bears, and other wild Beasts, common to several Parts of the World; but I shall treat only of such as are to be found no where else but in *China*.

In



In the Western Provinces of *China*, viz. *Xensi* and *Kiangsi*, is the *Odoriferous Stag* or *Deer*, (for so the *Chineses* call the *Xechiam*) being an Animal which produceth Musk; Concerning which, thus the Author of *Atlas Sinicus*:

“That there may be no doubt (saith he) what Musk is, I shall discover it, having been more than once an ocular Spectator of what I now relate: “There is a certain Bunch or Excreescency about the Belly of the Animal “by the *Chineses* call’d *Xe*, much like a Purse, consisting of a thin Skin, cover’d with Hair: the Odour or Fragrancy thereof is call’d *Xehiang*, which “signifieth Musk; it is a four-footed Beast, not much unlike a Deer, the Hair “of it somewhat more black, and altogether without Horns; the Flesh of it, “when kill’d, is eaten by the *Chineses*. In this Province, and in *Suchuen* and “*Junnan*, and the Places more near the West, is found great plenty of Musk. “Those Bunches or Purses, if they be not adulterated, are of as strong a scent “as the pure *Zybeth*; but the crafty Merchants stuff the Purses which the Skin “of the Beast maketh, with the Blood, Skin, or some part else, and sell them “for the true and genuine: some mix it with Dragons Blood, and by this “means of one Bladder make two or three: but yet the more skilful do discern the Fallacy; for if being burn’d it evaporateth, it is believ’d to be true, “but if it remaineth like a Coal or Cinder, it is adulterate.

Almost the same is deliver’d by Father *Philip Marinus* in his History of *Tunchino*, in which Place there is plenty of these Animals, which he saith are so simple, that not knowing how to escape, they will of their own accord present themselves unto the Huntsmen to be slaughter’d.

The Hippopotame, or Sea-Horse, by the Chineses call’d Hayma.

These Animals are often seen on the Shores of the *Chinesian* and *Indian* Ocean, in *Hainam*, the *Philippine Islands*, the *Maldivas*, and especially in *Mozambique*, on the Southern Coast of *Africa*. They are very deformed Creatures, and terrible to behold. Father *Boim*, whilst he staid at *Mozambique*, dissected and inspected one of them; of whom take the following Account in his own words:

"I have (saith he) annexed a double Scheme of the true *Sea-Horse*, of which
 "when I was at *Mozambique*, I saw a great Company wallowing in the Sea in
 "a Creek on the Sands. The Judge of the City *Mozambique* sent the Head of
 "an *Hippopotame* unto the Colledge, that I might peruse it; which measuring, I
 "found it in length three Cubits from the Mouth to the Shoulders; on the
 "lower Jaw it had two high bended Teeth, unto which in the upper Jaw the
 "great Teeth were consentaneous, and the Tongue lolling out. Afterwards
 "viewing the more Inland Parts of *Crafraria*, Coasting the Shore in a Gally,
 "we beheld at least fifty *Sea-Horses* within a Stones-cast, neighing, and
 "playing divers Tricks in the Water: a Slave with his Musquet kill'd one of
 "them; which bringing Ashore, and dividing it amongst his Companions,
 "they pull'd out his Teeth, and gave me some of the biggest of them. His
 "Skin is very hard; he hath no Hair but only in the end of his Tail, which
 "turns in; they cast a Brightness like polish'd black Horn, and are about
 "the bigness of a Quill or small Reed, of which the *Cafres* make Bracelets,
 "both for Ornament, and to prevent the Palsie: Of their Teeth are made
 "Beads, Crosses, and Images; some stop the Flux of Blood: but all have
 "not this Vertue, only those that are taken at a certain Season of the Year.
 "In the Royal Hospital at *Goa* there is a great *Sea-Horse* Tooth, which being
 "apply'd to a Vein that is open'd, will immediately stop the Blood. The
 "Story of a Prince of *Malabar* slain by the *Portuguese*, is sufficiently known,
 "whom they finding wounded with many Bullets, yet without any sign of
 "Blood, though his Wounds were gaping, stripp'd, and pulling away a piece
 "of the Bone of the *Hippopotame* that hung about his Neck, the Blood, like
 "a Torrent that breaketh over the Banks, flow'd out of the dead Corps, be-
 "ing before so stopp'd and coagulated only by the frigid Nature of this Crea-
 "ture. Thus Father *Boim*.

The Province of *Fokien* hath an Animal perfectly resembling a Man, but
 longer Arm'd, and Hairy all over, call'd *Fese*, most swift and greedy after
 Humane Flesh; which that he may the better make his Prey, he feigneth a
 Laughter, and suddenly while the Person stands listning, seisseth upon him.

There are also in *China* Apes and Baboons of a different kind, whereof
 some imitate Men, others, Dogs and Cats, and are also tractable and docile
 to admiration; of which take Father *Roth's* Relation, he being an Eye-wit-
 ness.

"The King of *Bengala* (saith he) in the Year 1650. dispatch'd unto the
 "Emperor of the *Mogors* a solemn Embassy, with many rich Presents, among
 "which was a Triumphal Chariot drawn by two white Horses, wonderfully
 "adorn'd with Gold and Gems: But that which was more worthy of admi-
 "ration, the Charioteer was no humane Creature; for a great Baboon guided
 "the Reins with no small skill and dexterity, his Livery Cloke and Cap shi-
 "ning with Scarlet and Gold; the Champion, a great Mastive, sitting on the
 "highest Seat, as in a Throne of Majesty, Deck'd and Adorn'd with Gold
 "and Jewels in so great Splendor, that he seem'd to be some great Prince
 "and not a Dog; his *Valets-de-Chambre*, Pages and Lacquies, richly Dress'd
 "according to their Place and Office, were all Apes and Monkies, offici-
 "ously attending round about him, who so well had learnt his Lesson, that
 "when any Person of Quality drew near, he not only perform'd due Reve-
 "rence, making low Congies, but his well instructed Followers did the like:
 "which the Emperor beholding with great pleasure and admiration, caus'd a



“high Treatment to be prepar’d for them, where each had his own proper
 “and peculiar Mefs, and his Guests Feasted themselves with good order and
 “gravity. This pleasant Comedy I saw acted in the Imperial Palace at *Agra*.
 So far Father *Roth*.

CHAP. VIII.

Of several Fowls no where found but in China.

AMongst these the *Bird-Royal*, which they call *Fum Hoam*, deserves the first and chiefest place; of whom Father *Boim* in his *Flora* gives us this following Account:

“This Bird (saith he) of most admirable beauty, if at any time absent, or
 “a while unseen, it is an Omen of some Misfortune to the Royal Family;
 “the Male is call’d *Fum*, the Female *Hoam*; they have their Nests in the
 “Mountains near *Peking*; their Heads are like a Peacocks: the *Chineses* em-
 “blem their Shoulders to the Vertues, their Wings signifie Justice, their Sides
 “Obedience, and the Nest Fidelity. This Pious Bird, as they term it, is in
 “this like a *Rhinoceros*, that it never turns, but goeth backward, with the Ma-
 “jestick pace of a Stag; it hath a Cock’s Train, Crested like a Serpent, Feet
 “like a Tortoise, and Angels Wings. The Emperor, *Colaos*, and *Mandorin*,
 “have these Birds Embroider’d on their Vests and other Habits.

In the Kingdom of *Suchue* are Fleece-bearing Hens, they are small Duck-
 leg’d, yet bold and daring, and are much esteem’d by the Women for their
 callow Down and soft Plumage, resembling Wooll, delightful to handle.

They also report, That in this Province there is a Bird produc’d of the
 Flower *Tunchon*, which therefore is call’d *Tunchonfung*. This Bird doth measure
 out Life with the Days of the Flower, so fading, and so expiring: She is
 vested with so great variety of Plumes, that her Wings expanded, lively de-
 portray the Beauties of the Flower when blown.

Between *Couchinchina* and the Island *Hainan*, are many great and small
 Rocks,

Rocks, within which in the Spring-time a multitude of little Birds, like unto Sparrows or Swallows, flock to build their Nests; from whence they come is not known, they fix their Nests to the Rocks, where with singular artifice they lay their Eggs, hatch their young ones, and flie away: Their Nests are gather'd up, and Transported by whole Cargoes into *China* and *Japan*, where they are esteem'd as great Delicacies; they are in a manner diaphanous or transparent: I have three of them in my Study; they are somewhat of a yellowish Colour, of an Aromatical Composition, and being mix'd with any sort of Meat whatsoever, give it a grateful taste; the Matter whereof these Nests are built, they produce out of their Stomachs, which fixing upon the Rocks, they curiously form with a Liquor they find issuing from the Clefts: But of this see more in Father *Daniel Bartolus* his History of *China*, and Father *Philip Marinus* his History of *China*, Fol. 42.

CHAP. IX.

Of the Fishes of China.

There is in the Province of *Quantung* the so much admir'd Animal, by the *Chineses* call'd *Hoangioyu*, that is, *The Saffron-Fish*, which in the Summer Season is wonderfully transform'd to a Bird of the same Colour, and like other Fowls flying over the Mountains, seeketh its Nutrimment; but when *Autumn* is ended, returning to the Sea, it is chang'd into a Fish, which the Natives esteem as a great Delicacy for its most pleasant taste.

They report of a Fish in the same Province, which they call *The Swimming Cow*, that it often cometh Ashore, and fighteth with the Land Cows, but continuing long out of the Water, the Horn waxeth soft, and becoming of no defence, the Fish is compell'd to return again to the Waters to recover the hardness of the Horn.

The Author of the *Atlas* saith, That there are a kind of Bats in the Province of *Xenfi*, which are as big as a Hen or Goose, and much sought after by the *Chineses* as a singular Dish, their Flesh being much prefer'd before the most delicate Meats that can be made of Hens. See what I have said before concerning Bats in the Empire of the *Mogor*.

In the Province of *Quantung* is found a Sea-Monster with four Eyes and six Feet, which liveth by feeding on Oysters, and vomits up things like Pearls; it resembleth the Creature call'd a Sea-Spider, and is not much unlike a Tortoise.

In the Province of *Quangsi*, in the Cleft of a Mountain, are Fish that have four Feet and Horns, which the *Chineses* call *The Delight of the Dragon*, and esteem it an Offence worthy to be punish'd with Death to injure them. They say also, That there is in this Tract of Land an Animal which resembleth a Bird in the Head, and a Fish in the Tail, which they call *Rondoves*, that is *Swallows*; I have one to shew in my Study, which will turn it self unto that part from whence the Wind bloweth.

The same Author likewise reporteth, That in this Province are found Crabs, which when they have left the Water and come into the Air, immediately are turn'd into a hard Stone, yet retaining their form.

CHAP. X.

Of the Serpents of China.

There are in this Empire Serpents of so prodigious a size, that (as *Martinius* in his *Atlas* relateth) in the Province of *Quangsi* there are some thirty Foot long, unto which if their Bulk answereth, one would believe that greater cannot be.

The *Flora Sinensis* reporteth of the Serpent call'd *Gento*, "That it devoureth whole Stags, yet is not very venomous; it is of an Ash-colour, its length from eighteen to twenty four Foot: Being hungry, it rusheth out of the Thickets and seizeth its Prey: Erected upon his Tail, he maintains a Fight with Men or wild Beasts; and oftentimes will seize upon a Man by leaping from a Tree, and kill him by its violent windings about him. The Chinese preserve his Gall to cure the Diseases of the Eyes.

Marcus Paulus Venetus testifieth the same of the Serpents of *Carrajam*, which are so great, that some are in length ten Paces, in thickness ten Palms; a Geometrical Pace consisting of five Foot, the length of this Serpent must be fifty Foot, and so it exceeds the Serpents of *Quangsi* twenty Foot; but if the common Pace, which is three Foot, then they are equal; But thus *Marcus Paulus*: "There are bred in the Province of *Carrajam* very great Serpents, some in length ten Paces, and in thickness ten Palms, having in stead of Feet, Claws like those of a Lion or Falcon; they have great Heads, and fiery Eyes, staring as wide as Sawcers, and bunching forth like Footballs; their Mouth and Jaws so wide, that are able to swallow a Man, with large and sharp Teeth, being terrible to behold; they are taken after this manner: The Serpent in the day-time lieth hid in Caves of the Mountains, and in the night-time goeth forth to hunt the Dens of Beasts for Prey, which he devoureth, fearing neither Lions, Bears, or any other Creature; and having satisfi'd his Hunger, returneth to his Cave, with the weight of his Body ploughing exceeding deep Furrows, the Earth being Sandy, in which Tract the Huntsmen fix strong Stakes, pointed with sharp Iron, which they conceal with the Sand; and when the Serpent cometh forth to seek his Prey, or returneth back, as he creepeth along, the Sand giveth way, and the Iron Spikes pierce his Breast, goring his Entrails; where being fastned, and sore wounded, the Huntsmen kill him, and sell his Gall at a great Price, it being Medicinal; the Flesh they sell for Meat, and Men feed freely on it. Thus far *Marcus Paulus Venetus*. And though these may be reckon'd amongst Dragons, yet are they without Poyson, of which there are divers others (as *Martinius* relateth) in the Province of *Chekiang*.

There are also other Serpents in *China*, full of incurable Poyson, call'd *Cabra de Cabelo*, that is, *The Hairy-Headed Serpent*, of whose Stone we have made mention.

In the Empire of the *Mogor* there is another sort, swoln with deadly Venom, and exceedingly valu'd for the excellent Antidotes that are compounded of them. Let this Serpent be steep'd in a large Vessel full of rich Wine, so that his Head may come out at a Hole made in the middle of the Cover, then put Fire under it till the Wine be ready to boil, and the Poyson of the Serpent breathe

breathe out, and is all dissolv'd into Smoke, the Head being cut off, the Flesh is the most precious Antidote against all Poysons.

There are Tortoises discover'd in the *Chinesian* Ocean, as the *Atlas* testifieth, that as far off appear like Rocks.

The *Flora Sinensis* says, That there are found Tortoises in the Kingdom of *Honan*, some green, and some blue; there are also others, that to mend their Pace, have Wings added to their Feet.

CHAP. XI.

Of the wondrous Stones and Minerals in China.

THE Author of the *Atlas Sinicus*, and other Writers say, That Nature hath here sported her self in Stones, and the Oeconomy of Minerals, as well as Animals. In the Province *Huquang*, at the Mountain *Xeyen*, especially after the fall of Rains, are found Stones which they call *Swallows*, because they so exactly resemble that Bird, that they want nothing; the Physicians distinguish them into Male and Female, and use them in their several Compounds.

The *Chinesian* Genealogists report, That there is a Stone found in the Province of *Xensi* of an inestimable Price, for that it increaseth and decreaseth with the Full and Wane of the Moon.

Many Writers of Natural Observations report, That the Stone call'd *Selenitis* hath the same effect amongst us: This is a kind of *Talcus* or *Specular* Stone, which I have oftentimes observ'd, not only to shine at the Brightness and Splendor of the Moon, but perfectly to shew, as in a Glass, the Figure of the Moon, when at Full, when an half-Moon, and when in a Sextile Figure; whence I suppose the Fable to have its original, That this Lunary Stone sometimes increaseth, and sometimes decreaseth, according to the appearance of the Moon.

They have an Earth call'd *Quei*, a Mineral very bright, and much esteem'd by the Women, being endow'd with a Cosmetick Faculty, which infus'd in Water with a gentle Fucus, mundifies the Skin, taking away all Morpew, Freckles, Flushings, Pimples, and such Rubifying Ebullition; they call it *Quei Xi*, that is, *The Noble Lady*.

There is in the Province of *Xantung* a Stone taken out of a Cows Paunch, of a Clay colour, about the bigness of a Gooses Egge, but inferior to a *Bezoar* in solidity, being of a lighter Substance, and therefore thought by some to be the more eminent in Virtue.

In the Province of *Kiangsi*, at the Mountain *Yangkin*, is seen a wonderful Stone, which being form'd into an humane Shape, either by Nature or Art, assumeth divers Colours, according to the various Temperature of the Air, as some affirm, by which they prognosticate either fair or foul Weather.

The *Chinesian Atlas* tells of an Herb call'd *Asbestus*, in *Taniju*, growing upon a Stone, that defiest the Flames, not suffering in a fiery trial, but cometh forth a Conqueror, no way impair'd by the fiercest ardor, though a fibrous small Excrecency like Hairs; but being put into Water it moulders away like Clay, and is suddenly consum'd. How this *Asbestus* is hatchel'd into Flax, and woven into fine Linnen, whose Maculations, and all other Soil, is (as we

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may say, wash'd and rinsed by Fire, as other Linnen is by Water. See my *Mundus Subterraneus*, Lib. 12.

There is a City call'd *Jaocheu*, on the Northern Bank of the River *Po*, in the Province of *Kiangsi*, which alone hath the honor to make the best Porcelain Ware, or *China* Dishes, so highly esteem'd in *Europe* and elsewhere; yet they fetch their Materials from another City that hath that precious Vein of Earth in great abundance, which yields them small Audits, not being able to make the like use thereof. The Body of this Earth is rather of a sandy than clayie Substance, tender and brittle, which they knead, with often sprinkling Water, into a contiguous Paste, thence raising and modeling Vessels of what size or Shape they please, which they bake with great care by gentle, yet continu'd Heats, till they bring it to some perfection; and being broken, they new mould them, bringing them almost to their first value.

As the Mountains of *China* are replenish'd with other Metals, so also there are plenty of Gold and Silver Mines; but by the Emperor's Edicts they are prohibited to dig them, because from the virulent Exhalations of that Earth, the Workmen are expos'd to Diseases and Death. But they have Golden Ore, which they extract from the Sand of Rivers and Springs. And besides, they have those which promise to themselves and others, Mountains of Gold by the Art of Chymistry; and there is a Place near *Pukiang* in the Province of *Suchen*, that boasts it self for the Birth-place of *Hoangti*, the first Professor of Alchymie, and Transmutation of Metals into Gold, two thousand five hundred years before the Birth of our Saviour. And that this Empire is rich in Gold and other Metals, the plenty of hot Baths, the abundance of Nitre, Alumen, Vitriol, Sulphur, and Subterranean Fires, do sufficiently evidence.

There is a Spring in the Province of *Honan*, the upper part of whose Water is cold; but if you thrust your Hand in a little depth, you will find it to be scalding hot.

But that which is most worthy of admiration is, That in the Province of *Xanfi* are Wells of Fire, and those as common as Springs of Water in other Parts: the Inhabitants dress their Meat therewith, closing up the Mouth of the Well, that it admitteth of nothing else but the Pot or Kettle; and the Heat

so contracted, easily makes the Pot boil. Father *Martinus* in his *Atlas* saith,
 "That this Fire is thick, and not so bright as other Flame, and though very
 "hot, yet consumeth not Wood cast into it; being collected as in a Stove, it
 "may easily be carried about, and us'd to boil Meat, but at last it will expire.
 "They have also in this Province Mines of Coal, like to that us'd in *Eng-*
 "land, being of great use to the Northern *Chineses*, especially for heating their
 "Furnaces; they are digg'd up in huge great Pieces, but they break them,
 "and mix'd with Water they make them up into Lumps, which with difficul-
 "ty take fire, but when once kindled, burn fiercely, and continue long: The
 "Furnaces in their Stoves are like those in *Germany*, but sometimes they are
 "made like unto a Bed, and serve to lie upon in the Winter. Thus *Martinus*
 in his *Atlas*.





SOME

Special Remarks

TAKEN OUT OF

ATHANASIUS KIRCHER'S

Antiquities of China.

PART. V.

THE PREFACE.



Although the Chineses have not that knowledge of the Speculative Sciences as the Europeans, yet they are very capable of them, and have profited so far in the Mathematicks, that although formerly they hardly understood any part but Astronomy and Arithmetick; yet diligently studying the Books Compos'd by the Europeans, they have attempted to publish somewhat concerning Occult Philosophy, abundantly laboring in the Ethicks and Politicks, together with the Oeconomicks, judging him fittest for the great Dignities and Employments of the Empire, that is best Read therein. And in these Arts their Governors are great Proficients, as will appear, if you consider with what admirable Order their Laws are form'd, for the Preservation, Glory, and Riches of so large an Empire.

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CHAP.

CHAP. I.

Of the Bridges and wonderful Fabricks of the Chineses.

AND first the Bridge call'd *Loyang* in the Province of *Fokien*, built by a Prefector Governor call'd *Cayang*, exceedeth all admiration, the Longitude whereof extendeth about sixty Perches, and the Latitude six. Where this Bridge now stands there was formerly a Passage for Ships, but very dangerous, by reason of the extraordinary violence of the Current. The building of this Bridge cost 4000000 Crowns; concerning which the Author of the *Atlas* gives this Relation: "I twice beheld (saith he) the famous " Bridge *Loyang* with amazement; it is all built of one sort of black hewn " Stone, having no Arches, but is erected upon three hundred Massie Stone- " Piles, all of the Figure of a Ship, on each side ending in an acute Angle, that " they may the less suffer by the force and beating of the Waves; on the tops " of these Piles are laid Stones of an equal length, every one of which is twenty " two Paces in length, and two in breadth, as I measur'd them; and of these " Stones there are 1400 all alike: and to prevent falling off, there are Rails " with Lions cut in Stone on both sides, with many other Ornaments: A " most stupendious Work, and deservedly admir'd: But this is only the De- " scription of part of this Bridge, which lieth between the Town *Logan*, and " a Castle built upon the Bridge; the other part being equal. That this Bridge should be built with so little Cost, is no wonder, considering the greatest part of the Laborers serve *gratis* in Publick Works, and those that receive Wages have not the tenth part so much as our Laborers in *Europe*. *Marcus Paulus Venetus* maketh mention also of this Bridge when he describeth the City of *Xartes*.

There is a Bridge in the Province of *Queicheu* call'd *Tienfem*, that is, Built by Heaven; it is a most excellent Work of Nature, consisting of one Stone, over the Torrent *Tanki*, whose Latitude is two Perches, and the Longitude twenty. This Place formerly was shut up within a Mountain; but by the force and violence of the Floods, the Mountain being eaten away and hollow'd, this Bridge was left.

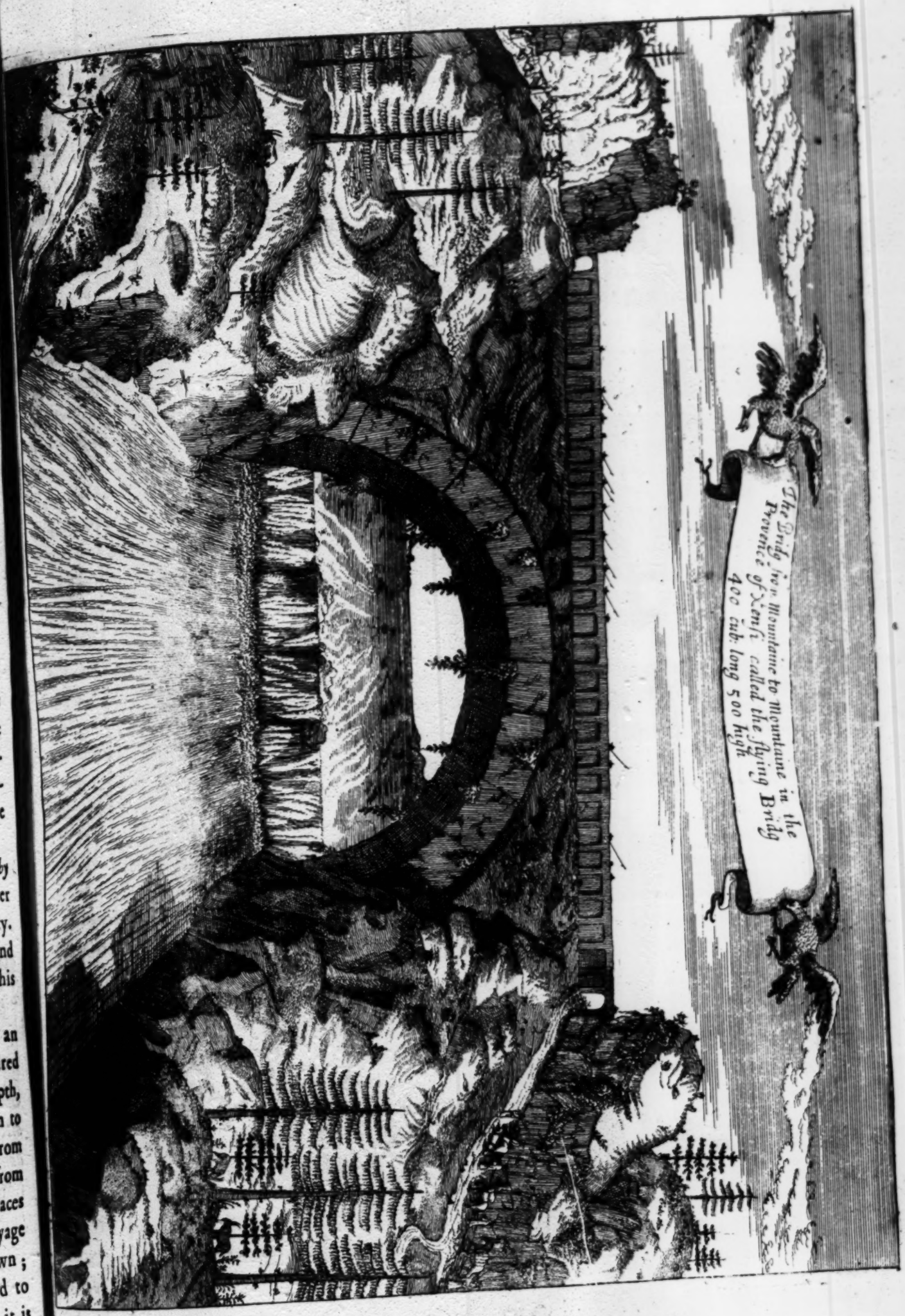
In the Province of *Xenfi* is a Way made with Bridges by the General of an Army nam'd *Chauleang*, in the making whereof an Army of many hundred thousand Men were employ'd, whole Mountains cut through at such a depth, that the sides perpendicularly equal with the top of the Mountains, seem to brave the Clouds, and yet every way admitteth the Light that elapseth from above. In some Places he built Bridges with Beams and Spars laid from Mountain to Mountain, and upheld by Beams plac'd under them; in places where the Valleys are, wide Pillars are apply'd. The third part of the Voyage consisteth of Bridges of so great heighth, that you scarcely dare look down; the breadth of the Way is capable of receiving four Horsemen abreast, and to prevent falling, they have plac'd Rails of Wood and Iron on both sides; it is call'd *Cientao*, that is, The Bridge of Props and Rails, and was erected to shorten the Way from the City of *Hanchung* unto the Metropolitan City of *Siganfu*, which before was 20000 *Stadia*, through many Turnings and Windings; and now by the Passage through these Mountains, their Voyage is but 80 *Stadia*.

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The Bridge from Mountain to Mountain in the
Province of Szechwan called the flying Bridge
400 cub. long 500 high



There is another Bridge in this Province, near unto *Chogan*, on the Bank of the River *Fi*, built on one Arch from Mountain to Mountain, whose length is forty *Chinesian* Perches, that is four hundred Cubits; the Altitude or Perpendicular to the *Saffron-River*, which passeth under the Bridge, is reported to be fifty Perches; the *Chineses* call it *The Flying Bridge*.

I have seen the like Bridge built from Mountain to Mountain in *France* near *Nemanse*, which hath three Stories; the first consisteth of four Arches, under which Coaches pass, the other is rais'd upon twelve Arches, a Passage for Horsemen; the third hath thirty six Arches, and serveth for an Aqueduct; Report says 'twas built by the ancient *Romans*; it is vulgarly call'd *Le Pont du Garden*, erected over a River of the same Name.

In the Province of *Junnan*, over a most deep Valley, through which a Torrent runneth with a rapid and violent flux of Waters, is a Bridge reported to be built by the Emperor *Mingus*, of the Family of *Hame*, in the sixty fifth Year of *Christ*, rais'd not with the cementing of Stones or Plaister-work, but with Iron Chains fastned to Rings and Hooks, so placing the Bridge to Beams above; there are twenty Chains, and every one consisteth of twenty Perches; many passing over together, the Bridge removeth hither and thither, possessing the Passengers with giddiness and fear of the ruine and fall of the Bridge.

I cannot sufficiently admire the dexterity of the *Chinesian* Architects, who durst undertake so many difficult Works for the convenience of Passengers.

When once you descend from the Bridges upon the craggy Mountains into the Campaign, you enter upon the publick Ways, which are so pleasant, being Pav'd with foursquare Stone, that you would think you went still through a City; and where the rough Mountains deny a Passage, there their Ingenuity hath contriv'd a Way, though perform'd with great labor and difficulty; for in some places they were compell'd to cut down Rocks, in others to level the aspiring tops of Mountains, and fill up the low Valleys, an incredible number of Hands having been employ'd to make an easie Passage throughout the whole Region, which at length they have perform'd: And in certain Distances, at every Stone or Mile Boundary, which contain each ten *Chinesian* Stadia, are appointed Posts, by whose Diligence, in a very short time, all the Proclamations and Imperial Edicts are carried unto the Governors with much speed. At each eighth Boundary, that is one Days Journey, are erected Publick Houses, which they call *Cunquon* and *Yeli*, unto which the Magistrates direct those that Travel upon Publick Concerns, having first acquainted those to whose Charge the keeping of these Houses is committed, with the Dignity of the Person, and the Time when they will arrive, that so they may provide accordingly for their Entertainment and Reception.

The Banks of the Rivers are as commodious as the Imperial Ways, no Tree or other Impediment being left within five Cubits distance of the Water, by which the Towing of their Ships and Boats should be retarded. In many places they have made Wharfs of square Stone, and plac'd where necessity requireth, Stone Bridges of divers Arches; so that by the Magnificency of these Works they at least equalize the ancient *Greeks* and *Romans*, if not excel them; so great is the Zeal and Study of all Persons to advance the Publick Interest.

I shall here say nothing concerning the Magnificence, Splendor, and almost infinite multitude of their Ships, which are found in every River throughout the whole Empire, and in so great a number, that, as the Fathers write, any one may well doubt whether more Persons live in their Ships, especially in the

the Kingdoms nigh unto the Sea, or in the Cities : But concerning these, see *Trigantius, Samedus, Atlas, Marinus*, and others.

As for the Buildings within the Walls, those of Private Persons are not stately, they having more regard to their Convenience than Splendor or Ornament ; for the most part they are but one Story, abhorring the trouble of going up Stairs : but what they want in height, they recompence in length and breadth, which makes it no wonder to find Cities in *China* of a vast extent : the six Stories of the *Roman Colledge* plac'd in length, would extend fifty Paces more than half an *Italian Mile*, which with the Gardens, Schools, and Courts, would make a City : Nor doth the Splendor or Beauty of the Cities of *China* come near those of *Europe*, for they admit of no Windows next the Street, but all inwards, like the Religious Houses of Nuns amongst us. The Houses of wealthy Persons are splendid and costly, but those of the Magistrates or *Mandorins* exceed the rest, and may truly be call'd Palaces. In each Metropolis there are fifteen or twenty, and oftentimes more ; in the other Cities, for the most part eight ; in the lesser, four ; they are all built alike, only some are bigger than others, according to the Dignity of the Prefect or Magistrate, and all erected at the Emperor's Cost, for his Officers either Civil or Military. Neither doth the Emperor only allow them Palaces and Ships, but also Furniture, Provision, and Servants. The greater Palaces have four or five Courts, with as many Houses on the Front of the several Courts ; in the Frontispiece of each are three Gates, that in the middle the biggest ; both sides of the Gates are Arm'd with Lions cut in Marble, at whose Bounds is a most capacious Hall supported with mighty Pillars, call'd *Tang* ; in this the Magistrate administ'reth Justice, on each side whereof Publick Posts have their Lodgings ; next to this is the inward Hall call'd *Sutang*, which is the Privy-Chamber for Retirement, Conference, and Salutation : lastly, the great Gate and House, the Apartment of the Magistrate's Wife and Children, being most richly adorned ; to which is adjoin'd Groves, Gardens, and Lakes, for Pleasure and Delight. But yet these Palaces being built all of Wood, have this Inconvenience, that if a Fire break out, oftentimes whole Cities are reduc'd into Ashes in a very small space, as it hapned to *Peking*, the greatest City in this large Empire, except *Nanking*, which was totally consum'd with Fire by a Rebel, at the beginning of the Irruption made by the *Tartars*, in four Days space ; yet it was restor'd to its pristine Splendor by the *Tartars* in four Years time. But I will conclude my Discourse of the Fabricks of *China* with the most stupendious, and never enough to be admir'd Master-piece of all their Works.

The famous Chinese Wall.

Concerning which, thus saith *Martinus* in his *Atlas* : This mighty Wall fortifies the Borders of four Kingdoms, the Longitude being three hundred German Miles, of which fifteen make a Degree, i.e. twelve hundred English Miles. This long Series continues without any Gap, only on the North part of the City *Siu*, in the Province of *Peking*, which is supply'd with the inaccessible part of a Mountain, and where the Mouth of the *Saffron River* receiveth the Disembogues of lesser Rivers : The Avenues and Passes for Strangers and Travellers repairing from Foreign Countries, are contriv'd Arch-wise like Bridges, or through Vaults under Ground ; all the rest uniform, though carried on for the most part through rough and uneven Countries, forcing a Way not only over the Skirts, but the Mountains themselves. At commutual Distances, where one may assist the



the other, are planted high Towers, and strong Gates or Sally-Ports, from whence they issue forth, or retire to, when any Invasion or Assault requires; and convenient Fortresses also adjoin'd, not only Defensive, but accommodated for the Reception of the Soldiers, which to make good and maintain, takes up no less than a Million. The Wall is thirty Chinese Cubits high, twelve broad, and in some places fifteen.

Xius Emperor of China, and Founder of that Imperial Family, began this Wall, who excell'd all the Chinese Princes in the Magnitude of his Works, and the Glory of his Martial Achievements: Having conquer'd all China by subjugating the Family of Cheva, from the Governor of a Province, he arose to be absolute and sole Monarch, reducing the Tartars by many signal Victories; and to prevent their future Incursions, he began this Work the twenty second Year of his Reign, which was two hundred and ten Years before Christ, and in five Years space compleated the whole Fabrick, impressing three Men out often throughout the whole Empire, which amounted to many Millions. And such was the Composure of this miraculous Work, being so strongly compacted and closely joyn'd, that if in any place of the Cementations a Nail might be driven between the Stones, those that committed that Error, were to be put to Death without mercy; by reason whereof the Work became so wondrous strong, that it is the greatest part of admiration to this day; for notwithstanding the many Vicissitudes of the Empire, Changes of Government, Batteries and Assaults, not only of the Enemy, but of violent Tempests, Deluges of Rain, shaking Winds, and wearing Weather, yet it discovers not the least sign of Demolishment, nor crack'd or craz'd with Age, but appears almost as in its first strength, greatness, and beauty; and well may it be, for whose solidity whole Mountains, by ripping up their rocky Bowels for Quarries, were levell'd, and vast Desarts, drown'd with deep and swallowing Sands, swept clean to the firm bottom.

There is also a Channel made by the Chinese, at a vast Expence both of Cost and Labor, for commodious Navigation unto the Royal City of Peking: And although many admire the Dutch for their Trenches or Cataracts cut through the Land for Passage from Place to Place, yet the Channel Jun in China is admirable, beyond all their Works; concerning which Martinius in his Atlas gives the following Account:

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The Province of Xantung deservedly boasts of the River Jun, the most famous Channel throughout the whole Empire of China, digg'd with incredible Labor and Industry, by which from most Parts of the Empire Ships bring Merchandize to the Royal City of Peking. This Trench beginneth on the North of the City Socien, from the Bank of the Saffron River, thence stretching it self unto Cining and Lincing; from whence in that Channel it passeth into the River Quei, being some hundred Miles. I have counted upon it above twenty Cataracts or Waterfalls made of hewn Stone, with a Passage for Ships, where they dam up the Waters with a Sluce, which is easily heav'd up by the benefit of an Engine with a Wheel, affording an Outlet to the Waters; and if they want Water for great Vessels, then in the middle Passage, before you come to Cining, they let it in from the Lake Cang, through the greatest Cataract, as much as they please, timely closing the Passage, to prevent an Inundation. These Cataracts are commonly call'd Tung-pa, because they sustain the force of the Water flowing from the Lake: Now when Ships arrive, that they may not be forc'd to Sail through the Lake, they have cut a Trench or Channel on the Bank, fortifi'd with Rampiers, by which all Ships do easily pass. At each Cataract are Persons maintain'd at the Publick Charge, to attend the Ships until they are pass'd the Cataracts.

The Province of Chekiang is rough and mountainous, not able to compare with other Provinces for great Cities, multitude of Inhabitants; and richness of Soil, yet affords two Commodities of great Profit, which none of the rest have, and those of so great use, that they are an Ornament to the whole Empire. The first is many thousand Bails of the best Paper, which plentifully furnisheth the fifteen Provinces. The other is that Gum which they call Ci, distilling from Trees, not unlike that which drops from our Fir-Trees; and of this they make that Varnish wherewith they so dress their Houses, that although the out-sides be but low and mean, yet within they far exceed all Europe for Splendor, every thing therein being so transparent, that you can look no where, but as in a Mirror each opposite Object is represented; and being temper'd with divers Colours, and beautifi'd with Birds, Flowers, and Dragons, the several Effigies of Gods and Goddeses, and other Figures drawn to the Life, which at once abundantly delight, and cause admiration in the Beholders. When the Gum is gather'd, they make it of what Colour they please, but the Gold Colour is in most esteem, and next that the Black. Before it is dry'd, it sendeth forth venomous Exhalations, which cause Swellings, the Pthysick, and Consumption; but they who use this Preparation, have an Antidote ready, which defends them from Infection. Things Painted with this Gum or Varnish, dry soonest in a damp place; but once dry'd, never yields nor melteth.

The Chineses also boast of other excellent Inventions; as first, that ingenious Art of PRINTING, us'd by them long before it was known in Europe: But yet they understand not the right use of it, being ignorant of the Art of Founding Letters, or Composing with them, but Cutting or Engraving upon Wood what they have to Print, like our Sculp'd Plates fitted for the Rowling Press; so that not being able to Distribute their Character, they are forc'd to have a standing Form for every Page, by which means the Printing of one Volume oft-times filleth a whole House with their Typographical Tables; as for Example, if the whole have but 100 Sheets, they must have 400 Tables.

Secondly, Though we acknowledge they had the Invention of Gun-powder before us, (because the Fathers of our Society have seen great Ordnance, as big as Bazaliscoes, Cast for a Siege in divers Provinces, especially in Nanking, which are very ancient) yet they never arriv'd to our Perfection, being unskill'd in

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Fire-works; but their Art in Casting excels, as appears by the mighty Statues, great Guns, and ponderous Bells every where frequent, and as the Bells mention'd in a Letter from Father *Ferdinando Verbiſt* to Father *John Gruberus* in Peking (in reſpect of which the greateſt in Europe may be call'd Saunce-Bells) ſhall demonſtrate; his words are theſe: *Anno 1403. there Reign'd an Emperor in China nam'd Yum lo, he that firſt remov'd the Court from Nanking to Peking, who the better to perpetuate his Name, Caſt many Bells of a prodigious Magnitude, whereof one of Iron, and eight of Braſs, are now at Peking, the leaſt of which are 120000 weight: I ſaw ſeven lying in one place near unto Chum leu, all fair and like ours, but the Margents are not ſo ſpreading, nor the top ſo Conick: And becauſe Father Athanaſius Kircher, in his Muſurgia, fol. 522. hath ſet down the Meaſure of the Bell of Erford in Germany, which for the bigneſs he termeth prodigious, I will here give the Dimenſions of one of thoſe which I ſaw at Peking, and compare it with that of Erford, reducing Meaſures to the Cubits of China.*

The Bell of Peking.

1. The Altitude included in the Curvature is 12 Cubits.
2. The Diameter of the Orifice or Baſis 10 Cubits and 8 Digits.
3. The thickneſs of the Bell 9 Digits.
4. The exterior circumference meaſur'd by the Diameter only three times taken, that is omitting one Seventh of the Diameter, is 39 Cubits and 6 Digits.
5. The weight 120000 Pounds.

The Bell of Erford.

1. The Altitude included in the Curvature is 8 Cubits 5 Digits and a half.
2. The Diameter 7 Cubits 1 Digit.
3. The thickneſs 6 Digits & 3 quarters.
4. The Circumference, or Periphery, according to the Meaſure alledg'd by Father *Kircher*, is 26 Cubits and 1 Digit.
5. The weight 25400 Pounds.

The Diameter of the Bell of Peking, next the Canon, where it beginneth to cloſe at the top, is 8 Cubits 5 Digits, the Circumference of the Handle bended is 3 Cubits, and there the Diameter is about 1 Cubit; the Altitude of the Perpendicular Canon above the top is three Cubits: Now the *Chineſian* Cubit is divided into 10 Digits, whereof 9 are equivalent to our Geometrical Foot.



S O M E

Special Remarks

TAKEN OUT OF

ATHANASIUS KIRCHER'S

Antiquities of China.

P A R T. VI.

Of the Hieroglyphical Characters of the Chineses.



Here is no Nation so barbarous, but they have some way to manifest their Conceptions one to another; but above others, the *Chineses* have the most significant Characters; the first Inventor of which was *Fohi*, about three hundred years after the *Flood*, as their Records say, who form'd divers Figures drawn from Animals, Birds, Reptils, Fishes, Herbage, Plants, Trees, and abundance of other things: so that according to

the numerous variety of the Products of Nature, and her several Resemblances, such, and so infinite were their Characters; which though the modern *Chineses*, taught by Experience, have rectifi'd, yet at this day they have above eighty thousand, the Study of which is the Apex of all their Learning; but they are able with ten thousand to make out handsomly most Expressions upon all occasions: Yet those that wade farthest into the Puzzles and Difficulties of so long Lessons, and so tedious a Science, are preferr'd to the highest Offices and Dignities of Place, which seldom happens till they grow aged.

The hardness of the Task ariseth from their having no Alphabet, Declinations, nor Conjugations, but every Case and Gender in Nouns, and every Person and Tense in Verbs, with the like, have their several and distinct Characters.

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Characters: Formerly when they did treat about things of a fiery Nature, they us'd Serpents, Asps and Dragons; in the description of Aerial Bodies, the various Order of Birds; in a watry Subject, Fishes; in describing of Vegetives, Flowers, Leaves, and Boughs; in the Constellations, Points and Circles, each of which express'd a Star; in indifferent Arguments they exhibited Wood, Globes, and Threds, dispos'd in a certain Order: But now in stead of these Figures, they use Strokes and Lines, so contriv'd, that they answer to the Significations of those drawn from Animals, &c. The Emperor *Fohi* invent-ed the Characters compos'd of Serpents, Dragons, &c. And the second was found out by *Xim Num*, compos'd of the Husbandmans Tools, and us'd in de-scribing what belongs to Pasturage or Cultrature. The third sort were by the Emperor *Xan Hoam* compos'd of the Wings of the Bird *Fam Hoam*. The fourth form of Characters were contriv'd of Oysters and Silk-worms, by the Empe-ror *Chuen Kim*. The fifth were of Roots. The sixth made up of the Claws of Birds, us'd by the Emperor *Choam Ham*. The seventh was the Work of the Em-peror *Yao*, of Tortoises. The eighth sort were Birds and Peacocks. The ninth are made of Wings, Reeds, and Herbs. The tenth sort was their Art of Me-mory. The eleventh, of the Stars and Planets. The twelfth were Characters us'd in Grants and Priviledges. The thirteenth are the Characters of *Ieu Chan Chi Cyan Tao*. The fourteenth are the Characters to express Quietness. The fifteenth are compos'd of Fishes. The sixteenth is a Composition that now is neither read nor understood. And these are the Characters of the ancient Chi-neses, very much like the *Egyptian* Hieroglyphicks, but not adorn'd with such illustrious Mysteries; in making of which they did not use a Pen and Ink, but a Pencil, and rather Paint than Write.

The *Chinesian* Characters being so numerous, the Language is wonderful equivocal, and oneword oftentimes, only by the different Pronunciations; or placing of the Accent, may signifie ten, or sometimes twenty various things, whereby it is rendred more difficult than possibly can be imagin'd.

The *Mandarin* Language is common to the Empire, and is the same as the Language of *Castile* in *Spain*, and the *Tuscan* in *Italy*: The Characters are common unto the whole Empire of the *Chineses*, as also to *Japan*, *Conchinchina*, *Corea*,

Corea, and Touchin, though the Idiom is much different; so that the People of Japan, &c. do understand Books and Epistles that are written in this sort of Characters, but yet cannot speak mutually to, or understand one another; like the Figures of Numbers us'd throughout Europe, and by all Persons understood, although the Words by which they are pronounced are exceeding different; so that 'tis one thing to know the *Chinesian* Language, and another to speak the Tongue.

A Stranger that hath a strong Memory, and doth apply himself to Study, may arrive to a great height of that Learning, by reading the *Chinesian* Books, although he be neither able to speak it himself, or understand those that speak it. But Father *Jacobus Pantoja*, according to the Musical Notes, *Ut, Re, Mi, Fa, Sol, La*, first of all found out the rising and falling of the Accents to be observed in the Pronunciation, assisted by which, they overcome the Difficulties of the Language. The first of the five *Chinese* Accents answereth to the Musical Note *Ut*, and the sound of it is call'd in the *Chinese*, *Cho Pim*, as if you should say, *The first word equally proceeding*. The second Note answereth to *Re*, and it is term'd in the *Chinese* Language *Pum Xim*, that is, *A clear equal Voice*. The third Note agreeth with *Mi*, and the sound in the *Chinese* is *Xam Xim*, that is, *A lofty Voice*. The fourth Note is sounded like *Fa*, and is term'd in the *Chinese*, *Kiu Xun*, that is, *The elated Voice of one that is going away*. The fifth Note answering to *Sol*, in the *Chinese* is call'd *Se Xun*, that is, *The proper Voice or Speech of one that is coming in*: For Example, that one word *Ya*, written in the *European* Characters, and having the five Notes above affixed, it must be pronounc'd with divers Voices and Accents; A Tooth, *Yá*; Dumb, *Yā*; Excellent, *Yà*; Stupidity, *Yá*; A Goose, *Ya*: For as the same word suggesteth divers Significations, and the Speech spoken slower or faster resembleth the Modes and Times in Musick; so from the Words of Monosyllables (for the *Chineses* have none of *bis, tres*, or more Syllables) is a timely Harmony; by the help of which Notes Strangers may attain to something of the Tongue, though with great Labor, and indefatigable Patience: And though the same word hath one Signification in the *Mandorins* Language, and a contrary in *Japan* and other Places, yet knowing this one Speech and Character, you may Travel not only through the Empire of China, but the adjacent Kingdoms.

Those that are earnest to make further scrutiny in quest of all these wonderful Relations, may resort to the Author himself, and to those in his Quotations; for this we thought a sufficient Appendix to the Dutch Embassy, the one seeming the better to Illustrate the other, many of the same Concerns being handled in both.

F I N I S.